

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 1)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

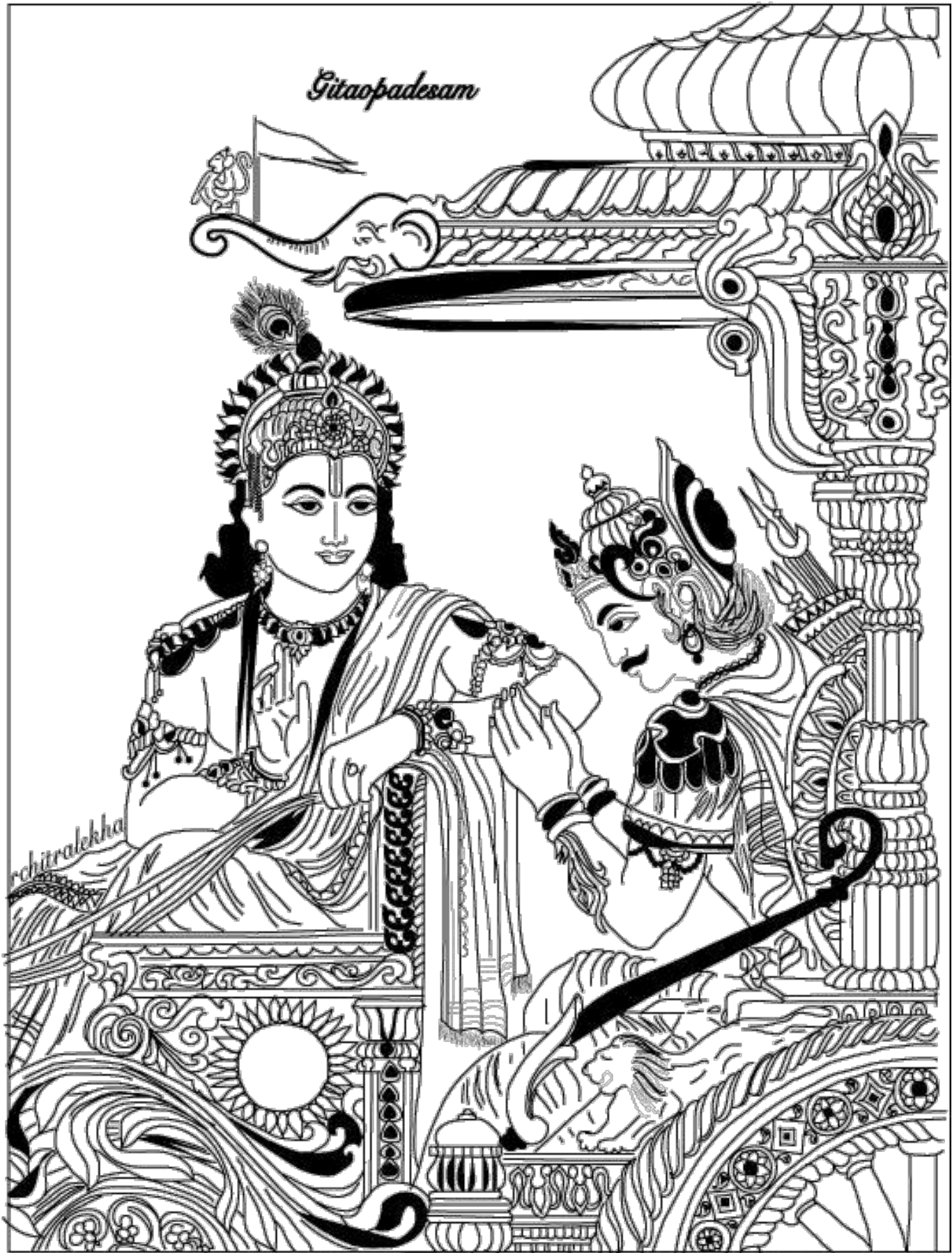
Sincere Thanks to:

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Sri:

Shrimad Gitabhashyam (CHAPTER 1)

प्रथमोऽध्यायः

भाष्यम् – एवं ज्ञात्वापि सर्वात्मना अन्धो धृतराष्ट्रः सुयोधनविजयबुभुत्सया सञ्जयं पप्रच्छ –

Thus, inspite of knowing, Dhritarashtra who was blind in all ways asked Sanjaya with a desire to hear that Suyodhana is going to be victorious.

Now BhAshyakArar starts with the first sloka - 'गीतोपनिषत्प्रस्तावनार्थम्', in order to establish the meanings as told in Gitopanishat. Bhagavadgita is like upanishat – 'भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां' we say at the end of each chapter. He says even though Bhishma, Sanjaya and others who had 'देवतापारमार्थ्यज्ञान' did upadeśa, it is not possible for आसुरप्रकृतिः to get that knowledge is being told here. This is as told by Alavandar in stotraratna –

त्वां शीलरूपचरितैः परमप्रकृष्टसत्त्वेन सात्त्विकतया प्रबलश्च शास्त्रैः ।

प्रख्यातदैवपरमार्थविदां मतैश्च नैवासुरप्रकृतयः प्रभवन्ति बोद्धुम् ॥

Dhritarashtra says -

जानामि धर्मं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्तिः , अन्येन केनापि बलेन नीतः मुह्यामि

How did Sanjaya get this capability to see everything – He says to Dhritarashtra,

विद्या राजन् न ते विद्या मम विद्या न हीयते । विद्याहीनस्तमोऽध्वस्तो नाभिजानाति केशवम् ॥

मायां न सेवे भद्रं ते न वृथा धर्ममाचरे । शुद्धभावं गतो भक्त्या शास्त्राद्वेद्मि जनार्दनम् ॥

एवम् ज्ञात्वापि – 'evam' means in this way – starting with श्रियःपतिः all that was told about paramAtman, Sri Krishna. Such upadeśa was given to him by Bhishma and others but still he was not able to act in the right way.

सर्वात्मना अन्धः - He was not only blind with respect to external organ eye, but not knowing what is हित here and in the other world (इह-परत्र), he was blind with respect to his mind also (मनसापि अन्धः).

Dhrutarashtra did not have प्राकृत चक्षुस् as well as ज्ञान चक्षुस्. He always wanted to hear that his son Duryodhana is winning.

This kind of blindness only lead him to ask Sanjaya the question –

Dhrutarashtra had a desire deep in his mind that Suyodhana should win and that Sanjaya should tell him that Suyodhana is winning.

सञ्जयं पप्रच्छ – Sanjaya had direct vision of entire Mahabharata Yuddha with the anugraha of Vyasa. So Sanjaya is यथार्थदर्शी, यथार्थदृष्टार्थवादी – His आसतमत्व is known from this. He knew यथार्थ and also had the courage to tell यथार्थ. Only to give the King due respect, he does not say right in the beginning that his sons are not going to win. In the end he says, 'यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः'

Now the slokas start:

Sloka 1.1 – 1.1

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ 1 ॥

O Sanjaya (*Sanjaya*), in the place of dharma (*dharma kshetre*) called Kurukshetra (*kurukshetre*), those who have congregated (*samavetaah*) with the intention of waging a war (*yuyutsavah*), my people (*maamakaah*) and the Paandavaas (*paandavaah*) - what did they do (*kim akurvata*)?

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ 2 ॥

Sanjaya said: Then (*Tadaa*), King Duryodhana (*raajaa duryodhanah*), having seen (*drushtvaa tu*) the formation (*vyoodham*) of the Paandava army in the form of a vyooha (*paandavaaneekam*), having approached (*upasangamya*) Aachaarya Drona (*aachaaryam*), said so (*vachanam abraveet*)

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ 3 ॥

(Duryodhana said:) O Aachaarya (*Aachaarya*), see (*pashya*) this mighty army (*etaam mahateem chamoom*) of the Paandavaas (*paandu putraanaam*), which is arranged (*vyoodhaam*) by Drishtadyumna, the son of Drupada (*drupada putrena*), who is your disciple (*tava shishyena*), who is very intelligent (*dheemataa*).

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ 4 ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ 5 ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ 6 ॥

In this army (*Atra*), the great warriors (*shooraah*), who have held large bows (*maheshvaasaah*), equivalent to Bheema and Arjuna (*bheema arjuna samaah*) in the art of waging war (*yudhi*) - Yuyudhaana (Saatyaki) (*yuyudhaanah*), King Viraata (*viraatah cha*), Mahaaratha Drupada (*drupadah cha mahaarathah*), Drushtaketu (*drushtaketuh*), Chekitaana (*chekitaanah*), the

valiant Kaashi raaja (*kaashi raajah cha veeryavaan*), Purujit (*purujit*), Kuntibhoja (*kunti bhojah cha*), the superior among men Shaibya (*shaibyah cha narapungavah*), the valiant Yudhaamanyu (*yudhaamanyuh cha vikraantah*), the valiant Uttamoujas (*uttamoujas cha veeryavaan*), the son of Subhadra - Abhimanyu (*soubhadrah*), the sons of Draupadi (*droupadeyaah*), are all there. They are all (*sarva eva*) mahaarathaas (*mahaarathaah*).

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य सञ्ज्ञार्थं तान् ब्रवीमि ते ॥ 7 ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ 8 ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ 9 ॥

O superior one among Brahmins (*Dvijottama*), know about (*taan nibodha*) the special ones (*vishishtaah ye*) and leaders (*naayakaah*) among our army (*asmaakam tu sainyasya*). I will tell you for your knowing (*Te sanjinyartham braveemi*). You (*Bhavaan*), Bheeshma (*bheeshmah*), Karna (*karnah cha*), the victorious Krupa (*krupah cha samitinjayah*), Ashwatthaama (*ashwatthaama*), Vikarna (*vikarnah cha*), and Somadatti (*tathaa eva somadattih*), and similarly, his son Bhoorishravas. And then (*anye cha*), many more valiant warriors (*bahavah shooraah*), who are willing to lay down their lives (*tyakta jeevitaah*) for my sake (*mat arthe*). They hold different types of weapons (*naanaa shastra praharanaah*), and all of them (*sarve*) are proficient in war (*yuddha vishaaradaah*).

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ 10 ॥

Therefore (*Tat*), our army (*asmaakam balam*), which is protected by Bheeshma (*bheeshma abhirakshitam*) is not enough to defeat the enemy (*aparyaptam*). That army of the Paandavaas (*eteshaam idam tu balam*), which is protected by Bheema (*bheema abhirakshitam*) is enough to win the war (*paryaptam*).

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ 11 ॥

All of you (*bhavantah sarva eva*), in all the paths taken by the armies (*sarveshu ayaneshu cha*), being divided into subdivisions as originally done (*yathaa bhaagam avasthitaah*)

धर्मक्षेत्रे - Place for Dharma – dharma is yajna – where many yagas are done and it is a sacred place – now another yajna is being done – yuddhaakhya yajna.

कुरुक्षेत्रे - Kuru – kuTastha – moola purusha of both kauravas and pandavas

समवेताः युयुत्सवः - Assembled there – why – to wage a war – योद्धुम् इच्छवः

मामकाः - shows his ममकार, किमकुर्वत – what did they do ?

Though all the kings in the world had assembled there, there were only two groups. This also has an inner meaning – मामकाः - stands for ममकार, अहङ्कार, पाण्डवाः - stands for viveka.

Dhrutarashtra is the Jivatma having a body and a war is going on between viveka and mamakara/ahankaara all the time. Jiva does not know to differentiate between विहित and अविहित (sarvatmana andha:). Then Jivatma approaches a guru – Sanjaya in this case, who is आसत्तम. With his grace, he gets to know that Viveka wins over in the end (Pandavas).

To this, Sanjaya first tells him what is happening there.

Sanjaya says – दृष्ट्वा तु - 'tu' – the moment he saw, he got some kind of fear. This is told till sloka 19.

Duryodhana went to his acharya – what he did – he did not do namaskara, abhivadana etc – he said पश्यैतान् - ‘pashya’ – see this army of pandavas – महतीं चमूम् – it’s a huge army – Though Pandavas had 7 akshouhini and kauravas 11 akshauhini sainya, he says so.

It is formed by drupada’s son, your shishya and a very intelligent dhruvadyumna –.

(He knows that Bhishma and Drona were kind of biased towards Pandavas)

अत्र शूरा महेष्वासा – They are valiant, having huge bows धनुस्, all are equal to Bhima and Arjuna.

Drupada – महारथः – one who was at the highest level as a warrior.

वीर्यवान्, नरपुङ्गवः (श्रेष्ठः), विक्रान्तः - शूरः, सर्व एव महारथाः - Duryodhana uses big adjectives for all Pandava Leaders.

अस्माकं तु ... He does not use any special adjective to any of his Leaders. He says he will tell about his leaders – संज्ञार्थम् – as उपलक्षण – The list is just indicative of all.

मदर्थे त्यक्तजीविताः - ready to die for my sake (and not wanting to win the war for me).

समितिञ्जयः - one who is victorious in wars.

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः - Carrying variety of weapons, they are all experts in waging war.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् । पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥

Duryodhana would see mainly Bhima only in Pandava army.

अयनेषु – in all routes where the army would move, यथाभागम् अवस्थिताः - maintaining the divisions as formed, भीष्ममेव अभिरक्षन्तु – protect by all means Bhishma only.

भाष्यम् – दुर्योधनः स्वयमेव भीमाभिरक्षितं पाण्डवानां बलम् आत्मीयं च भीष्माभिरक्षितं बलम् अवलोक्य आत्मविजये तस्य बलस्य पर्याप्तात् आत्मीयस्य बलस्य तद्विजये चापर्याप्तात् आचार्याय निवेद्य अन्तर्विषण्णोऽभवत् ।

Here the gist of this sloka is interpreted uniquely by Bhagavad Ramanuja. Duryodhana saw the two armies and thought that the forces protected by Bhima were sufficient for winning over him and his own force protected by Bhishma was not sufficient for winning over them and having told his Acharya this, he was filled with grief or sorrow.

Now it is important to understand how Bhashyakarar has arrived at this meaning that Duryodhana became sad and this is analysed in detail and established by Deshika.

First we need to understand why Duryodhana picks the names of Bhishma and Bhima on the two sides:

Why Bhima:

1. Bhima was not the commander – DruShTadyumna was
2. Bhima was not an equal to Bhishma in valour. This is also known from Bhishma's words 'शक्तोऽहं धनुषैकेन निहन्तुं सर्व पाण्डवान् । यद्येषां न भवेद्दोषा विष्णुः कारणपूरुषः'
3. Bhima was not the head of the army also – Dharmaraja was.
4. Bhima was not thought of as the most valiant in Pandava army – Arjuna was.

So the only reason can be, Duryodhana knew Bhima's प्रतिज्ञा – he was 'समस्त-धार्तराष्ट्र-वध-दीक्षित' – He had taken a vow to kill all the sons of Dhrutarashtra and he had the power to do the same. That is why Duryodhana mentions Bhima.

Why Bhishma? He was समस्त-पाण्डुतनय-संरक्षणप्रवण – always interested in protecting the Pandavas.

From this, it becomes clear that Duryodhana had fear of opponents and also a doubt that His own commander might help them in some way.

That made him think of his own army not being sufficient to win over Pandavas and that opponent army was sufficient to win over his own.

Other clear indications for this conclusion are:

1. Though his army was 11 akshouhini and Pandavas army was only 7, he calls theirs as 'महतीम् चमूम्'
2. Says about opponent commander 'तव शिष्येण धीमता'

3. He starts with 'अत्र शूरा महेष्वासाः', भीमार्जुनसमाः' and till 'सर्व एव महारथाः' mentions 20 names of opponent warriors.
4. Does not describe his own army or commander. Just mentions about 7 names from his side. Others were mentioned as 'अन्ये च बहवः शूराः' – in a matter of factly manner
5. Says about his army 'मदर्थे त्यक्त जीविताः' and not 'विजिगीषवः'
6. It is said 'तस्य सञ्जनयन् हर्षं' which shows that he was filled with grief earlier.
7. In उपसंहार, 'स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्'
8. Duryodhana's fear for Pandavas is also known - he says once 'अकारादीनि नामानि अर्जुन त्रस्त चेतसः' – indicating he was scared of Pandavas

So, in उपक्रम – describing the opponent's army, its commander and all important leaders, in उपसंहार – By mere sound of the conch हृदयसंक्षोभवचन - the fact of their hearts being pierced (meaning their aspirations were destroyed) and in the middle तस्य सञ्जनयन् हर्षम् – showing he was filled with grief and in order to remove it he made him happy – with these the प्रकरण तात्पर्य can only be as decided in Bhashya.

So, the meaning of the word 'तत्' in 'अपर्याप्तं तत् अस्माकं', can only be 'तस्मात्' - which means 'for that reason'. Else, तत् अस्माकं will not be proper as 'tat' would mean something far away and cannot be used to mean his own army. This is also known from Duryodhana's other usages – 'दृष्ट्वा तु पाण्डवानीकम्', 'पश्यैताम्', 'एतेषाम्' – which show he was directly seeing the opponent army.

Now another objection may arise – How can Duryodhana think of his own forces which are protected by Bhishma, Drona and such greats as weak or insufficient?

1. Bhishma tells duryodhana 'न भेतव्यं महाराज' – this can be explained as Bhishma giving assurance to Duryodhana who was filled with grief just as Krishna did to Arjuna.
2. Duryodhana had directly seen the capability of Pandavas on many occasions such as 'गोग्रहण' (Arjuna had alone defeated Bhishma, Drona and the entire lot of leaders during that incident), 'स्वग्रहणप्रकरण' (he was caught by a Gandharva and released by Arjuna) etc.
3. Duryodhana also mentions in Mahabharata, 'अकारादीनि नामानि अर्जुनत्रस्त चेतसः'

Keeping all these in mind only, the word 'तु' in the sloka 'दृष्ट्वा तु' is to be explained.

So, the meaning of पर्याप्त and अपर्याप्त as sufficient and not sufficient is justified and also the fact of Duryodhana being filled with grief is justified as per Bhashya,

(दुर्योधनः स्वयमेव भीमाभिरक्षितं पाण्डवानां बलम् आत्मीयं च भीष्माभिरक्षितं बलम् अवलोक्य आत्मविजये तस्य बलस्य पर्याप्तिताम् आत्मीयस्य बलस्य तद्विजये चापर्याप्तिताम् आचार्याय निवेद्य अन्तर्विषण्णोऽभवत्).

Slokas 12-19

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ 12 ॥

For him (*Tasya*), in order to cause happiness (*harsham sanjanayan*) the valiant leader (*prataapavaan*) the elder among Kurus (*kuru vruddhah*) the Pitaamaha Bheeshma (*pitaamahah*) powerfully (*ucchaih*) roaring like a lion (*simha naadam vinadya*) blew his conch (*shankham dadhmuh*).

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ 13 ॥

Thereafter (*Tatah*), conches (*shankhaah*), drums, small drums and kettle drums, (*bheryah*), small instruments and horns (*panavaanaka gomukhaah*) were sounded (*abhya hanyanta*), immediately and simultaneously (*sahasaa eva*); that sound (*sa shabdah*) created a tumultuous atmosphere there (*tumulo abhavaat*).

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ 14 ॥

Then (*Tatah*), the great chariot (*mahati syandane*), which was yoked by white horses (*shvetaih hayaih yukte*), situated there (*sthitou*), Krishna and Arjuna (*maadhavah paandavah cha eva*), blew their conches powerfully (*divyou shankhou pradadhmatuh*).

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ 15 ॥

Krishna (*Hrusheekeshah*) blew the conch Paanchajanya (*paanchajanyam*), Arjuna (*dhananjayah*) blew the Devadatta (*devadattam*), the one who was known for fearful acts (*bheema karmaa*) Bheema (*vrukodarah*) blew the Paundra (*paundram*), the huge conch (*mahaa shankham*).

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ 16 ॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ 17 ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥ 18 ॥

Kunti's son (*Kunttee putrah*) King Yudhishtira (*raajaa yudhishtirah*) blew the conch Ananta Vijaya (no end to its victories) (*Ananta vijayam*), Nakula and Sahadeva (*nakulah sahadevah cha*) blew the Sughosha and Manipushpaka respectively (*sughosha manipushpakou*). Kaashi king with the great bow (*Kaashyah cha parameshvaasah*), Mahaaratha Shikhandi (*mahaarathaah shikhandi cha*), Drushtadyumna (*drushtadyumno*), Viraata (*viraatah cha*), Saatyaki, who can never be defeated (*saatyaki cha aparaajitah*), Drupada (*drupadah*), sons of Draupadi (*droupadeyaah cha*), son of Subhadra, Abhimanyu, the valiant one (*mahaa baahuh soubhadrah*), blew their conches (*shankhaan dadhmuh*) one after the other (*pruthak pruthak*).

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ 19 ॥

All the sounds (*Sa ghoshah*) sounded one after another, pierced through (*vyadaarayāt*) the hearts (*hrudayaani*) of the sons of Dhritaraashtra (*dhaartaraashtraanaam*). These sounds (*tumulo*) booming and echoing filled (*vyanunaadayan*) the entire sky and earth (*nabhah cha pruthiveem cha eva*).

तस्य विषादम् आलोक्य भीष्मः तस्य हर्षं जनयितुं सिंहनादं शङ्खाध्मानं च कृत्वा शङ्खभेरीनिनादैः च विजयाभिंशंसिनं घोषं च अकारयत् । ततः तं घोषम् आकर्ण्य सर्वेश्वरेश्वरः पार्थसारथी रथी च पाण्डुतनयः त्रैलोक्यविजयोपकरणभूते महति स्यन्दने स्थितौ त्रैलोक्यं कम्पयन्तौ श्रीमत्पाञ्चजन्यदेवदत्तौ दिव्यौ शङ्खौ प्रदध्मतुः । ततो युधिष्ठिरवृकोदरादयः च स्वकीयान् शङ्खान् पृथक् पृथक् प्रदध्मुः । स घोषो दुर्योधनप्रमुखानां सर्वेषाम् एव भवत्पुत्राणां हृदयानि बिभेद । अद्य एव नष्टं कुरूणां बलम् इति धार्तराष्ट्रा मेनिरे । एवं तद्विजयाभिकाङ्क्षिणे धृतराष्ट्राय संजयः अकथयत् । 12-19 ।

तस्य विषादम् आलोक्य भीष्मः तस्य हर्षं जनयितुं सिंहनादं शङ्खाध्मानं च कृत्वा शङ्खभेरीनिनादैः च विजयाभिंशंसिनं घोषं च अकारयत् - On seeing Duryodhana's despondency, Bhishma roared like a lion, blew his conch and made others sound loudly various instruments such as Bheri and others generating a resounding noise indicating their desired victory.

ततः तं घोषम् आकर्ण्य सर्वेश्वरेश्वरः पार्थसारथी रथी च पाण्डुतनयः त्रैलोक्यविजयोपकरणभूते महति स्यन्दने स्थितौ त्रैलोक्यं कम्पयन्तौ श्रीमत्पाञ्चजन्यदेवदत्तौ दिव्यौ शङ्खौ प्रदध्मतुः – Then having heard that great tumult, The Lord of Lords, Sri Krishna, who was charioteer of Arjuna and Arjuna sitting in that great chariot which was capable of winning over the three worlds, blew their divine conches Srimat Panchajanya and Devadatta shaking all the three worlds.

ततो युधिष्ठिरवृकोदरादयः च स्वकीयान् शङ्खान् पृथक् पृथक् प्रदध्मुः – Then Yudhishtira and Vrukodara and others blew their conches one after the other.

स घोषो दुर्योधनप्रमुखानां सर्वेषाम् एव भवत्पुत्राणां हृदयानि बिभेद – That great tumult pierced the hearts of all your sons starting with Duryodhana.

अद्य एव नष्टं कुरूणां बलम् इति धार्तराष्ट्रा मेनिरे – The sons of Dhritarashtra thought ‘the power of Kurus is lost today itself’.

एवं तद्विजयाभिकाङ्क्षिणे धृतराष्ट्राय संजयः अकथयत् – Thus Sanjaya narrated to Dhritarashtra who was interested in the victory of his sons.

सञ्जनयन् हर्षं – जनयन् इति शतुः ‘लक्षणहेत्वोः क्रियायाः’ (अष्टा.), हेत्वर्थसूचनाय – जनयितुम् इति भाष्यम्

सर्वेश्वरेश्वरः पार्थसारथिः - सर्वोत्कृष्टेभ्यः उत्कृष्टः परमपुरुषो निकृष्टात् मानुषमात्रादपि निकृष्टताम् आश्रितवात्सल्येन नीतः इति भावः

महति स्यन्दने स्थितौ माधवः पाण्डवश्चैव - पाण्डवविजयसूचनाय संजयेनोपात्तो माधवशब्दोऽत्र श्रियःपतित्ववाची सर्वेश्वरेश्वरपरत्वं एव

त्रैलोक्यं कम्पयन्तौ – तयोः स्यन्दने स्थितिमात्रमपि त्रैलोक्यकम्पनहेतुः इति भावः OR as told in दिव्यौ शङ्खौ प्रदध्मतुः - from such powerful blowing of their conchs, ‘नभश्च पृथिवींश्च अनुनादयन्’ being told later.

सर्वेषामेव भवत्पुत्राणाम् हृदयानि बिभेद – धार्तराष्ट्राणामेव हृदयानि बिभेद, अन्येषां तु हर्षहेतुरभूदिति भावः

What is actually meant by sounds of the conches etc. splitting their hearts just like sword and such weapons – is explained in bhashya as अद्यैव नष्टं कुरूणां बलम् इति धार्तराष्ट्रा मेनिरे – स्वबलस्य विजयित्वमध्यवस्यतां तन्नाशबुद्धिरेव हि हृदयभेद इति भावः

All of your sons – means there was not even one who had strong mind. All of them were scared and felt sad is also implied.

एवं ... सञ्जयोऽकथयत् – तदपजयसूचकमेव सञ्जयोऽकथयत् इत्याह

Dhritarashtra had an inner desire to hear good things about his son, Duryodhana and he asked the question indirectly to Sanjaya. Sanjaya also gave a description with a hidden meaning of how Duryodhana and others were already on way to misery.

Justification of various words used by Bhashyakarar by Deshika needs to be enjoyed. From this we can understand how well Bhashyakarar has analysed and understood the situation and

mood of each and everyone there and what exactly Sanjaya meant in the slokas as told to Dhritarashtra. Though there is no soddhanta here, the beauty of the kavya/sahitya and the prakarana tatparya etc can be understood and enjoyed by understanding the Bhashya words precisely as established in Tatparya Chandrika.

Slokas 20-23

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ 20 ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

Then (*Atha*) O King (*maheepathe*), seeing (*drushtvaa*) the sons of Dhritaraashtra (*dhaartaraashtraan*) positioned in various vyooha formations (*vyavastitaan*), Kapi dhvaja (*kapi dhvaja*) Arjuna (*paandavah*), when the war was about to start (*shastra sampaaate pravrutte tadaa*), lifted his bow high (*dhanuh udyamya*) told these words (*idam vaakyam aaha*) to Hrusheeksha (*hrusheekesham*) -

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ 21 ॥

यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ 22 ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेः युद्धे प्रियचिकीर्षवः ॥ 23 ॥

Arjuna said - O Achyuta (*Achyuta*), those who are desirous of fighting and assembled here (*yoddhu kaamaan avasthitaan*), as long as I see all of them (*etaan yaavat aham nireekshe*), position my chariot (*ratham sthaapaya*) between the two armies (*ubhayoh senayoh madhye*).

Arranged here in this battlefield (*asmin rama samudyame*) with whom I have to fight on this occasion of war (*kaih sah mayaa yoddhavyam*). Those who are wanting to fight (*yotsyamaanaan*) and assembled here (*ya ete atra samaagataah*) those who have come to please in this war (*yuddhe priya chikeershavah*) to the evil minded Duryodhana (*durbuddheh dhaartaraashtrasya*), I want to know them (*taan aham avekshe*).

भाष्यम् – अथ युयुत्सून् अवस्थितान् धार्तराष्ट्रान् भीष्मद्रोणप्रमुखान् दृष्ट्वा लङ्कादहनवानरध्वजः पाण्डुतनयो ज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधिं स्वसंकल्पकृतजगदुदयविभवलयलीलं हृषीकेशं परावरनिखिलजनान्तर्बाह्यसर्वकरणानां सर्वप्रकारकनियमने अवस्थितं समाश्रितवात्सल्यविवशतया स्वसारथ्ये अवस्थितं युयुत्सून् यथावद् अवेक्षितुं तदीक्षणक्षमे स्थाने रथं स्थापय इति अचोदयत् ।

Thus seeing the Kauravas who were ready for the battle, Arjuna who had Hanuman who was well known for his act of burning Lanka, on his flag, directed his charioteer, Lord Krishna, Hrusheeksha, who was an abode to the six qualities of Jnana, Shakti, Bala, aishvarya, veerya and tejas, WHO with HIS mere WILL does creation sustenance and desolution of the world as sport, who stands controlling in all ways of the external senses, mind which is the internal sense organ etc of all beings whether superior or inferior, who is now his charioteer out of parental love towards those who take refuge in HIM, thus – ‘station my chariot in a place where I can take a look at them who are eager to wage the war’.

कपिध्वजः - to remove the ordinary meaning of कपित्व, bhashya says लङ्कादहनवानरध्वजः the boon that Hanuman had given during ‘Saugandhika pushpa prakarana’ and also that just by mere seeing of his svarupa he could cause utter fear in his enemies just as he did to the rakshasas is all indicated by लङ्कादहनवानरध्वजः - it is not any ordinary monkey but sakshaat Hanuman. By this also the winning of Pandavas is indicated.

ज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधिं - This gives meaning of अच्युत – shows the अप्रच्युतस्वभावत्व – His svabhava is never gets damaged or tainted or changed

परावर.. – gives meaning of हृषीकेश

OR, सृष्टि, वीर्य and others and also ज्ञान and others known from this are also the meaning of the word हृषीकेश. This is also known from Ahirbudhnya samhita,

क्रीडया हृष्यति व्यक्तमीशः सन् सृष्टिरूपया । हृषीकेशत्वमीशत्वं देवत्वं चास्य तत्स्फुटम् ॥

अविकारितया जुष्टो हृषीको वीर्यरूपया । ईशः स्वातन्त्र्ययोगेन नित्यं सृष्ट्यादिकर्मणि ॥

ऐश्वर्यवीर्यरूपत्वं हृषीकेशत्वमुच्यते ॥

अच्युत – आश्रितान् न च्यावयति, अतः च्युतोऽस्य नास्ति – never lets those who take refuge in Him perish

These are shown in the Bhashya as ‘आश्रितवात्सल्यविवशतया’

स्वसारथ्येऽवस्थितम् – Being हृषीकेश when He is doing सर्वप्रकारनियमन - controlling in every aspect the sense organs of all, controlling a chariot and horses is no big job.

यावदेतान् निरीक्षेहम् – Here the meaning of the upasarga नि is given in Bhashya as ‘यथावत्’. निरीक्षे – is यथावत् अवेक्षितुम्

यावत् - this word stands for साकल्य – meaning all or it may also mean as long as I see everyone – कालवाचि

युयुत्सून् यथावदवेक्षितुम् – Here युयुत्सून् is found again – Arjuna, having seen the beginning signs etc. such as conch sounding etc. wanted to see them from the point of view of knowing the most suitable way to handle each one.

यैः सह मया योद्धव्यम् – He did not say ‘मया सह यैः योद्धव्यम्’. That is why the next sloka says ‘योत्स्यमानान्’. Also shows his प्राधान्य. Tatparya chandrika patha is ‘yai.’ (for kai:)

धार्तराष्ट्रस्य दुर्बुद्धेः - Since योत्स्यमानान् is already told, is this not punarukti? No. This is to highlight the evil deeds of Duryodhana and others.

Or since he said सेनयोरुभयोर्मध्ये, this can also be interpreted as – कैर्मया सह योद्धव्यं may mean his own side and the next sloka may mean the opposite army. ‘कैर्मया सह स्थित्वा परैर्योद्धव्यम्’ – this will be the meaning.

तदीक्षणक्षमे स्थाने – for सेनयोरुभयोर्मध्ये — A place where he can see them clearly

स्थापय – Bhashya is अचोदयत् – this means नियोग – आज्ञा – like vidhi. अचोदयत् shows आश्चर्य that SriKrishna who is सर्वप्रशासिता as said 'प्रशासितारं सर्वेषां अणीयांसम् अणीयसाम्' became a नियोज्य.

सञ्जय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ 24 ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ 25 ॥

Sanjaya said - O King, having been told thus by Arjuna (*gudaakeshena evam uktah*) Hrusheekesha (*hrusheekeshah*) positioned the great chariot (*rathottamam sthaapayitvaa*) in between the two armies (*senayoh ubhayoh madhye*) in a proper place where he can see (*sarveshaam cha maheekshitaam*) all the kings there, including Bheeshma, Drona, etc. (*bheeshma drona pramukhatah*) and said (*uvaacha*) - O Arjuna (*paartha*), see (*pashya*) these (*etaan*) the assembled Kurus (*samavetaan kuroon*).

भाष्यम् – स च तेन चोदितः तत्क्षणादेव भीष्मद्रोणादीनां सर्वेषामेव महीक्षितां पश्यतां यथाचोदितमकरोत् । ईदृशी भवदीयानां विजयस्थितिरिति चावोचत् ।

Being directed by him (Arjuna), at that very moment, while all kings such as Bhishma, Drona and others were looking, did exactly as told.

तत्क्षणादेव – shows there was absolutely no delay between Arjuna ordering and Krishna taking the chariot to the right place.

The meaning of प्रमुखतः is आदीनाम्, चकार is अवधारणार्थ – so Bhashya is सर्वेषामेव – to show अनादरे षष्ठी – पश्यताम् is used in Bhashya

Or, प्रमुखतः may mean अग्रतः, then चकार is समुच्चयार्थ – In bhashya एव is also in that meaning only

Sanjaya's reply to Dhrutarashtra's question - 'this is the state of your sons with respect to winning' OR 'it may mean that this is the state brought by the evil doings of your sons'. The word 'विजय' here shows अस्वारस्य

Here Deshika makes a very nice observation with respect to use of भवदीयानाम् in Bhashya. Sanjaya should have actually said that 'Krishna told Arjuna that this is your state of winning' – this is the beauty of Bhagavad Ramanuja Bhashya as explained by Swamy Deshika.

Earlier Bhashya - 'भवत्पुत्राणां हृदयानि विभेद', Next part of the Bhashya says - 'हनिष्यमाणान् भवदीयान् विलोक्य'. So here also use of 'भवदीयानाम्' is proper.

Dhrutarashtra had asked Sanjaya किमकुर्वत with an inner desire that he will say his sons are winning. In the same way, Sanjaya also replied with an inner meaning that his sons' hearts were pierced (हृदयविदारण) etc. That is indicated in Bhashya as 'ईदृशी भवदीयानां विजयस्थितिः'.

Sanjaya also does not want to directly give his opinion to the King but says indirectly 'this is the state of your sons with respect to winning' – hinting that they have already lost the war.

Slokas 26 to 47

तत्रापश्यत्स्थितान्पार्थः पितृन्तथा पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ 26 ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धून्ववस्थितान् ॥ 27 ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

There (*tatra*) Arjuna saw (*paarthah apashyat*) stationed in both the armies (*senayoh ubhayoh api sthitaan*) fathers and grand fathers (*pitrun atha pitaa mahaan*), teachers (*aachaaryaan*), uncles and brothers (*maatulaan bhraatrun*), sons and grandsons (*putraan poutraan*) and friends (*tathaa sakheen*), fathers-in-law (*shvashuraan*) and well wishers (*suhradah cha eva*). Having seen (*sameekshya*) all the relations assembled there (*avasthitaan taan sarvaan bandhoon*), being completely filled with deep compassion (*parayaa krupayaa aavishtah*), Arjuna (*sah kounteyah*) with deep despair (*visheedan*) started to say (*abraveet*).

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ 28 ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ 29 ॥

Arjuna said - O Krishna (*krishna*), after seeing my kinsmen (*iyam sva janam drushtvaa*), who have come eager for fighting (*yuyutsum*), my limbs are weakened (*mama gaatraani seedanti*). My mouth (*mukham*) is completely dried, parched (*cha parishushyati*). My body (*me shareere*) trembles (*vepathuh cha jaayate*), my hairs stand horripilated (*romaharshah cha jaayate*).

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ 30 ॥

The famous Gaandeeva bow (*Gaandeevam*) slips (*sramsate*) from my hand (*hastaat*). My skin (*Tvak*) is also (*cha eva*) burning (*paridahyate*). I am not able (*na shaknomi*) to stand anymore (*avasthaatum*). My mind (*Me manah*) is reeling, confused (*bhramateeva cha*).

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ 31 ॥

O Krishna (*Keshava*), and I am seeing (*cha pashyaami*) inauspicious omens (*vipareetaani nimittaani*). In this war (*Aahave*), by killing these kinsmen (*svajanam hatvaa*) I don't see any good (*shreyah na anupashyaami*).

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ 32 ॥

O Krishna, (*krishna*), I don't desire (*na kaankshe*) any victory (*vijayam*). I don't want the empire (*na cha raajyam*) nor any pleasure (*sukhaani cha*). O Govinda (*Govinda*), what do we do with all this kingdom (*nah raajyena kim*)? What do we do with these pleasures (*bhogaih*) or with living itself (*jeevitena vaa kim*)?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ 33 ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ 34 ॥

Those who say they desire (*Yeshaam nah kaankshitam*) the wealth (*arthe*), the empire (*raajyam*), pleasures (*bhogaah sukhaani*), are assembled in this war (*yuddhe avasthitaah*); these teachers (*ta ima aachaaryaah*), fathers (*pitarah*), sons (*putraah*), and grand fathers (*tathaa cha pitaamahaah*), and uncles (*cha maatulaah*), fathers-in-law (*shvashuraah*), grandsons (*poutraah*), brothers-in-law (*shyaalaah*), and other kinsmen (*tathaa sambandhinah*) - ready to give up their praanaas (*praanaan tyaktvaa*) and money (*dhanaani cha*).

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ 35 ॥

O Krishna, (*Madhusoodhana*), even if I get killed (*ghnato api*), I do not desire to kill them (*etaan hantum na icchaami*), even for the sake (*hetoh api*) of the three worlds (*traai lokya raajyasya*).
What to say of (*kim nu*) ordinary earth (*maheem krute*).

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ 36 ॥

O Krishna, (*Janaardana*), if we kill all Dhritaraashtra's sons (*nihatya dhaartaraashtraan*), what joy will we get (*nah kaa preetih syaat*)? Killing these (*etaan hatvaa*) who are fit for killing (*aataayinah*), we will accrue (*asmaan aashrayet*) only a lot of sin (*paapam eva*).

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ 37 ॥

Therefore, (*Tasmaat*), we don't deserve to kill them (*hantum vayam na arhaah*), our own kin (*sva baandhavaan*), the sons of Dhritaraashtra (*dhaartaraashtraan*). O Krishna, (*Maadhava*), killing our own people (*svajanam hatvaa*), how can we be happy (*katham sukhinah syaamah*)?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ 38 ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ 39 ॥

O Krishna, (*Janaardana*), if they, our opponents (*yadi api ete*), all overpowered by greed (*lobha upahata chetasah*), do not see (*na pashyanti*) the big sins like (*paatakam*), destruction of a clan

(*kula kshaya krutam dosham*) and treachery to friends (*mitra drohe cha*); how can we (*asmaabhih*), who see the dosha (*prapashyadbhih*) from this sin (*asmaat paapaat*) of destroying a clan (*kula kshaya krutam dosham*) not know to return away (*nivartitum katham na jnyeyam*)?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ 40 ॥

If the clan gets destroyed (*kula kshaye*), the ancient traditions of the clan (*sanaatanaah kula dharmaah*) will get completely ruined (*pranashyanti*). If the dharma gets destroyed (*dharme nashte*), lawlessness sets (*adharmah abhibhavatyuta*) into the entire clan (*krutsnam kulam*).

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसङ्करः ॥ 41 ॥

O Krishna, (*krishna*), when lawlessness sets in (*adharmah abhibhavaat*), the women of the clan (*kula striyah*) become corrupt (*pradushyanti*). O Krishna, (*Vaarshneya*), with women becoming corrupt (*streeshu dushtaashu*), there will be (*jaayate*) an admixture of classes (*varna sankarah*).

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ 42 ॥

Once there is varna saankarya (*sankarah*) the clan (*kula*) and those who destroy the clan (*kulaghnaanaam cha*) will only get naraka (*narakaaya eva*). Their forefathers (*eshaam pitarah*) will not get (*lupta*) ritual offerings like food and water (*pinda udaka kriyaah*), and will also fall, degraded (*patanti hi*).

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ 43 ॥

With such sins of admixture of classes (*varna sankara kaarakaih*) committed by the destroyers of the clan (*kulaghnaanaam etaih*), the eternal (*shaashvataah*) jaati dharmaas (*jaati dharmaah*) and the ancient traditions of the clan (*kula dharmaah cha*) will get destroyed (*utsaadyante*).

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ 44 ॥

O Krishna (*Janaardana*), when the laws of the clan (*kula dharmaanaam*) are destroyed (*utsanna*), for the humans (*manushyaanaam*), they will forever reside (*niyatam vaasah bhavati*) in naraka (*narake*); this is what we have heard (*iti anushushruma*).

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ 45 ॥

What a great calamity, alas! (*Aho bata*). We are about to commit (*kartum vyavasitaah*) a great sin (*mahat paapam*), because of the greed (*yat lobhena*) for royal happiness and sovereignty (*raajya sukha*); we are about to kill (*hantum udyataah*) our own kinsmen (*sva janam*).

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ 46 ॥

I am not going to offer any resistance (*aprateekaaram*), I am unarmed (*ashastram*), if (*yadi*) the sons of Dhritaraashtra (*dhaartaraashtraah*), with arms in their hands (*shastra paanayah*), kill me in the war (*rane maam hanyuh*), that itself I think is better for me (*tat me kshemataram bhavet*).

सञ्जय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ 47 ॥

Sanjaya said - Telling all this (*evam uktvaa*) completely moved by grief (*shoka samvigna maanasah*) Arjuna (*arjunah*) in the war (*sankhye*), threw aside his bows and arrows (*sa sharam chaapam visrujya*), sat (*upaavishat*) below his seat in the chariot (*rathopastha*).

भाष्यम् – स तु पार्थो महामनाः परमकारुणिको दीर्घबन्धुः परमधार्मिकस्सभ्रातृको भवद्भिः अतिघोरैः मारणैः जतुगृह्णादिभिः असकृत् वञ्चितोऽपि परमपुरुषसहायेनात्मना हनिष्यमाणान् भवदीयान् विलोक्य बन्धुस्नेहेन परयाकृपया धर्मधर्मभयेन चातिमात्रसन्नसर्वाङ्गः सर्वथाऽहं न योत्स्यामीत्युक्त्वा बन्धुविश्लेषजनित-शोकसंविग्रमानसः सशरं चापं विसृज्य रथोपस्थ उपाविशत् ।

While that Partha who was of great mind, very compassionate, had undimishing dearly relation with relatives, extremely righteous, having brothers of similar noble qualities, though repeatedly cheated by several barbarious acts such as burning the house of wax and others, on seeing people of your side who were going to be killed by him helped by none other than Paramapurusha, was shaken all over his body due to great brotherly love, excessive compassion and fear due to wrong idea of adharma in adharma, said 'I will never wage this war', and sat in his chariot dropping off his bow along with the arrows with a weak mind out of grief of separating from his relatives in war.

Conclusive Part of the first chapter:

स तु – The word तु shows that what is being told now about Arjuna is very different compared to what was told so far about Duryodhna. This is seen in the mula sloka 'स कौन्तेयः'

Bhashyakarar uses very special adjectives for Arjuna:

महामनाः - He did not like to kill his enemies who were mere bandhus ((namesake-relatives) and never lived like real relatives. He thought that winning even the three worlds was only तृणसमान – negligible. The mula sloka is ‘न काङ्क्षे विजयं कृष्ण’ etc.

परमकारुणिकः - Arjuna cannot tolerate the sorrows of even his enemies. Mula sloka ‘कृपया परयाविष्टः’ etc.

दीर्घबन्धुः - Abundance of his friendliness OR even though lot of trouble was given to him by his relatives, he does not become a bad relative. Mula sloka ‘सर्वान्बन्धूनवस्थितान्’, ‘स्वजनं हि कथं हत्वा सुखिनः स्याम माधव’

परमधार्मिकः - Though his Acharya and others are on the side of आततायि (who deserve to be killed), he does not want to kill them. Also he shows the dominance of अधर्म due to कुलक्षय etc. So he is परमधार्मिक. He also thinks that the वध told about आततायि does not include आचार्य and others.

सभ्रातृकः - along with his brothers – He is not the only one like this but all the Pandavas are like that. This can be seen in the mula slokas अस्मान्, नः, वयं हन्तुम्, अस्माभिः, सुखिनः स्याम, etc. He had अनादर not only in the अपकारs done to him but also to his own elder brother Dharmaraja who is like an Acharya to him and Draupadi and others. He thinks that the दोष of killing Acharyas should not come to even his brothers. So he says व्रतोऽपि – even if I am killed, I do not want to kill them. All these are summarized by these adjectives.

भवद्भिः अतिघोरैः मारणैः जतुगृहदाहादिभिः असकृत् वञ्चितोऽपि – The fact that they were आततायि is known from जतुगृहदाहादिभिः

अग्निदो गरदश्चैव शस्त्रपाणिः धनापहः । क्षेत्रदारहरश्चैव षडेते आततायिनः ॥ (Garada – poison)

मनुस्मृति says – आततायिनमायान्तं हन्यादेव अविचारयन् । न आततायिवधे दोषः हन्तुर्भवति कश्चन॥

In the Bhashya, the words आदि, असकृत् show that they did many of these and many times and that it has not stopped even now is seen in व्रतोऽपि which is in present tense.

The word भवद्भिः in Bhashya means – including धृतराष्ट्र who says ‘मुह्यन्तमनुमुह्यामि दुर्योधनम् अमर्षणम्’ – he had such love towards his son and used to permit him do all these things and hence he is also included here.

परमपुरुषसहायेन आत्मना हनिष्यमाणान् – The sons of Dhrutarashtra along with Karna, Shakuni and others who were helping them and were all to be killed, were thought to be already killed – that is the meaning of this word. Or, Paramapurusha is his aide OR Arjuna who is aided by Paramapurusha is only nimitta (निमित्तमात्रं भव).

Arjuna selected Krishna when he had an option to take all his forces, though he said he would not use any weapon, while Duryodhana chose Krishna’s forces.

भवदीयान् विलोक्य बन्धुस्नेहेन परयाकृपया धर्मधर्मभयेन च – अस्थानत्वं of स्नेह etc is meant here. Duryodhana was grief stricken due to hatred towards relatives (बन्धुद्वेष), cruelty (नृशंसत्वं), fear of opponents etc. Arjuna was not so. He would not look back even if opponents were stronger and he was not weak as he had support of Paramapurusha. So it was only due to अस्थानस्नेह which lead to compassion and fear of adharma (परमकृपा and धर्मधर्मभय)

अतिमात्रसन्नसर्वाङ्गः - As told in ‘सीदन्ति मम गात्राणि...upto भ्रमतीव च मे मनः - weakening of all parts of the body, showing extreme reactions etc. – quivering, trembling, mouth drying, bow slipping etc.

सर्वथाऽहं न योत्स्यामीत्युक्त्वा – The word सर्वथा is used by Bhashyakarar to summarise several things as seen in Tatparya Chandrika –

Though they are all आततायिः

Though they are now engaged in this war to kill all of us

Though I would get अकीर्ति, अधर्म etc on turning back from battlefield

Though we may get to rule over all the three worlds by winning

And finally even though You, सर्वेश्वरेश्वर and my परमात्मा, are telling me that engaging in this war is हिततम to me!

All these are meant when Bhashyakarar uses the word सर्वथा

बन्धुविश्लेषजनित-शोकसंविग्रमानसः - This means Arjuna was very sure that his relatives would all get killed and he was subjected to grief thinking of all this. This lead to

Samvigna – means his mind moved away from waging of war.

सशरं चापं विसृज्य रथोपस्थ उपाविशत् – That शोक lead to his dropping of bow along with the arrow.

Yuddha is also like a yajna. Because his mind was taken away from waging the war, he dropped the bow and arrow which were like सुक्, सुव etc in a यज्ञ.

And he sat down below his actual seat inside the charriot, as though he was going to fast unto death (Deshika says as though he was doing praayopavesha).

Now Krishna has actually created a situation in order to start शास्त्रोपदेश. He made Arjuna sit below him as He was the Acharya and Arjuna was the shishya.

Also, Brahmopadesha is normally done in एकान्त – though there were the two armies and all were watching, the upadesha was not audible to all of them. This is very similar to an instance in Brihadaranyaka Upanishad where Yajnavalkya is being questioned by many jnanis while deciding who is a Brahmishta among them. जरत्कारव आर्तभाग asks Yajnavalkya a question about ग्रह-अतिग्रह and during the discussion, for one of the questions, Yajnavalkya says 'आहर सौम्य हस्तम् आर्तभाग , आवाम् एतस्यैव वेदिष्यावः न नावेतत्स जन इति' saying so he takes him separately and tells him the answer and they agree and come back. Yajnavalkya says this is something which cannot be told to all and should be discussed in privacy. Similarly Krishna is preparing the stage for doing brahmopadesha to Arjuna.

इति भगवद्गीताषु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकिष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 2 – Part 1)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

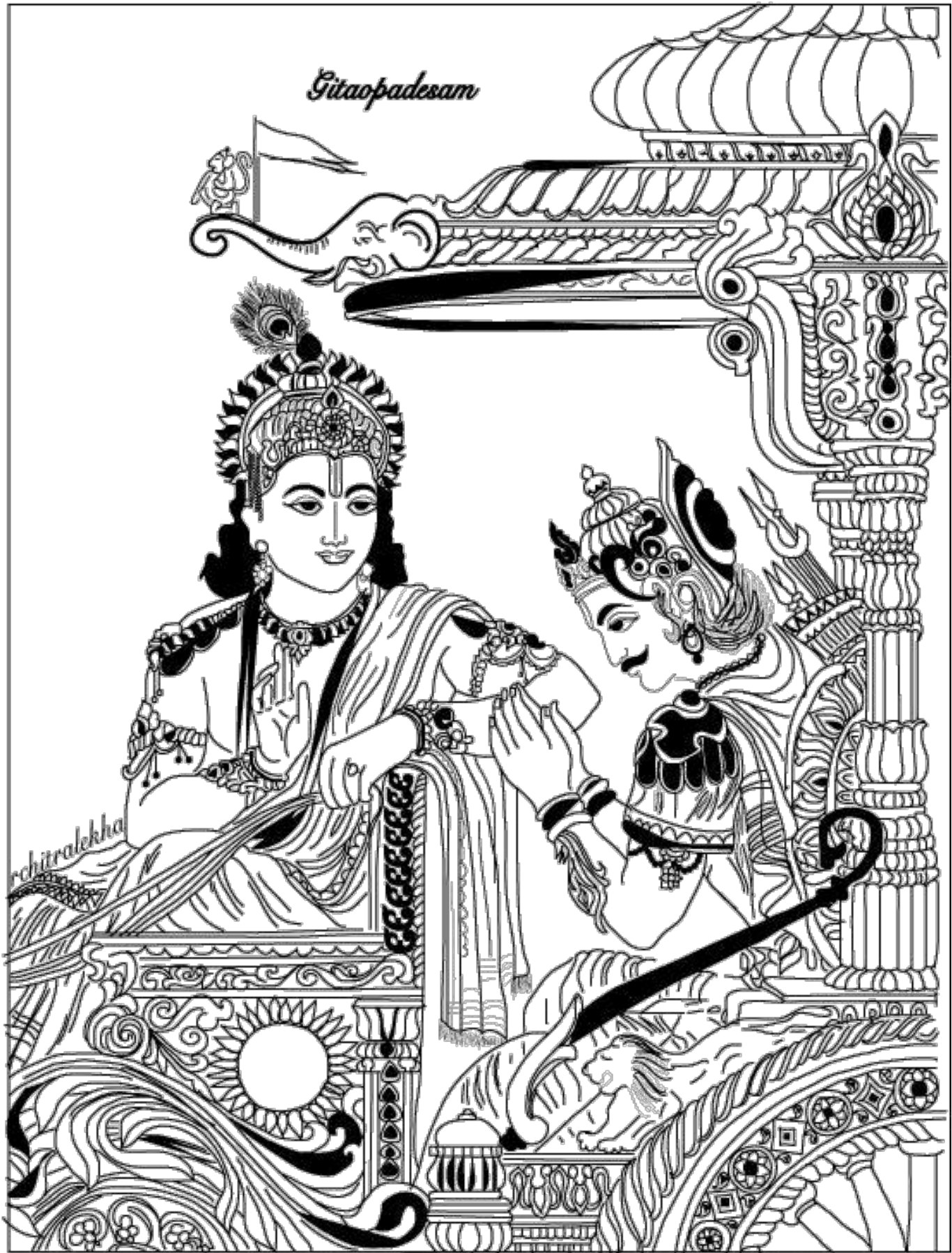
Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
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Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 2nd Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

Part-1: Slokas 1-25

अथ द्वितीयोऽध्यायः

Now the second chapter starts where the subject matter is removal of Arjuna's grief. The गिताशास्त्र starts from 11th sloka and so the first 10 slokas are included as a part of the previous prakarana only.

Though the last sloka of previous chapter had 'सञ्जय उवाच' here again it is told to remove any doubts as to who told these as there is a break in chapter.

Shloka 1:

Sanjaya said (Sanjaya uvaacha):

To him (tam), who was completely overwhelmed by compassion (krupayaa aavishtam) like this (tathaa), who had eyes filled with tears, (ashru poornaakulekshanam), with grief (visheedantam), Krishna, Madhusoodana, the slayer of demon Madhu (Madhusoodana), told (uvaacha) these words (idam vaakyam).

Shloka 2:

Sri Bhagavaan said (Sri Bhagavaan uvaacha):

O Arjuna, (arjuna), not what aaryaas are supposed to have (anaaryajustam), not leading to heaven (aswargyam), bringing infamy (akeerthikaram), this sorrow (idam kashmalam), coming at the time of crisis (vishame) - wherefrom (kutah) did you get this (tvaa samupasthitam) ?

Shloka 3:

O Arjuna (paartha), don't take to (maa sma gamah) cowardice (klaibyam). This (etat) does not suit (na upapadyate) you (tvayi). O one who torments the enemies (parantapa), leave this (tyaktvaa) petty low (kshudram) weakness of the heart (hrudaya dourbalyam), and get up (uttishtha).

एवम् उपविष्टे पार्थे कुतः अयम् अस्थाने समुत्थितः शोकः इति आक्षिप्य तम् इमं विषमस्थं शोकम् अविद्वत्सेवितं परलोकविरोधिनम् अकीर्तिकरम् अतिक्षुद्रं हृदयदौर्बल्यकृतं परित्यज्य युद्धाय उत्तिष्ठ इति श्रीभगवान् उवाच ।

When Arjuna thus sat, the Lord, opposing his action said: 'What is the reason for your misplaced grief? Arise for battle, abandoning this grief, which has arisen in a critical situation, which can come only in men of wrong understanding, which is an obstacle for reaching heaven, which does not confer fame on you, which is very mean, and which is caused by faint-heartedness.

एवम् उपविष्टे पार्थे – Gives the meaning of तं तथा कृपयाविष्टम् अश्रुपूर्णकुलेक्षणम् । विषीदन्तम् । - repeating the state of Arjuna as told in previous adhyaya.

कुतः अयम् अस्थाने समुत्थितः शोकः इत्याक्षिप्य – Meaning of तथा is अस्थाने, कृपा – means grief (आन्तरविषाद). That also pervaded external senses is said as – अश्रुपूर्णकुलेक्षणम्. विषीदन्तम् – means sitting totally grief stricken. उवाच मधुसूदनः - One who destroyed मधु and कैटभ who stand for रजस् and तमस् which are the root cause of grief. विषमे – means अस्थाने, कश्मलम् – means शोक here as told earlier शोकसंविग्रमानसः.

- Krishna is reminding Arjuna of his famous dynasty, valour etc. by the words अर्जुन (one who fought with Shiva himself and got पाशुपतास्त्र), कौन्तेय(पाठान्तर) or पार्थ, त्वा, त्वयि, परन्तप (परान् तापयति) and expressing his objection or complaint आक्षेप.

कुतः - The cause of his grief is not a proper cause at all – it is हेत्वाभास – so Krishna is strongly objecting, why? why at all this grief without proper reason? This means Krishna is actually hinting that he never got such grief even during वस्त्रापहरण and other instances where he should have and having made him his सारथि if he is turning back like this it is against his स्वरूप

(तात्पर्यचन्द्रिका version is मा क्लैब्यं गच्छ कौन्तेय for क्लैब्यं मा स्म गमः पार्थ)

क्लैव्य – कातर्यम् – anxiety – in mula क्षुद्रं हृदयदौर्बल्यं

तम् इमं विषमस्थं शोकम् – All the things told in earlier sloka – अनार्यजुष्टम्, अस्वर्ग्यम्, अकीर्तिकरम् – are also reasons for getting rid of anxiety – that is summarized as तमिमं विषमस्थम्

अविद्वत्सेवितं - अनार्यजुष्टम् – अतत्त्वेभ्यः कुतर्केभ्यः आरात् दूरात् याता बुद्धिः येषां ते आर्याः विद्वांसः; तदन्ये त्वनार्याः

परलोकविरोधिनम् – In Mula it is अस्वर्ग्यम् – it is opposed to getting स्वर्ग – here due to absence of any विशेष it is upalakshaka for परलोक itself and not just स्वर्गहेतुविरोधि

अतिक्षुद्रम् – Shows that Arjuna who is such a great person got into such a low state of mind

हृदयदौर्बल्यकृतं – result of weak mind, mind which is not firm

युद्धाय उत्तिष्ठ इति श्रीभगवान् उवाच – The gist of this प्रकरण or section is said here and it is known from the word त्यक्त्वोत्तिष्ठ परन्तप

Shlokas 4, 5:

Arjuna said (Arjuna uvaacha):

O destroyer of enemies (arisooodana), O Madhusoodana (Madhusoodana), in this war (samkhye), how can I fight (katham pratiyotsyaami aham) with weapons (ishubhih), with Bheeshma, Drona (bheeshmam dronam cha) who need to be respected, worshipped (poojaarhou)? Without killing (ahatvaa) these persons deserving a lot of respect (mahaanubhaavaan), and teachers (guroon) and others, in this world, (iha loke), even if I live by doing begging, (bhaikshyam chartum api), it is better (shreyah hi). Even if they are desirous of wealth, (artha kaamaan tu) killing (hitvaa) these gurus (guroon), here itself (iha eva) how can I ever think of enjoying (bhunjeeya) the enjoyments (bhogaan), which are tainted with the blood of the gurus (rudhira pradigdhaan)?

पुनरपि पार्थः स्नेहकारुण्यधर्मधर्मभयाकुलो भगवदुक्तं हिततमम् अजानन् इदम् उवाच । भीष्मद्रोणादिकान् गुरुन् बहुमन्तव्यान् कथम् अहं हनिष्यामि कथन्तरां भोगेष्वतिमात्रसक्तान् तान् हत्वा तैः भुज्यमानान् तान् एव भोगान् तद्बुद्धिरेण उपसिच्य तेषु आसनेषु उपविश्य भुञ्जीय ।

Again Arjuna, being moved by love, compassion and fear, mistaking unrighteousness for righteousness, and not understanding, i.e., not knowing the beneficial words of Sri Krishna, said as follows: 'How can I slay Bhishma, Drona and others worthy of reverence? After slaying those elders, though they are intensely attached to enjoyments, how can I enjoy those very pleasures which are now being enjoyed by them? For, it will be mixed with their blood.

पुनरपि पार्थः स्नेहकारुण्यधर्माधर्मभयाकुलो भगवदुक्तं हिततमम् अज्ञानम् इदम् उवाच - Now Arjuna replies in an objectionable tone to Krishna's आक्षेप as he does not understand the fact that the युद्ध which Krishna asked him to do would lead him परंपरया to परमनिःश्रेयस् and hence it is हिततमम्. Arjuna had such अज्ञान due to अस्थानस्नेह etc. is indicated as 'पुनरपि' in bhashya. Here स्नेह – बन्धुस्नेह.

भीष्मद्रोणादिकान् – आदि here is as per द्रोणं च in mula sloka where चकार gives अनुक्तसमुच्चयार्थ.

गुरुन् बहुमन्तव्यान् – In Mula sloka पूजाहो is indicated by बहुमन्तव्यान् or it could be for महानुभावान्. They are as it is बहुमन्तव्याः and being पितामह, धनुर्वेदाचार्य etc they are अत्यन्तबहुमन्तव्याः

कथम् अहं हनिष्यामि – They deserve to be worshipped with flowers etc and not doing so itself is साहस and killing them would be अतिसाहस.

Mula sloka – अहम् इषुभिः प्रतियोत्स्यामि – अहम् indicates famous dynasty etc.. I am supposed to fight against the opponents of गुरुs and how can I kill them? is the भाव of हनिष्यामि.

मधुसूदन, अरिसूदन – Arjuna is telling Krishna that he did not do anything like that to his own Guru सान्दीपिनि etc. He killed मधु-कैटभ demons and he is also known as अरिसूदन – one who kills enemies.

Here by the term मधुसूदन, one who had conquered रजस्, तमस् and was always rooted in सत्त्व is going to remove the रजस् and तमस् which are the causes of शोक is also indicated.

कथन्तरां - The meaning of Mula sloka हत्वार्थकामांस्तु गुरुन् – the तु shabda shows this is much more cruel compared to what was told in previous with कथं – so कथन्तराम्

भोगेष्वतिमात्रसक्तान् तान् हत्वा – अर्थ कामयन्ते or अर्थेषु कामो येषाम् - अर्थकामाः - If they had been निष्कामाः then stealing their भोग would be tolerated but this is like stealing food from one who is very hungry.

तैः भुज्यमानान् तान् एव भोगान् तद्बुद्धिरेण उपसिञ्च्य भुञ्जीय - It is more cruel than killing is meant here. The pleasures got by killing gurus would bring to memory their being soaked in blood and become themselves दूषित.

तेषु आसनेषु उपविश्य भुञ्जीय - उपसेचन – स्वयम् अद्यमानं सत् अन्यस्य अदनहेतुः - sitting in their own places and having food which is रुधिरप्रदिग्धान् mixed with blood - becomes विपरीत.

Arjuna says – it is better to take up भिक्षाचर्य which is Brahmana Dharma instead of this क्षत्रियधर्म.

Shloka 6:

After all, we may win the war (yad vaa jayema), or they may win over us (yadi vaa no jayayuh) - which of these is better (katarat gareeyah) for us (nah) - this (etat) we do not know (na vidmah). After killing whom (yaan eva hatvaa) we don't even want to live (na jijeevishaamah), these sons of Dhritaraashtra (te dhaartaraashtrah) are here (avasthitaah) in front of us (pramukhe).

Shloka 7:

Of the nature of being not aware of any means (kaarpanya dosha upahata svabhaavah) being subjected to the confusion as to what is dharma and what is adharma (dharma sammoodha chetaah), I am asking (prucchaami) You (tvaa). Whatever is certainly (nischitam syaat) of utmost good to me (yat shreyah me iti) tell me (bhoochi) that (tat). I am your disciple (aham te shishyah), instruct (shaadhi) me (maam), who has surrendered unto you (tvaam prapannam).

एवं युद्धम् आरभ्य निवृत्तव्यापारान् भवतो धार्तराष्ट्राः प्रसह्य हन्युः इति चेत्, अस्तु, तल्लब्धविजयात् अधर्म्याद् अस्माकं धर्माधर्मौ अजानद्धिः तैः हननम् एव गरीयः इति मे प्रतिभाति इति उक्त्वा यत् मह्यं श्रेयः इति निश्चितं तत् शरणागताय तव शिष्याय मे ब्रूहि इति अतिमात्रकृपणो भगवत्पादौ उपससाद ।

If you say, , 'After beginning the war, if you withdraw from the battle, the sons of Dhrtarashtra will slay you all forcibly', be it so. I think that even to be killed by them, who do not know the difference between righteousness and unrighteousness is better for us than gaining unrighteous victory by killing them. After saying so, Arjuna surrendered himself at the feet of the Lord, overcome with dejection, saying, 'Teach me, your disciple, who has taken refuge in you, what is decidedly good for me.'

एवं युद्धम् आरभ्य निवृत्तव्यापारान् भवतो धार्तराष्ट्राः प्रसह्य हन्युः इति चेत्, अस्तु – The doubt Arjuna is expressing in the slokas starting with 'न च एतद्विद्मः' is indicated as एवम्

भवतः - Arjuna's fear that his relatives will get killed will only lead to destruction of his own dear brothers धर्मसुत, भीम, नकुल and others. This is indicated by भवतः in bhashya. If so, let it be, says Arjuna.

तल्लब्धविजयात् अधर्म्याद् अस्माकं धर्माधर्मौ अजानद्भिः तैः हननम् एव गरीयः इति मे प्रतिभाति - Here आस्माकं, विद्मः all these show that all the Pandavas are shishyas to Bhishma, Drona and others. We do not want to live killing them and if they, who do not have धर्माधर्म-विवेक, kill us that itself is better is what I think. Here प्रतिभाति shows that he is not really sure if they (dhartarashtras) can kill Pandavas.

यत् मह्यं श्रेयः इति निश्चितं तत् शरणागताय तव शिष्याय मे ब्रूहि इति अतिमात्रकृपणो भगवत्पादौ उपससाद –

The गुणसंपत्ति of a shishya who is उपदेशयोग्य is told in bhashya as यत् मह्यं श्रेयः इति निश्चितं. शिष्य is शासनीय, so bhashya says शिष्याय मे ब्रूहि – mula 'शिष्यस्तेऽहं शाधि माम्'

अतिमात्रकृपणः - उपहत स्वभावः - स्वभाव is धैर्य here. Arjuna says 'I have lost all courage as I am not aware of any means by which I can get rid of my grief'. It is a state which generates pity in others – दयाजनकदीनवृत्तिनिरतत्वम्. कार्पण्य is an anga to sharanagati and it means आकिञ्चन्य or अनन्यगतित्व. It also means he did not know what is त्याज्य and what is उपादेय

श्रेयः - कठोपनिषत् says श्रेयश्च प्रेयश्च मनुष्यमेतः तं संपरीत्य विविनक्ति धीरः, (considering deeply the two, the good and the pleasant, a wise man knows to discriminate)

श्रेय आददानस्य साधु भवति हीयते अर्थात् य उ प्रेयो वृणीते ॥ - since he said whatever is definitely shreyas for me, tell me that. **He did not ask about only yuddha but says what is definitely shreyas** – reality principle as opposed to pleasure principle. Like shruti ‘यद्भद्रं तन्म आसुव’

भगवत्पादौ उपससाद – शिष्यस्ते ... प्रपन्नम् – is summarized here.

Upanishat says परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् । तद्विज्ञानार्थं स गुरुमेव अभिगच्छेत् । - that shastraartha is becoming fruitful here. Arjuna who had निर्वेद is now doing sharanagati at the feet of Krishna. One has to approach a guru and for what – knowing only Brahman – तद्विज्ञानार्थमेव, one HAS to approach a guru, and ONLY a guru.

Shloka 8:

न हि प्रपश्यामि ममापनुद्यात् यच्छोकमुच्छोषणम् इन्द्रियाणाम् ।

अवाप्य भूमावसपन्नमृद्धम् राज्यं सुराणामपि चाधिपत्यम् ॥

I am not seeing any means (na hi prapashyaami) which will drive away (yat apanudyaat) my grief (mama shokam); this is drying up all my senses (indriyaanaam ucchoshanam). On this earth (bhoomou) even if I am able to enjoy (avaapya api) the kingdom (raajyam), without any rivals (asapatnam), which is prosperous (ruddham), or also supremacy over the gods (suraanaam aadhipatyam), (these will not drive away my deep grief).

Shloka 9:

सञ्जय उवाच:

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्यामीति गोविन्दम् उक्त्वा तूष्णीं बभूव ह ॥

Sanjaya told (Sanjaya uvaacha):

Arjuna, (Parantapa), Gudaakesha (gudaakesha), having told Krishna like this (hrusheekesham evam uktvaa) said that 'I am not going to fight' (na yotsyaami iti) having told Govinda (govindam uktvaa), became quiet, silent (tooshneem babhoova).

एवं अस्थाने समुपस्थितस्नेहकारुण्याभ्याम् अप्रकृतिं गतं क्षत्रियाणां युद्धं परमधर्मम् अपि अधर्मं मन्वानं धर्मबुभुत्सया च शरणागतं पार्थम् उद्दिश्य आत्मयाथात्म्यज्ञानेन युद्धस्य फलाभिसन्धिरहितस्य आत्मप्राप्त्युपायताज्ञानेन च विना अस्य मोहो न शाम्यति इति मत्वा भगवता परमपुरुषेण अध्यात्मशास्त्रावतरणं कृतम् । तदुक्तम् 'अस्थाने स्नेहकारुण्यधर्माधर्मधियाकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥' (गीतार्थसंग्रह 5) इति ॥

Thus, the Lord, the Supreme Person, introduced the Sastra regarding the self for the sake of Arjuna - 'Whose natural courage was lost due to love and compassion in a misplaced situation, who thought war to be unrighteous even though it was the highest duty for warriors (Kshatriyas), and who took refuge in Sri Krshna to know what his right duty was, thinking that Arjuna's delusion would not come to an end except by the knowledge of the real nature of the self, and that war was an ordained duty here which, when freed from attachment to fruits, is a means for self-knowledge. Thus, has it been said by Sri Yamunacarya: 'The introduction to the Sastra was begun for the sake of Arjuna, whose mind was agitated by misplaced love and compassion. and by the delusion that righteousness was unrighteousness, and who took refuge in Sri Krshna.'

Here एवमुक्त्वा हृषीकेशं, indicates that one who controls everybody's indriyas in all aspects is motivating Arjuna's senses to be ready to grasp सदर्थं, the tattva jnana. The fact of his eliminating the grief of the senses is indicated by 'यच्छोकमुच्छ्रोषणमिन्द्रियाणाम्'. 'हृष्यन्ति हर्षयन्तीति वा हृषीकाणि इन्द्रियाणि'.

गुडाकेश – निद्रालस्ये गुडाका स्यात् इति गुडाका निद्रा; तस्या ईशः - one who has won over nidra, प्रबुद्धस्वभावः

गोविन्द – this word indicates that he had the capability of speech to dispel his grief – गो means वाक् OR it may also indicate by गो – bhumi, भूभारावतरणप्रवृत्तत्वं

बभूव ह – The word ह shows आश्चर्यं. Sanjaya expresses his आश्चर्यं to Dhrutarashtra. (Arjuna had come with a lot of vigour to wage the war and Krishna brought him to this miserable state! After all who is Arjuna to say 'न योत्स्ये' He is only परतन्त्र and निमित्तमात्र. That is why his सङ्कल्प was not effective.) All these are indicated in Sanjaya's आश्चर्यं.

एवं अस्थाने समुपस्थितस्नेहकारुण्याभ्याम् – The sloka which summarises उपोद्धात is explained here. The शास्त्रावतरणसङ्गति is being told also.

अस्थान shabda indicates 'विषमे समुपस्थितम्' and it has anvaya with स्नेह and कारुण्य only and so they are mentioned separately.

अप्रकृतिं गतं - indicates meaning of the word आकुल in धर्माधर्मधियाकुलम्. This also indicates that by nature he is bold and courageous – स्वभावतो धीरत्वम्

क्षत्रियाणां युद्धं परमधर्मम् अपि अधर्मं मन्वानं – this gives meaning of धर्माधर्मधिया – धर्मेपि अधर्मं धीः धर्माधर्मधीः - It is like शुक्तिकारजतधीः - idea of silver in conch – in the यथार्थख्यातिपक्ष it is भेद-अग्रह – this is तामसबुद्धि as told in 18th chapter 'अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता' (18-32). So the vighraha is अस्थानस्नेहकारुण्याभ्यां जाता धर्माधर्मधीः -

धर्मबुभुत्सया च शरणागतं – In mula, पृच्छामि त्वा धर्मसंमूढचेताः ... प्रपन्नम् – is summarized thus. बोद्धुम् इच्छा बुभुत्सा – wanted to know what is dharma. शरणागति here is to know what is dharma. It can be for anything but here it is for knowing what is dharma. Shastra says that when one is having doubt about dharma, one should approach a person who knows dharma (धर्मज्ञ).

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ।

पार्थम् उद्दिश्य – Partha is yogya for शास्त्रोपदेश is told here. Can also mean pretext and that is enough for शास्त्रावतरण

आत्मयाथात्म्यज्ञानेन युद्धस्य फलाभिसन्धिरहितस्य आत्मप्राप्त्युपायताज्ञानेन च विना अस्य मोहो न शाम्यति इति मत्वा – The meaning of 'आकुलम् पार्थम् उद्दिश्य' as told in Gitarthasangraha is told here. Here आत्मयाथात्म्य नित्यत्व, भगवदधीनत्व – that only is the means to get rid of Arjuna's shoka when he says न हि प्रपश्यामि ममापनुद्यात्.. etc.

If his मोह has to be got rid of, two things are needed:

1. आत्मयाथात्म्यज्ञान

2. Knowing that engaging in this war without a desire for the fruit is the means for आत्मप्राप्ति (आत्मप्राप्ति-उपायताज्ञान of फलाभिसन्धिरहित-युद्ध)

Thinking so, Krishna starts shastropadesha.

भगवता परमपुरुषेण अध्यात्मशास्त्रावतरणं कृतम् । तदुक्तम् 'अस्थाने स्नेहकारुण्यधर्माधर्मधियाकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥' (गीतार्थसंग्रह 5) इति ॥

When Bhashyakarar says शास्त्रावतरणं कृतम् – if we get a doubt केन कृतम् ? he makes it very clear that this was not told by व्यास and others but by भगवता परमपुरुषेण. These two words, show the उभयलिङ्गत्व and others which establish शास्त्रप्रामाण्य – the validity of the shastra is established as the person who is teaching is untouched by defects and is an abode to innumerable auspicious qualities. अखिलहेयप्रत्यनीकत्व, सकलकल्याणगुणाकरत्व.

अध्यात्म - This shastra is very different from other shastras which teach different other things and this shastra is अध्यात्मशास्त्र – आत्मानमधिकृत्य शास्त्रम्. 'न वेदान्तात् शास्त्रम्' it is told.

The specialty of our siddhanta is it is always सांप्रदायिक and this is shown by तदुक्तम् – this is a very important aspect of our darshana, always following purvacharyas. In Sribhashya also, Bhashyakarar says 'भगवद्बोधायनकृतां विस्तीर्णा ब्रह्मसूत्रवृत्तिं पूर्वाचार्याः संचिक्षिपुः । तन्मतानुसारेण सूत्राक्षराणि व्याख्यास्यन्ते'.

In Gita Bhashya, the तत्त्वार्थs taught in each adhyaya is taken as per Yamanu's Gitarthasangraha. In this adhyaya alone, the shastra starts from 11th sloka and the first 10 slokas are included in शास्त्र-उपोद्धात. Though the first sloka of Gitarthasangraha does not mention first chapter, it is clear that it addresses the first chapter and upto this point. That is indicated here by referece to GS sloka - अस्थान..

The mula sloka as told by Vyasa Maharshi at the beginning of second chapter is 'तं तथा कृपयाज्विष्टम्'.. and that is indicated in first sloka of GS as 'तन्मोहशान्तये' (द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये). The second chapter's first ten slokas indicate the sangati for removal of Arjuna's shoka.

Now, Deshika analyses why Krishna taught Arjuna all the yogas etc. raising a Purvapaksha.

How can Karma yoga, jnana yoga, bhakti yoga etc can be taught to someone who did not ask for it – नापृष्टः कस्यचित् ब्रूयात् (मनु) – especially अध्यात्म shastra should be taught in order of गुह्य-गुह्यतर-गुह्यतम and all at once cannot be taught in totality as done here.

(For eg. when Indra goes to Prajapati, for every step he asks him to stay for 32 years following ब्रह्मचर्य and then teaches the next level of knowledge AND when Bhrugu asks his father Varuna अधीहि भगवो ब्रह्मेति...).

And, Krishna's words तस्मात् युद्ध्यस्व भारत, युध्य च etc. show only encouraging Arjuna to engage in the war. So this shastra cannot be अध्यात्मपर is the Purvapaksha.

The answer to this is as follows:

1. In Arjuna's request, यत् श्रेयः स्यात्, he does not specify any particular विशेष for the word श्रेयः. So it is अनिर्धारितविशेष.
2. There is nothing here to suggest that Arjuna was of the opinion that yuddha was only श्रेयस् for him. It is well known that Arjuna was a परम-आस्तिक and it is reasonable to think that he wanted only the utmost श्रेयस् as he was asking none other than भगवान् श्रीकृष्ण who was so dear to him.
3. Even if Arjuna was thinking of yuddha only as shreyas, Bhagavan Krishna being परमकारुणिक can teach him the utmost beneficial knowledge just based on his सामान्यवचन – general request also. Krishna's words such as 'युद्ध्यस्व' etc are also taught as means to परमनिःश्रेयस् as can be seen in many places here.

So the अध्यात्मशास्त्रावतरण is fully justified.

Shloka 10:

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥

O Dhritaraashtra (Bhaarata), in the middle of the two armies (ubhayoh senayoh madhye), Arjuna who was lamenting (seedamaanam tam), Krishna (hrusheekeshah) as though smiling (prahasan iva) told these words (idam vachah uvaacha).

एवं देहात्मनोः याथात्म्याज्ञाननिमित्तशोकाविष्टं देहातिरिक्तात्मज्ञाननिमित्तं च धर्मं भाषमाणं परस्पर विरुद्धगुणान्वितम् उभयोः सेनयोः युद्धाय उद्युक्तयोः मध्ये अकस्मात् निरुद्योगं पार्थम् आलोक्य परमपुरुषः प्रहसन् इव इदम् उवाच । परिहासवाक्यं वदन् इव आत्मपरमात्मयाथात्म्यतत्प्राप्त्युपायभूतकर्मयोगज्ञानयोगभक्तियोगगोचरम् 'न त्वेवाहं जातु नासम्' (गीता 2-12) इत्यारभ्य 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।' (गीता 18-66) इत्येतदन्तम् वचनम् उवाच इत्यर्थः ।

The Supreme Person spoke these words as if smiling, and looking at Arjuna, who was thus overcome by grief resulting from ignorance about the real nature of the body and the self, but was nevertheless speaking about duty as if he had an understanding

एवं – In Mula, तम् – indicates he who is परिहासयोग्य. That is meant here

युद्धाय उद्युक्तयोः उभयोः सेनयोः मध्ये – for Mula सेनयोरुभयोर्मध्ये, The word मध्ये indicates that it is not proper to retire from waging the war

अकस्मात् निरुद्योगं – Meaning of सीदमानम् in mula. अधर्म and others or पराजय etc are all not proper reasons for retiring from waging the war. If he turns away from war without any reason, he will become परिहास्ययोग्य.

देहात्मनोः याथात्म्याज्ञाननिमित्तशोकाविष्टं देहातिरिक्तात्मज्ञाननिमित्तं च धर्मं भाषमाणं परस्पर विरुद्धगुणान्वितम् – This indicates that Krishna got the opportunity to do उपदेश

Arjuna's state was like this:

1. He was अप्रकृतिं गतः - due to अस्थानस्नेहकारुण्य (known from उपहत स्वभावः etc)
2. He thought yuddha, which is परमधर्म as अधर्म (धर्मसंमूढचेताः) etc.

3. Was having deep grief as he did not have यथार्थज्ञान of देह and आत्मा (एतान्न हन्तुमिच्छामि ब्रतोऽपि)
4. But he was talking as though he know that body and soul are different – as though he had one who has देहातिरिक्तात्मज्ञान (सङ्करो नरकायैव, पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः) etc.

परमपुरुषः पार्थम् आलोक्य प्रहसन् इव – Shows सर्ववैलक्षण्य of वक्ता – He is different and distinct from everyone. Though he is हृषीकेश and can control everyone's senses and can just by mere सङ्कल्प he can make Arjuna engage in this war and achieve His purpose of भूभारावतरण, He does not do so. Because He is जगदुपकृतिमर्त्यः - He has come in this human form to do उपकार to entire world. So he is doing this शास्त्रप्रवर्तन by which Partha and everyone one else also get to know the means to get all the पुरुषार्थs.

OR, He has brought the Bold Arjuna to this sad state as HE is हृषीकेश and as though smiling, did this शास्त्रोपदेश for doing जगदुपकार.

Partha has a special relation with Krishna and due to this, he looked at him and as though smiling did upadesha.

When one does Sharanagati, HE does not see दोष or गुण. So HE is not smiling looking at the defects of Partha. So प्रहसन् इव shows 'सरसत्वम्, सुग्रहत्वम्, निखिलनिगमान्तगह्वरनिलीनस्य महतोऽर्थजातस्य अनायासभाषणम्' – all these. Meaning the upadesha he is going to do is enjoyable, made easily graspable and that HE is telling all the deep and esoteric meanings hidden in the caves of the entire Upanishads effortlessly. These are all indicated by प्रहसन्निव.

After all they are friends, so परिहास is common.

OR it is as though Krishna is telling Arjuna 'You said न योत्स्ये, now see how I will make you wage the war with your own सङ्कल्प !'

इदम् उवाच – This indicates that what is going to be taught is entirely Bhagavan's वाक्.

'न त्वेवाहं जातु नासम्' (गीता 2-12) इत्यारभ्य 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।' (गीता 18-66)

इत्येतदन्तम् वचनम् उवाच इत्यर्थः – The 11th sloka 'अशोच्यानन्वशोचस्त्वम्' – also is not साक्षात् शास्त्र and hence Bhashyakarar indicates here that shastra actually starts from sloka 12 as the sloka 11 also has परिहासच्छाये

OR, The sloka 'अशोच्यान्..' is the subject matter for 'प्रहसन् इव' and the sloka 'न त्वेवाहम्..' is the meaning of 'इदम्' in the Bhashya.

आत्मपरमात्मयाथात्म्य-तत्प्राप्त्युपायभूतकर्मयोगज्ञानयोगभक्तियोगगोचरम् - मा शुचः इत्येतदन्तम् – For all the sadhakas the prapatti which is told in चरमश्लोक is required and it is going to be told as specifically required for getting rid of everything that is भक्तिविरोधि.

Shloka 11:

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

Sri Bhagavaan told (Sri Bhagavaan uvaacha):

Regarding those who are not worthy of lamentation (ashochyaan) you (tvam) are lamenting (anvashochah). The language of the highly learned (prajnyaavaadaam cha) - you are speaking (bhaashase). The highly learned (panditaah) - about the bodies (gataasoon), or about the aatmans (agataasoon) - do not lament (na anushochanti).

You are lamenting about those who are not worthy of lamentation. And, you are speaking the language of the highly learned. The highly learned ones do not lament about the bodies, or about the aatmans.

अशोच्यान् प्रति अनुशोचसि । 'पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ।' (गीता 11/41) इत्यादिकान् देहात्मस्वभावप्रज्ञानिमित्तवादान् च भाषसे । देहात्मस्वभावज्ञानवतां न अत्र किञ्चित् शोकनिमित्तम् अस्ति । गतासून् देहान् अगतासून् आत्मनश्च प्रति तयोः स्वभावयाथात्म्यविदो न शोचन्ति । अतः त्वयि विप्रतिषिद्धम् इदम् उपलभ्यते, यद् 'एतान्

हनिष्यामि' इति अनुशोचनं यत् च देहातिरिक्तात्मज्ञानकृतं धर्माधर्मभाषणम् । अतो देहस्वभावं च न जानासि, तदतिरिक्तम् आत्मानं च नित्यम्, तत्प्राप्त्युपायभूतं युद्धादिकं धर्मं च । इदं च युद्धं फलाभिसन्धिरहितम् आत्मयाथात्म्यावास्त्युपायभूतम् । आत्मा हि न जन्माधीनसद्भावो न मरणाधीनविनाशश्च; तस्य जन्ममरणयोः अभावात्; अतः स न शोकस्थानम् । देहः तु अचेतनः परिणामस्वभावः, तस्य उत्पत्तिविनाशयोगः स्वाभाविकः, इति सोऽपि न शोकस्थानम् इति अभिप्रायः ।

विप्रतिषेध – contradiction

अशोच्यान् प्रति – It is made very clear by Bhashyakarakar that it is with respect to those who are not to be grieved. The apparent meaning can be that अशोच्यान् अनु अशोचः - some who are अशोच्याः are grieving and following them this person is also grieving. To remove this doubt, प्रति is used.

अनुशोचसि – The usage in mula sloka is 'अन्वशोचः' – which is in लङ् लकार – past tense. To show that it is in to be interpreted as in present tense, अनुशोचसि is used. OR, To show that it is चिरानुवृत्त – being followed for a long time now, it has the upasarga अनु with past tense.

'पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ।' (गीता 1।41) इत्यादिकान् देहात्मस्वभावप्रज्ञानिमित्तवादान् च भाषसे । - प्रज्ञा shabda here means स्वभावज्ञान of देह and आत्मा.

प्रज्ञानिमित्त – प्रज्ञयाकृता व्यवहाराः प्रज्ञावादाः - Arjuna is telling about all things (व्यवहार) one does only if one knows that देह and आत्म are different. If one has देहात्मभेदज्ञान only then पिण्डोदकक्रिया for पितृs is done and if there are लोप्s in that kriya, then there will be प्रत्यवाय – indicated by पतन्ति पितरो ... So all these are possible for one who has this knowledge of deha and atma bheda.

देहात्मस्वभावज्ञानवतां न अत्र किञ्चित् शोकनिमित्तम् अस्ति - For such persons there is nothing here which can cause grief.

गतासून् देहान् अगतासून् आत्मनश्च प्रति तयोः स्वभावयाथात्म्यविदो न शोचन्ति । अतः त्वयि विप्रतिषिद्धम् इदम् उपलभ्यते, यद् 'एतान् हनिष्यामि' इति अनुशोचनं यत् च देहातिरिक्तात्मज्ञानकृतं धर्माधर्मभाषणम् ।

The words गतासून्, अगतासून् though mean गतप्राणान्, अगतप्राणान् (निष्प्राण-सप्राणवाचकौ) – this is how all other commentaries treat these words – living and dead are not to be grieved. But our Bhashya has a very special unique interpretation for these words – गतासून् देहान् अगतासून् आत्मनश्च.

In Mahabharata and Vishnupurana etc there are instances where even पण्डितs have shown शोक with respect to सप्राण-निष्प्राणविषय – ‘अविश्रान्तमनालम्बमपाथेयमदेशिकम् । तमःकान्तारमध्वानं कथमेको गमिष्यसि’ (भा.मो.330-34) and ‘बद्धवैराणि भूतानि द्वेषं कुर्वन्ति चेत्ततः । शोच्यान्यहोऽतिमोहेन व्याप्तानीति मनीषिणा’ (वि.1-17-82) (if one hates others due to enmity, a jnaani feels pity towards such people thinking these are covered by moha).

But considering what is going to be taught by Krishna here such as ‘अव्यक्तोयमचिन्त्योयम् अविकार्योयमुच्यते । तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि’, ‘अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् । तथाऽपि त्वं महाबाहो नैवं शोचितुमर्हसि’ etc. (नित्यजातं नित्यमृतं देहम्), Krishna is telling that Atma which is nitya and deha which is anitya are not to be grieved. So, the meaning as given by Bhashyakarar is only apt.

So, पण्डित does not grieve for deha or atma. देहास्तावन्न शोचनीयाः नश्वरत्वात्, आत्मानोऽपि तथा अनश्वरत्वात् इत्यूहापोहक्षमाबुद्धिरूपा पण्डा येषां तेऽत्र पण्डिताः । (‘ऊहापोहक्षमाधीः पण्डा । सास्य सञ्जाता इति पण्डितः’)

अतो देहस्वभावं च न जानासि, तदतिरिक्तम् आत्मानं च नित्यम्, तत्प्राप्त्युपायभूतं युद्धादिकं धर्मं च ।

It is as though Krishna is telling शोकस्तु सिद्धः, प्रज्ञा तु वादमात्रस्था इति | - You have shoka but your prajna is only in vaada and not in jnaana.

The aspects which Arjuna did not know due to shoka which is opposed to or contradicting the prajnavada are:

What is the nature of deha - देहस्वभाव,

How is the atman different from the body and how is he nitya

(How is it that these two are not to be grieved)

and, how can the ghastly Yuddha and others be dharma and are means to realizing the atman

That is explained further

इदं च युद्धं फलाभिसन्धिरहितम् आत्मयाथात्म्यावास्युपायभूतम् ।

This same yuddha if performed with a mind that is qualified by special intention (state of thought) - बुद्धिविशेषसंस्कृत – that is without desire for fruits, becomes a means to self realization. That is the nature of the mind. If there is a desire for any other fruit, it binds one strongly to samsara only. It becomes प्रतिबन्धक to atma prapti.

आत्मा हि न जन्माधीनसद्भावो न मरणाधीनविनाशश्च; तस्य जन्ममरणयोः अभावात्; अतः स न शोकस्थानम् ।

Here the word हि shows प्रसिद्धि – that it is already well know from Kathopanishat etc न जायते म्रियते वा विपश्चित् (katha.2-18).

Though Atman has संयोग and वियोग with देह which is called जन्म-मरण, there is no उत्पत्ति-विनाशरूप जन्ममरण. So Atman is not to be grieved.

देहेन्द्रिय-मनः-प्राण-धीभ्यो अन्यः अनन्यसाधनः । नित्यो व्यापी प्रतिक्षेत्रम् आत्मा भिन्नः स्वतःसुखी ॥

देहः तु अचेतनः परिणामस्वभावः, तस्य उत्पत्तिविनाशयोगः स्वाभाविकः, इति सोऽपि न शोकस्थानम् इति अभिप्रायः ।

11 ।

Here the word तु shows वैलक्षण्य with respect to Atman – That देह is प्रत्यक्षादिसिद्ध. Since it grows as देह and deteriorates as शरिर etc. and it is अचेतन (is not ज्ञानाश्रय), it undergoes changes just like a pot etc. (घटादिवत् परिणामस्वभावः).

देह – has षड्भावविकार – six types of vikaras – अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, नश्यति. While Atman does not have such vikaras. The अस्तित्व of Atman is also very different from that of Deha – Atman is nitya. The primordial matter (मूल प्रकृति) is nitya and it undergoes modifications during सृष्टि and from it पञ्चभूत, इन्द्रिय, देह are all formed and during pralaya, they all merge in their causes in the reverse order. So deha's astitva is when body is created from pancha bhutas. Atmans are all the time existing in the same form in their essential nature and it is only its attributive nature that changes (svabhava).

अचेतना परार्था च नित्या सततविक्रिया । त्रिगुणा धर्मिणां क्षेत्रं प्रकृते रूपमुच्यते ॥

Gitarthasangraha is like this:

From karma yoga, one will get jnaana yoga and after that आत्मावलोकन or आत्मसाक्षात्कार. Or this can be got directly from Karma Yoga itself without Jnana Yoga. Once a sadhaka gets आत्मयाथात्म्यज्ञान, he becomes eligible to start Bhakti Yoga. From Bhakti Yoga he gets Moksha. For those who are not capable of doing all this, sharanagati is also taught here.

The main aspect of Gita Shastra is,

एकान्तात्यन्त-दास्यैकरतिः तत्पदमाप्नुयात् । तत्प्रधानमिदं शास्त्रम् इति गीतार्थसंग्रहः ॥

This shastra of 18 chapters can be divided into three षट्कs:

ज्ञानकर्मात्मिके निष्ठे योगलक्ष्ये सुसंस्कृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते ॥

In Purva Shatka, ज्ञानात्मिका निष्ठा and कर्मात्मिका निष्ठा – meaning ज्ञानयोग and कर्मयोग are to be done is told (विधि, injunction). They have yoga as साध्य. Yoga is चित्तसमाधान विशेषरूप-व्यापार. It has आसन and other special accessories and is called आत्मावलोकन. This has to be done for आत्मसाक्षात्कार. The साक्षात्कार that is attained with such means can itself be called योग. सुसंस्कृत – Means done with the बुद्धिविशेष, idea of परमात्माधीन, it is only for परमात्मप्रीति and not having interest in any other फल. This kind of Yoga has to be done for the Prayojana of the form of Jivatma Sakshatkaara which is अत्यन्तसुख, very different from the enjoyments of the objects of senses (वैषयिक-आनन्दविलक्षण) and there will not be desire in anything other than this. The first six chapters instruct one with these कर्तव्यs – चोदिते – vidhi.

मध्यमे भगवत्-तत्त्व-याथात्म्यावासिसिद्धये । ज्ञानकर्माभिनिर्वर्त्यो भक्तियोगः प्रकीर्तितः ॥

The middle shatka is about the means to attain परतत्त्व. The word भगवत् indicates the subject matter of the middle shatka – every akshara of the word भगवान् as well as the प्रकृति and प्रत्यय and also by रूढि denotes परब्रह्मन् having निखिलजगदेककारणत्व-निर्दोषत्व-कल्याणगुणाकरत्व as told by पराशर and others. Also told in Sribhashya. भगवत्तत्त्वम् means भगवानेव तत्त्वम्. तत्त्वम् means प्रामाणिक पदार्थः. याथात्म्य-अवासि means experiencing the boundless joy of the real nature of Paramatman – that is पुरुषार्थकाष्ठा. ज्ञानकर्माभिनिर्वर्त्यो – shows the importance and necessity of the order of first and second shatkas.

The first shatka teaches the प्रत्यगात्मसाक्षात्कार उपाय which is karma and jnaana yoga. Second shatka teaches परमात्मोपासना to get परब्रह्म श्रीमन्नारायण.

भक्तियोग – भक्ति means परब्रह्मभूतपरमपुरुषस्वरूप and तदुपासना. भक्तिरेव योगः भक्तियोगः - bhakti is used as उपाय.

This sloka has been commented upon by Bhashyakarar at the beginning of 7th chapter.

प्रधानपुरुषव्यक्त-सर्वेश्वर-विवेचनम् । कर्मधीर्भक्तिरित्यादिः पूर्वशेषोऽन्तिमोदितः ॥

प्रधान – कारणावस्थम् अचिद्व्यम्, पुरुषः - अचिन्मिश्रावस्थो विशुद्धावस्थश्च, व्यक्तम् – अव्यक्तम् is महदादिविशेषान्तं, तदारब्धदेवतिर्यङ्मुखादिरूपं च कार्यजातम् व्यक्तम् । सर्वेश्वरः - पुरुषोत्तमः ।

विवेचन – परस्परव्यावर्तको धर्मः - differentiating characteristics of these. Or understanding them as distinct and different based on the characteristics.

पूर्वशेष – eliminates the पुनरुक्ति and shows more characteristics of these yogas are taught here.

This sloka has been commented upon by Bhashyakarar at the beginning of the 13th chapter.

So four aspects are very important:

1. One should have a desire to cross over the संसार knowing well that it is filled with only दुःख.
2. Believing that Paramatman exists and that His compassion (कारुण्य) is essential for us.
3. The shastra that is taught here is भगवद्वाणि and having firm belief that there is श्रेयस् in this.
4. That our Atman exists and it has पुनर्जन्म and such unbearable difficulties.

One who believes in the above and gets deep anxiety out of this are eligible for learning this shastra.

Shloka 12:

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥

I (aham), at any point of time (jaatu) - it is not that I was not there (na aasam na). It is not that you were not there (tvam na). It is not that these kings were not there (ime janaadhipaah na). All of us (sarve vayam) from now on, in the future also (atah param) - it is not that we will not be there (na bhavishyaamah na).

At any point of time, it is not that I was not there. It is not that you were not there. It is not that these kings were not there. For all of us, it is not that we will all be not there in the future also.

प्रथमं तावद् आत्मनां स्वभावं शृणु –

अहं सर्वेश्वरः तावद् अतो वर्तमानात् पूर्वस्मिन् अनादौ काले न नासम् अपि तु आसम् । त्वन्मुखाः च एते ईशितव्याः क्षेत्रज्ञा न नासन् अपि त्वासन् । अहं च यूयं च सर्वे वयमतः परम् अस्माद् अनन्तरे काले न चैव न भविष्यामः अपि तु भविष्याम एव । यथा अहं सर्वेश्वरः परमात्मा नित्य इति न अत्र संशयः, तथैव भवन्तः क्षेत्रज्ञा आत्मानः अपि नित्या एव इति मन्तव्याः ।

प्रथमं तावद् आत्मनां स्वभावं शृणु – In order to do Upasana for gaining the fruit of परलोकप्राप्ति first one should know that Atman is different from the body. For that one should know that getting Atmasakshatkara is पुरुषार्थ and should have the desire to attain it. For this reason, the nature of the Atman is taught first. The word शृणु is to get his attention to what is going to be taught.

अहं सर्वेश्वरः तावद् – Both जीव and ईश्वर are nityas and out of these the one that is easy to know is ईश्वर, so He says अहम्. ईश्वर if he has to say अहं, it is for the purpose indicating His सर्वनियन्तृत्व – hence the Bhashya says सर्वेश्वरः. तावत् indicates knowing well संप्रतिपत्ति.

अतो वर्तमानात् पूर्वस्मिन् अनादौ काले न नासम् अपि तु आसम् । - In अतः परम् told at the end of the sloka, the word अतः is implied in the earlier sentence also. जातु means कदापि always, so Bhashya says वर्तमानात् पूर्वस्मिन् अनादौ काले. The word तु is to be taken as अपि तु आसम्. Same way, न त्वं नेमे जनाधिपाः is to be interpreted as न त्वं नासीः, नेमे जनाधिपा नासन्.

त्वन्मुखाः च एते ईशितव्याः क्षेत्रज्ञा न नासन् अपि त्वासन् । - The क्षेत्रज्ञाs that are addressed as 'yourself' त्वं, and you all यूयं, etc. differently are all belonging to the same group ईशितव्याः - all are being ruled over by ME.

अहं च यूयं च सर्वे वयमतः परम् अस्माद् अनन्तरे काले न चैव न भविष्यामः अपि तु भविष्याम एव । If one gets a doubt that some time even the very stable things such as पर्वत and others also perish and so whether atmans are also destroyed, the avadharane in भविष्याम एव removes any such doubt.

यथा अहं सर्वेश्वरः परमात्मा नित्य इति न अत्र संशयः, -

सर्वेश्वरः - One who is present at all times (present, past and future) and who is the Lord of everything – how can He be not there at all the three times. Who can and when prevent Him who is the controller of everyone ?

परमात्मा – देशकालस्वरूप-अनवच्छिन्न व्याप्तिरिति परमात्मपदनिरुक्तिः । तथा च व्याप्तत्वात् व्याप्यैः अस्य न नाशः । सर्वात्मत्वेन सर्वकालवर्तित्वं सिद्धम् इति भावः ।

An objection may arise here – How can one who has doubts about the Jivatman who is different from body and can be perceived directly (प्रत्यक्षयोग्य), not have doubts about Paramatman who is different from Jivatman also and is अगोचर ?

Answer – Arjuna himself says later 'पुरुषं शाश्वतं दिव्यम्' (10-12). Arjuna knows generally the परमपुरुषस्वभाव from the innumerable words of नारद, असित, देवल and such परम ऋषिs. Arjuna had been to Indraloka, knows the power of all weapons, mantras, tapas etc (सकलास्त्रमन्त्रतपःप्रभाव), he has abundant गुरुभक्ति and देवताभक्ति. He is वर्णाश्रमाचारनिरत – one who has followed the duties of ones station in life strictly, he was extremely scared of धर्मलोप (committing sins due to not following dharma) etc. So he did not have the भ्रमे of not knowing the existence of Jivatma who is different from the body and also ईश्वर. He does not doubt it too. But he did not know their प्रकारविशेष – special characteristics and modes and so he was having grief etc. He knew Ishvara existed and that He was नित्य, सर्वेश्वर etc. He did not know in reality the modes of the जीवात्म – जीवप्रकारs and hence got शोक. As birth and death are seen normally in this world and the

apparent meaning of pramanas such as न प्रेत्य संज्ञास्ति also seem to suggest such understanding, there is no defect in not knowing all the details in depth.

तथैव भवन्तः क्षेत्रज्ञा आत्मानः अपि नित्या एव इति मन्तव्याः । - Paramatma is distinct and different from the Jivatmans and hence does not have the nature of Jivatmans. In the same way, Jivatmans are different from the क्षेत्र or body and control the body and there cannot be any doubt that they have the nature of अनित्यत्व etc which are related to the body.

एवं भगवतः सर्वेश्वराद् आत्मनां परस्परं च भेदः पारमार्थिकः, इति भगवता एव उक्तम् इति प्रतीयते । अज्ञानमोहितं प्रति तन्निवृत्तये पारमार्थिकनित्यत्वोपदेशसमये 'अहम्' 'त्वम्' 'इमे' 'सर्वे' 'वयम्' इति व्यपदेशात् । औपाधिकभेदवादे हि आत्मभेदस्य अतात्त्विकत्वेन तत्त्वोपदेशसमये भेदनिर्देशो न संगच्छते । भगवदुक्तात्मभेदः स्वाभाविकः, इति श्रुतिः अपि आह - 'नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।' (श्वेता0 6।13) इति । नित्यानां बहूनां चेतनानां य एकः नित्यः चेतनः कामान् विदधाति इत्यर्थः । अज्ञानकृतभेददृष्टिवादे तु परमपुरुषस्य परमार्थदृष्टेः निर्विशेषकूटस्थनित्यचैतन्यात्मयाथात्म्यसाक्षात्कारात् निवृत्ताज्ञानतत्कार्यतया अज्ञानकृतभेददर्शनं तन्मूलोपदेशादिव्यवहाराः च न संगच्छन्ते ।

Now the inconsistencies and defects in other interpretations are highlighted after critical analysis as per स्थालीपुलाकन्याय – checking whether rice is cooked in one place of the vessel is enough to confirm that complete rice in the vessel is cooked.

एवं भगवतः सर्वेश्वराद् आत्मनां परस्परं च भेदः पारमार्थिकः, इति भगवता एव उक्तम् इति प्रतीयते – This is told by sakshaat Bhagavan and not by some passerby (rathya purusha) . Shows by Paramatman who has उभयलिङ्ग and is सर्वनियन्ता and is indicated by the word अहम् in mula. If the भेद of the Jivas with respect to ईश्वर is not पारमार्थिक (reality) then there will be mixing up of (साङ्कर्य) the स्वभावs such as उभयलिङ्गत्व and दुःखित्व. And, if the भेद among the Jivatmans is not सत्य there will be the अनुपपत्ति of बद्ध, मुक्त, शिष्य, आचार्य etc. This is all told by साक्षात् भगवान् and not some रथ्यापुरुष. Or, as told in shrutis, त्वमेव त्वां वेत्थ योजसि सोऽसि (यजु.का.1.6), 'सो अङ्ग वेद यदि वा न वेद' (ऋ. 8-7-11-11), भगवान् is telling Himself the तत्त्वस्थिति of Himself and Jivatmans who are His शरीरs.

अज्ञानमोहितं प्रति तन्निवृत्तये - An आस is one who sees the Truth and tells the Truth as Seen यथार्थदर्शी, यथादृष्टार्थवक्ता – So an आस will not lead others also to भ्रान्ति (or confusion, wrong knowledge) while

he himself is under भ्रमा. But we see in पुराणस that Bhagavan Himself incarnates as बुद्ध and does upadesha to असुरास. Why can't this also be one such instance if one asks, Bhashyakarar makes it very clear that अज्ञानमोहितं प्रति तन्निवृत्तये – here the Upadesha is to remove the भ्रमे that has happened due to अज्ञान. It is accepted by everyone that गीतोपनिषत् is to remove मोह and these are also seen in other commentaries.

पारमार्थिकनित्यत्वोपदेशसमये – The word पारमार्थिक in Bhashya indicates that it is not as interpreted in advaita system that the बहुवचन is due to देहभेद and not due to आत्मभेद. In the advaita system, there is only One Atman. The multiplicity that we see here is due to देह भेद only. To reject this view, Bhashyakarar says the Bheda is पारमार्थिक. It is not just व्यावहारिक but पारमार्थिक. They say that in व्यवहार, all these differences (bheda) is seen but the परमार्थ is that these are all आविद्यक and मिथ्या and the truth is Atman alone is paramartha. We do not accept that. This sloka न त्वेवाहं is not just मन्त्रपाठ for removing भ्रान्ति in which case one can give different interpretation for the भेदनिर्देश. This तत्त्वोपदेशरूप and so there is no scope for giving any other interpretation here.

'अहम्' 'त्वम्' 'इमे' 'सर्वे' 'वयम्' - Here, the प्रत्यक्त्व (self) is addressed as अहम्, the चेतन who is different and is facing Him is addressed as त्वम्, and other चेतनस who are not facing Him (स्वपराङ्मुख) and are many. The word सर्वे includes all are different, वयम् indicates the innumerable people and परमात्म are all grouped together as आत्मन्स.

इति व्यपदेशात् – This phrase indicates that it is taught like this. It does not indicate that Krishna taught 'I am not true, you are not true, other are not true'.

औपाधिकभेदवादे हि आत्मभेदस्य अतात्त्विकत्वेन तत्त्वोपदेशसमये भेदनिर्देशो न संगच्छते – If it is argued that, in भास्करमत which is called औपाधिकभेदाब्भेदवाद, the भेद is due to a real उपाधि (सत्योपाधि) and so भेदनिर्देश is acceptable, the defects in that view is also refuted here. The word हि shows that the examples give by other systems about घटाकाश etc where the भेद between the आकाश inside and outside of the घट is due to the उपाधि of घट. It separates the आकाश into two. If the घट is destroyed, there will be no भेद. So there also the भेद is not तत्त्व and so it is अतात्त्विक only. Even if a उपाधि which is सत्य is accepted, just as in case of one's face or Moon etc whose reflections are seen in a mirror or pond etc. which is due to सत्योपाधि (the mirror, pond etc are all सत्य and bheda

is seen due to this सत्योपाधि), and also just as one आकाश seen as different due to घट, मणिक etc which are true upadhis, the भेद seen is only due to संयोग and not due to उपाधि itself, in the same way, in case of Paramatman who is निरवयव, अच्छेद्य etc and everywhere परिपूर्ण, the भेद seen due to अन्तःकरण and such सत्योपाधिस are also not परमार्थ. So the different Jivatmans are all True and not reflections of Paramatman in the अन्तःकरण as such विपरीतोपदेश would not be acceptable during तत्त्वोपदेश, that too by परमात्मा who is doing हितोपदेश. Both these पक्षs are against श्रुतिप्रमाण also.

भगवदुक्तात्मभेदः स्वाभाविकः, इति श्रुतिः अपि आह

In our पक्ष, it is as per श्रुतिस and so, it is not like बुद्धागमास which are मोहनार्थ. This is indicated in the Bhashya as 'भगवदुक्त'. Or, it can be that the shruti pramana was told to reject भास्करपक्ष and by कैमुत्यन्याय shankara paksha is also rejected. The word अपि indicates the combining of both प्रमाणs. The word भगवदुक्तात्मभेदः in bhashya indicates that it does not need any other pramana just as in the case of shrutis. This is also स्वतःप्रमाण. Shruti is also नित्य and भगवदाज्ञारूप and hence valid by itself without expecting another pramana.

- 'नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।' (श्वेता0 6।13) इति । नित्यानां बहूनां चेतनानां -

Here the अन्वय of नित्यो नित्यानाम् is not like पवित्राणां पवित्रम् but as shown here. Hence it is specifically given by Bhashyakarar. If it is not done like this, जीव-अनित्यत्व with ensue and it is not acceptable. The नित्यत्व, बहुत्व, चेतनत्व समानाधिकरण shows the multiplicity (बहुत्व) and चेतनत्व (of the nature of consciousness) of the आत्मन्s is निरुपाधिक – not due to any limiting adjunct, it is real. So by this, the सौगतपक्ष where they say आत्म is अनित्य, अद्वैतपक्ष where it is said that भेदs are all due to अविद्या, वैशेषिकपक्ष who say that the चैतन्यत्व is आगमापायि – comes and goes and other views such as आत्म is only चिच्छक्ति (shakti-traya vishishta brahma) etc. are all rejected.

य एकः नित्यः चेतनः कामान् विदधाति इत्यर्थः – The four words in प्रथमाविभक्ति – यः, एकः, नित्यः, चेतनः - used in सामानाधिकरण्य – reject the views such as ऐक्य of ईश्वर and जीव, and that ऐक्य being similar

to हिरण्यगर्भ, रुद्र, इन्द्र and others who are supposed to be like काल and other things for which भेद exists due to उपाधि etc and in परमार्थ it is अभेद. So, the ईश्वरs are also like a flood who come and go one after the other (प्रवाहेश्वर).

Also, indicating that the aspect of नित्यचैतन्यप्रसर etc seen in other श्रुतिस and that it is विशिष्टविधि and not अनुवाद like यदाग्रेयः, the meaning of the श्रुति is told as 'सर्वदा सर्वत्र सर्वेषां चेतनानामेक एवेश्वरः तत्तत्कर्मसमाराधितः तत्तदनुरूपाण्यपेक्षितानि करोति' – at all times, to all chetanas, the ONE only Ishvara, being worshipped by respective karmas, bestows respective desired fruits to those.

अज्ञानकृतभेददृष्टिवादे तु

Now again, like सिंहावलोकन, Bhashyakarar is going to examine and establish that there exists उपदेश-अनुपपत्ति in the Advaita siddhanta of Sri Shankaracharya and also the fact of doing शास्त्रारम्भ itself is uprooted.

Several questions are raised as objections: (न हि निन्दा निन्द्यं निन्दितुं प्रवर्तते अपितु निन्दितात् इतरत् स्तोतुम्).

Will this भगवान् do upadesh of what he is known by Him or what is not known. IF it is known by Him, was it perceived directly (साक्षात्कृतम्) or heard only (श्रुतमात्रम्) ? Then in both cases, was the अज्ञान eliminated or not ? If it was eliminated, the भ्रमे that there is भेद in the effects (कार्य) is removed or not? – thus posing these questions, Bhashyakarar shows the defects in the पक्ष which says the effects of अज्ञान are removed due to साक्षात्कार thus –

परमपुरुषस्य परमार्थदृष्टेः निर्विशेषकूटस्थनित्यचैतन्यात्मयाथात्म्यसाक्षात्कारात् निवृत्ताज्ञानतत्कार्यतया अज्ञानकृतभेददर्शनं तन्मूलोपदेशादिव्यवहाराः च न संगच्छन्ते ।

Since Bhagavan is परमपुरुष, he has to be परमार्थदृष्टि and should not be like क्षेत्रज्ञs who are अपरमार्थदृष्टिs. निर्विशेषत्व – means सजातीयविजातीयस्वगतभेदराहित्य. कूटस्थत्वम् means मायानिष्ठत्वम्, or साधारण्यम् or निर्विकारत्वम्. This निर्विकारत्व is just like a wooden stalk which can cause विकार to iron etc. by संसर्ग though it does not change by itself. नित्यत्व is काल-अनवच्छिन्नत्व. याथात्म्यम् – means as told. याथात्म्यसाक्षात्कार – by specifically and clearly telling this, it is indicated that for people like us also अयथासाक्षात्कार can happen and it is not so for Bhagavan. अज्ञान means अविद्या here. Its कार्य (effect) is भेदभ्रम, its continuation etc. is indicated by आदि.

उपदेश and other व्यवहाराऽऽ are about the उपदेश्यार्थ, तद्वाचकाधिकारि, शिष्य, आचार्य, प्रयोजन and such भेदs and so it is rooted in several types of भेददर्शन only. And, भेददर्शन happens only due to अज्ञान is your view. If that अज्ञान and its effects are eliminated, how can the effects continue to re-appear ? If so, then hundreds of defects would arise such as व्याघात (contradiction or virodha), अपसिद्धान्त (wrong philosophy), शास्त्र-अनारम्भ, उपदेशाभाव (absence of teaching), निष्पलपरिश्रमत्व (putting lot of effort for no fruit), श्रुतिविरोध and so on. So the भेददर्शन cannot continue to exist.

Lord Krishna is first teaching the atma svabhava to Arjuna. Krishna's words here clearly show that Atmans are many, they are eternal, there is difference among Atmans, there is difference between Jivatman and Paramatman. आत्मभेद, आत्मबहुत्व, आत्मनित्यत्व. This is all paramaarth. The various differences that we see are all true. Nothing is mithyaa, everything is satya. Paramatman is opposed to all defects and is the abode of innumerable auspicious qualities, He is the all controller. This is our siddhanta.

Among the purva pakshas, mainly advaita vaada and bhedaabheda vaada are examined here. In advaita darshan, the bheda or differences that are seen are not real but false (mithyaa) and are due to ajnaana or avidyaa. The avidyaa is also not real and only Brahman is the reality. That Brahman established in the advaita darshana does not have any attributes (it is nirvishesha), it is unchanging (kutastha), it is consciousness (chaitanya). We do not accept this.

औपाधिकभेदवादे हि आत्मभेदस्य अतात्त्विकत्वेन तत्त्वोपदेशसमये भेदनिर्देशो न संगच्छते – According to Bhashkaracharya, Brahman and Upaadhi are the two realities. The ajnaana is due to an upaadhi which is real. The differences are seen due to this upaadhi and the differences are not real in the ultimate analysis. So the aatmabheda is not taatvika (not real). In reality there is only one Atma and due to this upaadhi we perceive as though there are paramatma, jivatma and also many jivatmans. When such is the case, during tattvopadesha, the teaching of the Acharya has to be that the bheda is not real. But here, the upadesha done by Krishna is that there is BHEDA in atmans and Atmans are many which is indicated by अहम्, त्वम्, इमे, सर्वे etc. So the upadesha is contradicting both the advaita and bhedaabheda siddhantas.

Bhashyakarar refutes both the views of advaita system and bhedaabheda system.

परमपुरुषस्य परमार्थदृष्टेः निर्विशेषकूटस्थनित्यचैतन्यात्मयाथात्म्यसाक्षात्कारात् निवृत्ताज्ञानतत्कार्यतया अज्ञानकृतभेददर्शनं तन्मूलोपदेशादिव्यवहाराः च न संगच्छन्ते ।

Now Bhashyakaarar states that all the acharyas accept that Krishna is Parama purusha and paramaatha drushti (one who knows reality). If Krishna is paramaatha drushti, he should teach paramaatha which He knows. And, what He has taught in this sloka is that the bheda is real. So, that should be paramaatha. There is nothing here which says everything is false or differences are all mithyaa etc. On the contrary, Krishna's words here clearly state that Bheda is real.

If Krishna being paramaarthadrushti had the saakshaatkara of an Atman who is without attributes, unchanging, pure consciousness, then the effects of all ajnaana should have been removed for Krishna and He should have taught abheda only and not bheda. If He had taught abheda, the vyavaharas of bheda also would not be possible.

But here we see bheda being taught and all vyavaharas, due to bheda, are also seen such as the act of teaching - Krishna is teaching Arjuna who is different from Him. Krishna says tvam, ime, vayam, sarve etc. which are all teaching bheda only.

So, if it is accepted that Krishna is paramaatha drushti, आत्मभेद, आत्मबहुत्व and आत्मनित्यत्व should all be accepted as real because what he has taught here is that only.

अथ परमपुरुषस्य अधिगताद्वैतज्ञानस्य बाधितानुवृत्तिरूपम् इदं भेदज्ञानं दग्धपटादिवत् न बन्धकम् इति उच्येत, न एतत् उपपद्यते; मरीचिकाजलज्ञानादिकं हि बाधितम् अनुवर्तमानम् अपि न जलाहरणादिप्रवृत्तिहेतुः । एवम् अत्र अपि अद्वैतज्ञानेन बाधितं भेदज्ञानम् अनुवर्तमानम् अपि मिथ्यार्थविषयत्वनिश्चयात् न उपदेशादिप्रवृत्तिहेतुः भवति । न च ईश्वरस्य पूर्वम् अज्ञस्य शास्त्राधिगततत्त्वज्ञानतया बाधितानुवृत्तिः शक्यते वक्तुम्; 'यः सर्वज्ञः सर्ववित्' (मु0उ0

2।1।9)'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वेता० 6।8) 'वेदाहं समतीतानि वर्तमानानि चार्जुन । भविष्याणि च भूतानि मां तु वेद न कश्चन ॥' (गीता 7।26) इति श्रुतिस्मृतिविरोधात् ।

अथ परमपुरुषस्य अधिगताद्वैतज्ञानस्य बाधितानुवृत्तिरूपम् इदं भेदज्ञानं दग्धपटादिवत् न बन्धकम् इति उच्येत, न एतत् उपपद्यते; - For this the purvapakshi says – though अज्ञान is eliminated (बाधित) by अद्वैतज्ञान, भेदभ्रम continues to exist (अनुवृत्ति) due to the influence of वासना etc. and it does not bind one as the root is cut off (छिन्नमूल). This is similar to दग्धपट. A cloth which is burnt continues to give the impression that it exists. Just as in case of burnt cloths, there is the impression of the original cloth existing, that burnt cloth is of no use (one cannot wear it etc), in the same way, though the भेदभ्रम continues to exist it does not bind one to संसार. Bhashyakarar just gives example and says it is not reasonable. This means it is unreasonable. It is just not that उपपत्ति does not exist but अनुपपत्ति exists. The अनुपपत्ति is shown by the example of a mirage.

मरीचिकाजलज्ञानादिकं हि बाधितम् अनुवर्तमानम् अपि न जलाहरणादिप्रवृत्तिहेतुः – The Mirage which gives an impression as though water exists, though gets stultified by the knowledge that there is no water, continues to exist. Even then, it does not provoke one to go and use the water for drinking or any other purpose.

एवम् अत्र अपि अद्वैतज्ञानेन बाधितं भेदज्ञानम् अनुवर्तमानम् अपि मिथ्यार्थविषयत्वनिश्चयात् न उपदेशादिप्रवृत्तिहेतुः भवति । - In the same way, here also, the भेदज्ञान which is eliminated by अद्वैतज्ञान, though continues to exist, if it is decided that it is showing false things (मिथ्यार्थविषय), it should not provoke one to put any efforts towards it (just like मरीचिकाजलज्ञान), such as doing उपदेश etc. So, the भेदज्ञान which is continuing to exist though its root is eliminated by अद्वैतज्ञान does not yield any fruits just as in the case of दग्धपट etc and so this leads to the defect of स्वेष्टव्याघात – contradiction to what you wanted to achieve.

न च ईश्वरस्य पूर्वम् अज्ञस्य शास्त्राधिगततत्त्वज्ञानतया बाधितानुवृत्तिः शक्यते वक्तुम्; 'यः सर्वज्ञः सर्ववित्' (मु०उ०

2।1।9)'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वेता० 6।8) 'वेदाहं समतीतानि वर्तमानानि चार्जुन । भविष्याणि च भूतानि मां तु वेद न कश्चन ॥' (गीता 7।26) इति श्रुतिस्मृतिविरोधात् । - Because He is ईश्वर, one cannot say that he was अज्ञ before, because then He becomes अनीश्वर. If even ईश्वर was अज्ञ earlier, his learning of the shastra itself cannot happen as there is no one who has more

knowledge than ईश्वर who can teach Him. There does not exist the परंपरा of प्रवाहेश्वर also as it is not accepted. ईश्वर does not get knowledge from the शास्त्र created by Himself, if so then वेद would become अनित्य and also the defect of अन्योन्याश्रय would ensue. He cannot remember the Vedas which are अनादि and master the knowledge. Even to remember, someone should have taught earlier and that also does not exist.

Let us say there is a person who had the wrong knowledge that there are many atmans. Then an Acharya teaches him that it is not true and the reality is that there is only ONE atman and everything else is false (mithyaa). Then the student has got the true knowledge but still may see different people etc but will not be affected by that as he knows that in reality it is not true. Similarly, Ishvara also got the knowledge from someone and for Him also the bheda continues to exist and He knows it is not true. This whole argument is not valid is what Bhashyakarar says in this phrase.

The श्रुति and स्मृतिविरोध would ensue if you say – Ishvara was अज्ञ earlier or He got His knowledge by studying the shastras or there was someone who taught Him the shastra or that for Him also भ्रान्ति continues to exist etc. The pramanas for these are shown by Bhashyakarar thus: He is सर्वज्ञ and सर्ववित्. सर्ववित् means स्वरूपतः प्रकारतश्च सर्वं जानाति वेत्तीति विवक्षया सर्वज्ञसर्ववित् शब्दयोः अपुनारावृत्तिः; सर्वं विन्दति – प्राप्नोति इति वा सर्ववित्.

I know everything which existed earlier, exist now and are going to exist in future. But no one realized me. Among all these no one knows me as vasudeva who has incarnated so that everyone can take refuge in me and does sharanagati. So jnaani is very rare.

किं च परमपुरुषश्च इदानीन्तनगुरुपरम्परा च अद्वितीयात्मस्वरूपनिश्चये सति अनुवर्तमाने अपि भेदज्ञाने स्वनिश्चयानुरूपम् अद्वितीयम् आत्मज्ञानं कस्मै उपदिशति इति वक्तव्यम् । प्रतिबिम्बवत्प्रतीयमानेभ्यः अर्जुनादिभ्यः इति चेत्, न एतत् उपपद्यते; न हि अनुन्मत्तः कोऽपि मणिकृपाणदर्पणादिषु प्रतीयमानेषु स्वात्मप्रतिबिम्बेषु तेषां स्वात्मनः अनन्यत्वं जानन् तेभ्यः कमपि अर्थम् उपदिशति । बाधितानुवृत्तिः अपि तैः न शक्यते वक्तुम्; बाधकेन अद्वितीयात्मज्ञानेन आत्मव्यतिरिक्त-भेदज्ञानकारणस्य अनादेः विनष्टत्वात् । द्विचन्द्रज्ञानादौ तु चन्द्रैकत्वज्ञानेन पारमार्थिक-तिमिरादिदोषस्य द्विचन्द्रज्ञानहेतोः अविनष्टत्वाद् बाधितानुवृत्तिः युक्ता । अनुवर्तमानम् अपि प्रबलप्रमाणबाधितत्वेन अकिञ्चित्करम् । इह तु भेदज्ञानस्य

सविषयस्य सकारणस्य अपारमार्थिकत्वेन वस्तुयाथात्म्यज्ञानविनष्टत्वात् न कथंचिद् अपि बाधितानुवृत्तिः संभवति । अतः सर्वेश्वरस्य इदानीन्तनगुरुपरम्परायाः च तत्त्वज्ञानम् अस्ति चेद् भेददर्शनतत्कार्योप-देशाद्यसंभवः । भेददर्शनमस्ति इति चेद्, अज्ञानस्य तद्धेतोः स्थितत्वेन अज्ञत्वाद् एव सुतराम् उपदेशो न संभवति ।

Thus the अनुपपत्ति for doing उपदेश is established. Now the unreasonableness of the उपदेष्टृ – is going to be examined.

किं च परमपुरुषश्च इदानीन्तनगुरुपरम्परा च अद्वितीयात्मस्वरूपनिश्चये सति अनुवर्तमाने अपि भेदज्ञाने स्वनिश्चयानुरूपम् अद्वितीयम् आत्मज्ञानं कस्मै उपदिशति इति वक्तव्यम् - According to the Advaita Darshana, the first Upadesha done by Ishvara itself cannot be compatible and by this, the Upadesha being done by current guru parampara is also not reasonable. If a Guru does not have the right knowledge, he cannot to Upadesha. If the teacher has the knowledge that there is only ONE atman and everything else is mithyaa (false), even if the bheda jnaana is continuing to exist, to whom will he teach the advitiya jnaana of which is very sure of (as there is no second atman) ?

So Bhashyakarar is asking the advaitin 'What is the तत्त्वनिश्चय? If the तत्त्वनिश्चय is that Brahman alone is truth and everything else is false, even if one is seeing many atmans in व्यवहार, such a person cannot teach someone else as he knows well that everything is false. A Guru should act according to tattvanishcaya and not mere vyavahaara. These two are contradicting in advaita system Bhashyakarar says.

प्रतिबिम्बवत्प्रतीयमानेभ्यः अर्जुनादिभ्यः इति चेत्, न एतत् उपपद्यते; न हि अनुन्मत्तः कोऽपि मणिकृपाणदर्पणादिषु प्रतीयमानेषु स्वात्मप्रतिबिम्बेषु तेषां स्वात्मनः अनन्यत्वं जानन् तेभ्यः कमपि अर्थम् उपदिशति ।

If you say it is to Arjuna who is seen like his own mirror image, that becomes incompatible or unreasonable (anupapatti). No one in his right mind would teach to an image of himself in a precious stone or the blade of a sword or a mirror, knowing well that it is his own reflection and is not different from himself. So, what to say of sakshaat ishvara Himself (Krishna) who is sarvajna, sarvavit etc. Children who may not have such knowledge may be seen doing such things in mirror etc but not one who has tattva jnaana as he will then be called भ्रान्त (out of mind).

कमपि अर्थम् - Not teach anything – means including everything seen here or unseen (दृष्टार्थ or अदृष्टार्थ), or लौकिक or अलौकिक, what to say of मोक्षार्थ ?

Now that itself is not possible in Advaita darshana is going to be told.

बाधितानुवृत्तिः अपि तैः न शक्यते वक्तुम्; बाधकेन अद्वितीयात्मज्ञानेन आत्मव्यतिरिक्त-भेदज्ञानकारणस्य अनादेः विनष्टत्वात् ।

Now, the **बाधितानुवृत्तिः** itself is not possible in the Advaita system Bhashyakarar says. If कारण is not there, कार्य cannot be there. कारण is दोष and कार्य is भ्रान्ति. If the defect or दोष which is the कारण is removed, the कार्य which is भ्रान्ति also should cease to exist. The ajnaana causing the bheda jnaana (that there is another atman) is completely removed by the advaita jnaana. So the argument that though दोष is removed, भ्रान्ति continues to exist. Hence बाधितानुवृत्ति itself is not possible in this case.

अनादेः - if the अज्ञान which is causing bheda jnaana is अनादि and has been present from beginningless time and if it is not removed fully by the अद्वैतज्ञान also, then Brahman will become नित्यसंसारि. There is a पाठान्तर here as अज्ञानादेः - here the word आदि would mean भेदभ्रम and the object of भेदभ्रम.

द्विचन्द्रज्ञानादौ तु चन्द्रैकत्वज्ञानेन पारमार्थिक-तिमिरादिदोषस्य द्विचन्द्रज्ञानहेतोः अविनष्टत्वाद् बाधितानुवृत्तिः युक्ता ।

If something is परमार्थ that cannot be stultified because then बाध-अबाध itself will be questioned. The बाधकज्ञान cannot remove the cause of पूर्वज्ञान as in that case the इन्द्रियs themselves would have to get eliminated.

Here let us say someone is seeing two moons. So he has the ज्ञान that there are two moons. Now he comes to know that in reality there is only one moon. This is the बाधकज्ञान. This knowledge that there is only one moon removes the पूर्वज्ञान that there are two moons. It cannot remove the cause of the पूर्वज्ञान. The cause of पूर्वज्ञान (which is there are two moons) is a real defect in the eye. That still exists. So even if that person has the right knowledge that there is only one moon, he continues to see two moons as he has a real defect in his eye. This is our argument.

युक्ता – if सामग्रि is continuing, then कार्यानुवृत्ति is also reasonable. Here सामग्रि is defective eye and कार्य is seeing two moons. So if the defect in the eye continues, the seeing of two moons also continues inspite of having the right knowledge that there is only one moon.

अनुवर्तमानम् अपि प्रबलप्रमाणबाधितत्वेन अकिञ्चित्करम् । - If the भ्रान्ति is continuing to exist, how can its effects such as विस्मय, भय etc get removed ?

The word प्रबल says that in the Advaita paksha, there is no difference between भेदभ्रम and that which removes it (वेधभ्रमबाधक). Both these are due to अविद्या. If anyone of these is real, then ब्रह्माद्वैत will not be valid as there will be a second real knowledge.

For this if advaitin says though both are आविद्यक or अज्ञानमूल, the बाध्य-बाधक व्यवस्थे is possible due to पूर्वत्व and परत्व. For this Bhashyakarar replies that once you know that both are due to दोष, परत्व becomes useless (अकिञ्चित्करत्वम्). Otherwise, just like परत्व, even संवित्मात्र becomes stultified and it will lead to शून्यवाद.

इह तु भेदज्ञानस्य सविषयस्य सकारणस्य अपारमार्थिकत्वेन वस्तुयाथात्म्यज्ञानविनष्टत्वात् न कथञ्चिद् अपि बाधितानुवृत्तिः संभवति – So बाधितानुवृत्ति in case of advaita system is just not possible – either due to अनादि-अज्ञान or भेदज्ञानवासना etc. and this is indicated by Bhashyakarar as कथञ्चिदपि.

अतः सर्वेश्वरस्य इदानीन्तनगुरुरम्परायाः च तत्त्वज्ञानम् अस्ति चेद् भेददर्शनतत्कार्योप-देशाद्यसंभवः । So the उपदेश-अनुपपत्ति which was initiated by asking the question whether the acharya doing upadesha knows reality or not, is being concluded here.

Sangati:

अतः सर्वेश्वरस्य इदानीन्तनगुरुरम्परायाः च तत्त्वज्ञानम् अस्ति चेद् भेददर्शनतत्कार्योप-देशाद्यसंभवः । So the उपदेश-अनुपपत्ति which was initiated by asking the question whether the acharya doing upadesha knows reality or not, is being concluded here.

भेददर्शनमस्ति इति चेद्, अज्ञानस्य तद्धेतोः स्थितत्वेन अज्ञत्वाद् एव सुतराम् उपदेशो न संभवति ।

If सर्वेश्वर knows reality, then just the दृष्टान्त exists in बाधितानुवृत्ति. While, if he does not have real knowledge, that also does not exist.

किं च गुरोः अद्वितीयात्मविज्ञानाद् एव ब्रह्माज्ञानस्य सकार्यस्य विनष्टत्वात् शिष्यं प्रति उपदेशो निष्प्रयोजनः । गुरुः तज्ज्ञानं च कल्पितम् इति चेत्, शिष्यतज्ज्ञानयोः अपि कल्पितत्वात्तदपि अनिवर्तकम् । कल्पितत्वेऽपि पूर्वविरोधित्वेन निवर्तकम् इति चेत्, तदाचार्यज्ञानेऽपिसमानम् इति तद् एव निवर्तकं भवति, इति उपदेशानर्थक्यम् एव; इति कृतम् असमीचीनवादैः ।

किं च गुरोः अद्वितीयात्मविज्ञानाद् एव ब्रह्माज्ञानस्य सकार्यस्य विनष्टत्वात् शिष्यं प्रति उपदेशो निष्प्रयोजनः – The अनुपपत्ति for उपदेश was established. Now Bhashyakarar says it is also निष्प्रयोजक – there is no use in such upadesha.

If the Guru has अद्वितीय-आत्मविज्ञान then by that itself, the अज्ञान of Brahman and the effects of that ajnaana are all completely eliminated and doing upadesha to a shishya becomes useless (निष्प्रयोजक).

It was established that in case of a Guru doing upadesha to a shishya thinking him to be a mirror image of himself, no person in the right mind would do such a thing. If a Guru knows that Brahman is the only truth and there is no second entity then he cannot do upadesha to his own image also as it does not exist in reality. If he does not have that knowledge then he is not eligible for doing upadesha. So it was established that सर्वेश्वर or the current गुरुपरंपरा also, if they have the तत्त्वज्ञान as told by in the advaita darshana, then they cannot do upadesha and other vyavaharas.

According to the Advaita Darshana : The advaitins say that there is only one Brahman which is covered by avidya (अविद्या-शबलम्) and it becomes ONE jiva only due to this avidya. This Brahman which is covered by avidya and got जीवभाव sees many other jivas as though one sees in the dream state. Many Jivas are seen just like in a dream. It is not known who is the one REAL Jiva (who is Brahman covered by avidya) and where or which place he exists. It is not possible to know this for sure. So sometime in future this JIva gets tattva jnaana and wakes up and then the entire world gets eliminated just like a dream disappears when one wakes up. Tatva is only ONE. No one knows who is this real ONE. Many people are being seen in this

world like a dream. The ONE who exists comes to know that this is all a dream and then the entire thing vanishes. But we cannot say when this will happen and where this will happen. This is advaita darshana's argument.

In this case, there are many possibilities –

So, here there is ONE BRAHMAN who is in JIVA BHAAVA who is seeing the dream and there are many persons in the dream itself.

(a) Is this real Brahman the Guru who is doing upadesha (such as Vasudeva) or (b) some one seen by him? (c) Is the shishys such as Arjuna the BRAHMAN Himself or (d) someone else seen by Arjuna?

(a) If the Guru himself is that Jiva (who is the ONE Brahman covered by avidya), then he should have the अद्वितीय-आत्मविज्ञान. In that case the अज्ञान should be destroyed along with its effects such as शिष्य, आचार्य etc. Then there will be absence of one who teaches, one who listens and all accessories associated with teaching and hence doing upadesha to a shishya becomes useless (निष्प्रयोजक).

(b) If it is someone seen by Guru – Then the Guru and his ज्ञान would be कल्पित (imagined) then the Shishya and his ज्ञान also become कल्पित and so, there is no need to eliminate it as it is simply imaginary.

For this they say - Just because the person seeing a dream has the knowledge that the person is imagined, the dream itself does not get stultified? In the same way, by the knowledge of the Guru itself, the प्रपञ्च does not get eliminated. So, in order to eliminate the prapancha, upadesha is needed.

For this we say, this is not possible. In this case, the shishya and his ज्ञान also become कल्पित and that also need not be eliminated.

(c) The third possibility that Arjuna is that JIVA, it is not possible to know this as there is no valid means to know (प्रमाण अनुपलब्धि). An Acharya cannot be thinking that this shishya of mine will get मोक्ष and I am being imagined by him just like in a dream. Because in that case, since the shishya is going to eliminate ot stultify the Guru himself as imagined one, a guru will never do upadesha knowing that he himself will be eliminated!

Guru also will not do anything to get moksha because he knows that a dream will by itself get removed. If the shishya knows that Guru is kalpita like in a dream, he will never listen to such an imagined guru.

So the last possibility that both Guru and Shishya are imagined ones by some one else who is the reality remains! Then the ज्ञान of Arjuna is not going to eliminate the अज्ञान and hence Krishna and Arjuna putting any effort for moksha becomes futile and शास्त्रारम्भ itself becomes unreasonable.

Now Bhashyakarar puts forth the last argument with परिहासच्छाये – Even if it is imagined, it is seen in the world that when there are two dreams occurring one after the other, the latter eliminates the earlier one! Let us say one gets a bad dream and gets terrified and immediately another dream follows with something good happening or that the earlier dream was not true etc., then the later dream nullifies the earlier dream. So it is possible to say that the earlier dream needs to be eliminated! Is the argument of advaita vaadin.

We say, then that has to be applied to Acharya jnaana first and that itself would need to be eliminated! So doing upadesha remains a futile effort. So with this we conclude such unreasonable arguments put forth by advaita darshana.

Thus, when doing UPADESHA is itself unreasonable, the moksha of the ONE JIVA who is seeing everything will never happen and hence shastra becomes futile and so शास्त्रारम्भ becomes अनुपपन्न. Thus for shastropadesha, the one who does upadesha, one who listens and the prayojana of such an upadesha are all unreasonable in the advaita darshana and in a similar way other परमत्तs such as that of Bhaskaracharya also get refuted.

Shloka 13:

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिः धीरस्तत्र न मुह्यति ॥

For the embodied soul (dehinah), in this body (asmin dehe), just as (yathaa) childhood (koumaaram), youth (youvanam), and old age (jaraa) happen, in the same way (tathaa) getting another body also happens (dehaantara praaptih). A viveki, dheera, one who has the discrimination that the aatman and body are different (dheerah), in this regard (tatra), does not get confused (na muhyati).

For the embodied soul in the body, just as childhood, youth and old age happen, in the same way getting another body also happens. A dheera does not get confused in this regard.

एकस्मिन् देहे वर्तमानस्य देहिनः कौमारावस्थां विहाय यौवनाद्यवस्थाप्राप्तौ आत्मनः स्थिरबुद्ध्या यथा आत्मा नष्ट इति न शोचति, देहाद् देहान्तरप्राप्तौ अपि तथा एव स्थिर आत्मा इति बुद्धिमान् न शोचति । अत आत्मनां नित्यत्वाद् आत्मानो न शोकस्थानम् ।

एतावद् अत्र कर्तव्यम् आत्मनां नित्यानाम् एव अनादिकर्मवश्यतया तत्तत्कर्मोचित-देहसंस्पृष्टानां तैरेव देहैः बन्धनिवृत्तये शास्त्रीयं स्ववर्णोचितं युद्धादिकम् अनभिसंहितफलं कर्म कुर्वताम् अवर्जनीयतया इन्द्रियैः इन्द्रियार्थस्पर्शाः शीतोष्णादिप्रयुक्तसुखदुःखदा भवन्ति, ते तु यावच्छास्त्रीयकर्मसमाप्तिं क्षन्तव्या इति ।

एकस्मिन् देहे वर्तमानस्य देहिनः कौमारावस्थां विहाय यौवनाद्यवस्थाप्राप्तौ आत्मनः स्थिरबुद्ध्या यथा आत्मा नष्ट इति न शोचति, देहाद् देहान्तरप्राप्तौ अपि तथा एव स्थिर आत्मा इति बुद्धिमान् न शोचति । अत आत्मनां नित्यत्वाद् आत्मानो न शोकस्थानम् ।

Krishna first taught Arjuna that Atmans are Nitya so that he should not have grief with respect to them getting destroyed etc. Now a doubt may arise that we see in this world that Devadatta is born, Yajnadatta died and such vyavaharas. How is it that Atman is nitya ? For that the answer is given here.

One does not think that the Atman who is residing inside the body has died and when the body goes through childhood, youth and old age etc. A person leaves childhood and enters into youth and leaving youth enters into old age. These are all causes for grief because the earlier phase

is lost when going to the new phase. But during this change, they do not grieve thinking that there is any loss to the Atman as they know that the same atman is continuing to exist and hence do not grieve thinking that atman is lost.

In the same way, when one leaves the earlier body and gets into another body, the leaving of the earlier body is not cause for grief because the Atman is continuing to exist in the same way. The meaning of the word धीर is here given by Bhashyakarar as 'one who knows that Atman is स्थिर' (unchanging, firm) according to the context here.

So because the Atmans are nityas, they are not शोकस्थान – not to be grieved. This is the explanation for the sloka 'अशोच्यान् अन्वशोचंस्त्वम्'.

एतावद् अत्र कर्तव्यम् आत्मनां नित्यानाम् एव अनादिकर्मवश्यतया तत्तत्कर्मोचित-देहसंस्पृष्टानां तैरेव देहैः बन्धनिवृत्तये शास्त्रीयं स्ववर्णोचितं युद्धादिकम् अनभिसंहितफलं कर्म कुर्वताम् अवर्जनीयतया इन्द्रियैः इन्द्रियार्थस्पर्शाः शीतोष्णादिप्रयुक्तसुखदुःखदा भवन्ति, ते तु यावच्छास्त्रीयकर्मसमाप्तिं क्षन्तव्या इति ।

Thus by two slokas the प्राप्य and निवर्त्य are indicated. प्राप्य is the idea that atmans are nitya, several and there is difference between Jiva and Ishvara. निवर्त्य is shoka with respect to Atmans because atmans are eternal which is shown by the example of kaumaara, youvana etc.

Now the sangati is being told here as एतावदत्र कर्तव्यम्... The next two slokas (मात्रास्पर्शास्तु कौन्तेय शितोष्णसुखदुःखदाः । आगमापायिनोऽनित्याः तान् तितिक्षस्व भारत ॥)

and यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ । समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥)

are about प्रापक (means) and the meaning of these two slokas is combined here as sangati.

एतावद् अत्र कर्तव्यम् आत्मनां नित्यानाम् एव अनादिकर्मवश्यतया तत्तत्कर्मोचित-देहसंस्पृष्टानां तैरेव देहैः बन्धनिवृत्तये – This part of the bhashya explains the meaning of अमृतत्वाय.

अनादिकर्मवश्यतया – The word अनादि shows that karma exists from beginningless time. This is also established in brahma sutras (न कर्म अविभागादिति चेन्न अनादित्वात् उपपद्यते च उपलभ्यते च (2-1-35)).

From this questions such as a Jiva who is by nature शुद्धस्वभाव when did he get into karma

bandha etc are answered. Karma has been existing ever since and there is no beginning to it, it is anaadi.

And, it is due to the bondage of karma samsaara has come and not due to अनिर्वचनीय-अज्ञान etc. The अविद्या or अज्ञान defined in advaita darshana is अनिर्वचनीय meaning it cannot be said to be सत् or असत् (सदसद्विलक्षण). If you say सत् it should remain for ever but it does not remain forever. If you say असत् it should be there at all but it is present. So it exists but it gets stultified also. Hence it cannot be said to be सदसद्विलक्षण is what is told in advaita darshana.

Bhashyakarar has answered this in अनिर्वचनीयत्वानुपपत्ति. There is no प्रमाण for such a thing and the statement that it is anirvachaneeya itself cannot be told (this itself becomes anirvachaneeya). Every object is according to the act of knowing it and everything can be known as सदाकार or असदाकार. If an object is सदसद्विलक्षण it would mean everything should become object of every knowledge.

तत्तत्कर्मोचित-देहसंस्पृष्टानां – Though by nature all Atmans are अत्यन्तसमानs, the various differences in body etc are due to their own karmas. One gets associated with a body in accordance to one's own karma.

तैरेव देहैः बन्धनिवृत्तये – The body is serves two purposes – one can get into bondage due to the body and one can also get rid of the bondage with the same body. So, the same body which one has got due to anaadi karma is to be used to get rid of the bondage also – तैरेव देहैः. Doing karma with the same bodies, one can get rid of it also.

That time the body which causes bondage will become the means for liberation and this is indicated by the avadhaarana 'एव' in तैरेव देहैः.

शास्त्रीयं स्ववर्णोचितं युद्धादिकम् – If one does not do karmas which are शास्त्रीय – in accordance to the shastra which is the Vedas, then one will be punished by the Lord for breaking his शासन, order. And the शास्त्र tells many karmas. Among them, one has to chose those which are ordained for ones वर्ण (ब्राह्मण, क्षत्रिय etc) and आश्रम (गृहस्थ, सन्यासि etc) only. So Krishna is telling Arjuna that he

cannot leave युद्ध and others which are meant for क्षत्रिय वर्ण and follow भैक्ष्य which is meant for ब्राह्मणs. That is not श्रेयस् for him.

अनभिसंहितफलं कर्म कुर्वताम् – When the karmas are done without any desire for fruits therein, it will lead one to अमृतत्व.

अवर्जनीयतया इन्द्रियैः इन्द्रियार्थस्पर्शाः शीतोष्णादिप्रयुक्तसुखदुःखदा भवन्ति, ते तु यावच्छास्त्रीयकर्मसमाप्तिं क्षन्तव्या इति – For those which are not favouring us, what should be done is told here. The word तु removes that doubt. Bhashyakarar says those which cannot be avoided have to be tolerated. So that is what is to be done as ones duty. The objects of senses come into contact with the sense organs and due to heat, cold etc. cause happiness and grief. These have to be tolerated till the completion of any शास्त्रीयकर्म that is being done. The heat that comes due to sun or cold that comes cannot be controlled or avoided by us and one has to tolerate them. Their nature is being explained in detail in coming slokas.

Shloka 14:

इमम् अर्थम् अनन्तरमेव आह –

मात्रास्पर्शास्तु कौन्तेय शीतोष्ण सुखदुःखदाः ।

आगमापायिनोऽनित्याः तान् तितिक्षस्व भारत ॥ 14 ॥

O son of Kunti (kounteya), O one born in Bharata kula (bhaarata), the contact with objects of senses (maatrasa sparshaah tu) give rise to cold, heat, happiness, grief (sheeta ushna sukha dukhadaah). They come and go (aagamaapaayinah). They are not eternal (anityaah). You have to tolerate them (taan titikshasva).

O Arjuna, the contact with objects of the senses give rise to cold, heat, happiness and grief. They come and go. They are not eternal. You have to tolerate them.

शब्दस्पर्शरूपरसगन्धाः साश्रयाः तन्मात्राकार्यत्वात् मात्रा इति उच्यन्ते । श्रोत्रादिभिः तेषां स्पर्शाः शीतोष्णमृदुपरुषादिरूपसुखदुःखदा भवन्ति । शीतोष्णशब्दः प्रदर्शनार्थः; तान् धैर्येण यावद्युद्धादिशास्त्रीयकर्मसमाप्ति तितिक्षस्व । ते च आगमापायित्वाद् धैर्यवतां क्षन्तुं योग्याः । अनित्याः च एते बन्धहेतुभूतकर्मनाशे सति आगमापायित्वेन अपि निवर्तन्ते इत्यर्थः ।

इमम् अर्थम् अनन्तरमेव आह – Though this prakarana is about आत्मनित्यत्व and the nature of senses etc are to be told at the end, the subject matter being of utmost importance, it is being told here immediately:

शब्दस्पर्शरूपरसगन्धाः साश्रयाः तन्मात्राकार्यत्वात् मात्रा इति उच्यन्ते – The meaning of मात्राः is given by Bhashyakarar as शब्द, स्पर्श, रूप, रस, गन्ध along with their आश्रयस. This is different from what is told in Shankarabhashya (where meaning of मात्राः is श्रोत्रादीनि इन्द्रियाणि). According to Bhashyakarar, मात्राः does not mean senses but shabda and others along with those where the quality of shabda etc are residing. शब्द is the गुण of आकाश. स्पर्श is the गुण of वायु etc. It is said that from शब्दतन्मात्रा आकाश is created. From स्पर्शतन्मात्र वायु is created etc. The effect of शब्दतन्मात्र is आकाश having the गुण of शब्द. गुणविशिष्टद्रव्य is the effect of तन्मात्रा. (तन्मात्रा is in-between state just like the state when milk is about to become curd. The state when it is neither milk nor curd but in-between is called तन्मात्रा). The शब्दतन्मात्रा द्रव्य becomes आकाश. From आकाश dravya स्पर्शतन्मात्र is created and from this वायु etc. The आकाश (शब्द), वायु (स्पर्श), अग्नि (रूप), अप् (रस), पृथिवी (गन्ध) are all गुणविशिष्टद्रव्यस. The शब्द, स्पर्श, रूप, रस, गन्ध and their आश्रयस namely आकाश, वायु, अग्नि, अप्, पृथिवी are called by मात्रा here. The कार्यद्रव्य is also having the कारणद्रव्य (तन्मात्रा here) and hence called by same name.

श्रोत्रादिभिः तेषां स्पर्शाः शीतोष्णमृदुपरुषादिरूपसुखदुःखदा भवन्ति - When these मात्राs come into contact with श्रोत्र and other sense organs, they cause शीत, उष्ण, मृदु, परुष etc which then give सुख or दुःख to a person.

शीतोष्णशब्दः प्रदर्शनार्थः; तान् धैर्येण यावद्युद्धादिशास्त्रीयकर्मसमाप्ति तितिक्षस्व - The words शीत and उष्ण are just indicative. Why are शीत and उष्ण which are not relevant in a war told here ? The answer is they are just indicative. They indicate सुख and दुःख. In a war, injuries caused by weapons etc. are

causes of सुख and दुःख. शीत and उष्ण have to be understood in the respective वर्ण and आश्रमधर्मs according to context.

धैर्येण – In the previous sloka it was said 'धीरस्तत्र न मुह्यति' and in the next 'समदुःखसुखं धीरम्' – accordingly it means धैर्येण with courage. Or, it could be as indicated by 'कौन्तेय' and 'भारत' meaning 'one who is born to a क्षत्रिय mother' and 'one who is born in a क्षत्रिय clan' and for such a person courage only is proper.

Just as in तपस्, याग etc. the effects of winds, heat, hunger, thirst, sacrifice of animals etc are to be tolerated till the तपस् or याग is completed, in the same way here शस्त्रपात, शत्रुवध etc are to be tolerated. So from these, the दुःख which comes due to the objects coming in contact with senses cannot be avoided and they cannot be removed by शोक and hence tolerance (तितिक्षा) is only proper.

ते च आगमापायित्वाद् धैर्यवतां क्षन्तुं योग्याः – They are not permanent but come and go. So the courageous ones have to tolerate them. Tolerating the सुखांश means neglecting it without being interested or involved in it. That is also because they also come and go.

अनित्याः च एते बन्धहेतुभूतकर्मनाशे सति आगमापायित्वेन अपि निवर्तन्ते इत्यर्थः – अनित्य is not पुनरुक्ति (or repetition). So the meaning is given as follows: When the karmas which are causing the bondage get destroyed, though they are आगमापायि, they also get destroyed. They do not come again after कर्मनाश. So they are अनित्यs. After कर्मनाश they are no more present. अनित्य here means it is not प्रवाहनित्य. If the breakup of words is done as आगमापायिनो नित्याः then they become नित्य and it would not be proper to say they have to be tolerated. So it is आगमापायिनो अनित्याः and means आगमापायित्वात्, मुक्तौ तदभावाच्च. They come and go and are not permanent and are completely absent when one gets liberated (when the karmas which are causing this bondage get destroyed, these are also eliminated).

Shloka 15:

Maatraasparshaas are aagamaapaayi so they have to be tolerated. When cold wind blows or hot sun is burning, sheeta, ushna etc happen as maatrasparsha happens. The wind and sun rays come into contact and cause this sukha and dukha etc. these are not under our control and have to be tolerated. They come and go and are not nitya but anitya.

तत्क्षमा किमर्था ? इत्यत्राह

तत्क्षमा किमर्था ? इत्यत्राह

Now examining further, the reason for tolerating is told.

Why should one tolerate शीत, उष्ण etc? (तान् तितिक्षस्व) was told in previous sloka.

Is it because it is दृष्टार्थ, or अदृष्टार्थ or स्वरसवाहित्वेन अवर्जनीयत्वात् ?

Not the first one, because we experience grief due to them. So what is seen from शस्त्रपात etc which happen in war is दुःखरूप only.

It is not अदृष्टार्थ also as गुरुवध, कुलक्षय etc which happen are अधर्म. So, अदृष्टार्थ is also not good.

It is not due to third possibility. That is if something is just naturally coming in the way and cannot be avoided, it can be told to be tolerated. But yuddha is not so. If one turns away from war itself शस्त्रपात etc can be avoided.

The answer is given in this sloka. The word धीर in the sloka shows that it is worthy of tolerance (तितिक्षा अर्हत्वं).

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ 15 ॥

O superior among men (purusharshabha), one who treats these (ete) happiness and sorrow as equal (sama dukha sukham), one who has the viveka jnyaana (dheeram), that person (yam purusham), who does not get distressed by these (na vyathayanti), such a person (sah) is eligible for moksha (amrutatvaaya kalpate).

O Arjuna, only that person who treats these happiness and sorrow as equal, who has the viveka jnyaana, who does not get distressed by these happiness and sorrow - such a person only is eligible for moksha.

यं पुरुषं धैर्ययुक्तम् अवर्जनीयदुःखं सुखवन्मन्यमानम् अमृतत्वसाधनतया स्ववर्णोचितं युद्धादिकर्म अनभिसंहितफलं कुर्वाणं तदन्तर्गताः शस्त्रपातादिमृदुकूरस्पर्शा न व्यथयन्ति स एव अमृतत्वं साधयति, न त्वादृशो दुःखासहिष्णुः इत्यर्थः । अतः आत्मनां नित्यत्वाद् एतावद् अत्र कर्तव्यम् इत्यर्थः ।

अवर्जनीयदुःखं सुखवन्मन्यमानम् – It is not because one does not know the merits of sukha and dukha or because they are of equal measure etc. It is because it cannot be avoided and दुःख also should be thought of as सुख only. This is like a person who is desirous of good health takes medicine with the idea that it is good though it is not very tasty or it may be painful (like injections, or operations etc). Also like one who is desirous of earning money would tolerate the difficulties of travelling to other countries (say in a ship) crossing over the seas etc. In the same way, those who are desirous of getting rid of तापत्रय and gaining निरतिशयानन्द should have a feeling of सुख in the difficulties which might come in the way of performing the means to the same. Here Deshika makes it clear that Bhashyakarar mentions अमृतत्

अमृतत्वसाधनतया – This is to make it clear that just tolerating शीत, उष्ण, etc might be there for तामसयुद्ध or the act of stealing etc. and that is not what is taught here but what is taught here is performing the means for gaining अमृतत्व. So, in order to gain अमृतत्व, one has to do ‘स्ववर्णोचितं युद्धादिकर्म अनभिसंहितफलं कुर्वाणं’ and during such performance of ones duties the dualities have to be endured with the idea that they are going to be leading one to liberation.

तदन्तर्गताः – The word एते in sloka (यं हि न व्यथयन्ति एते) – means that these come in the way of performing the means and are unavoidable.

शस्त्रपातादिमृदुकूरस्पर्शा न व्यथयन्ति – Here व्यथयन्ति means they will not torture one but make one feel that these are अप्राप्त - not really the fruits and make one endure and get over. This is indicated by Bhashyakarar mentioning मृदुस्पर्श also along with कूरस्पर्श.

स एव अमृतत्वं साधयति – Here the words यं and सः in the sloka which talk about one who is पुरुषर्षभ (there is a विपरीतकाकु ध्वनि here as Krishna is addressing Arjuna as पुरुषर्षभ and tells him one

who does not get disturbed is such a one and a धीर and he does not have that धैर्य and should actually become a पुरुषर्षभ as such a person only will get अमृतत्व).

न त्वादृशो दुःखासहिष्णुः इत्यर्थः – Not one like you who is अस्थानस्नेहकारुण्य-धर्माधर्मधिया-आकुल and so not able to tolerate or endure the दुःख which is seen in this धर्मयुद्ध.

अतः आत्मनां नित्यत्वाद् – This sloka is concluded here in order to indicate that the doubt that may arise regarding eternity of Atman is going to be told in the next sloka.

एतावद्– This is what is to be done – means तितिक्षामात्रं न तु शोकादि – tolerating or enduring only and not grieving etc.

अत्र – Here – means when the शस्त्रपात etc happen which cannot be avoided during the war which is being done as a means to अमृतत्वलक्षण-परमपुरुषार्थ and these are to be endured with the knowledge of आगमापायिः.

कर्तव्यम् इत्यर्थः – It is TO BE DONE. If not done, it will not only result in not getting the fruit of liberation but it will result in प्रत्यवाय (punishment) for not doing ones dharma (स्वधर्मत्याग). And further it will lead to अकीर्ति etc due to absence of courage etc.

Shloka 16:

यत्तु आत्मनां नित्यत्वं देहानां स्वाभाविकं नाशित्वं च शोकानिमित्तमुक्तं – ‘गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः’ (2-11) इति तदुपपादयितुम् आरभते ।

यत्तु आत्मनां नित्यत्वं देहानां स्वाभाविकं नाशित्वं च शोकानिमित्तमुक्तं – ‘गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः’ (2-11) इति तदुपपादयितुम् आरभते ।

Bhashyakarar begins to establish the meaning of the sloka ‘नासतो विद्यते भावः नाभावो विद्यते सतः’ which is in line with the context here.

देहानां स्वाभाविकं नाशित्वं – स्वाभाविक Means the nature of undergoing change is definite and not that without a cause also it changes.

शोकानिमित्तमुक्तं – Opposed to शोकनिमित्त or शोक-अभाव-निमित्त – these are reasons why atman and body are not to be grieved

तदुपपादयितुम् आरभते – Till now the nature was just told but from now on it is going to be established with valid reasons. Even this sloka is making a प्रतिज्ञा that it is going to be established and hence आरभते. It is being started by making the statement here.

नासतो विद्यते भावः नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽतस्त्वनयोः तत्त्वदर्शिभिः ॥ 16 ॥

For the body (asatah), firmness, sthiratva, ekaroopatva (bhaavah) is not present (na vidyate). For the aatman (satah), the nature of undergoing change (abhaavah) does not exist (na vidyate). For both the body and aatman (anayoh), both of them (ubhayoh api), the final conclusion (antah), by those who see reality (tattva darshibhih), is seen (drushtah).

For the body, firmness is not present. For the aatman, the nature of undergoing change does not exist. For both the body and aatman, the final conclusion is seen by those who see the reality.

असतो देहस्य सद्भावः न विद्यते । सतश्च आत्मनो नासद्भावः । उभयोः देहात्मनोः उपलभ्यमानयोः यथोपलब्धि तत्त्वदर्शिभिः अन्तो दृष्टः - निर्णयान्तत्वात् निरूपणस्य निर्णय इह अन्त शब्देनोच्यते । देहस्य अचिद्वस्तुनो असत्त्वमेव स्वरूपम् ; आत्मनश्चेतनस्य सत्त्वमेव स्वरूपमिति निर्णयो दृष्ट इत्यर्थः । विनाश स्वभावो हि असत्त्वम् । अविनाशस्वभावश्च सत्त्वम् । यथोक्तं भगवता पराशरेण – ‘तस्मान्न विज्ञानमृतेऽस्ति किञ्चित् क्वचित् कदाचित् द्विज वस्तुजातम्’ (वि.पु.2-12-43), ‘सद्भाव एषो भवतो मयोक्तो ज्ञानं यथा सत्यमसत्यमन्यत्’ (वि.पु.2-12-45), ‘अनाशी परमार्थश्च प्राज्ञैरभ्युपगम्यते । तत्तु नाशि न सन्देहो नाशिद्रव्योपपादितम्’ (वि.पु.2-14-24), ‘यत्तु कालान्तरेणापि नान्यसंज्ञामुपैति वै । परिणामादि संभूतां तद्वस्तु नृप तच्च किम्’ (वि.पु.2-13-100) इति । अत्रापि – ‘अन्तवन्त इमे देहाः’ (गी.2-18), ‘अविनाशि तु तद्विद्धि’ (गी.2-17) इति ह्युच्यते । तदेव सत्त्वासत्त्व व्यपदेश हेतुरिति गम्यते ।

अत्रतु सत्कार्यस्य अप्रस्तुतत्वात् न तत्परोऽयं श्लोकः । देहात्मस्वभाव-अज्ञानमोहितस्य तन्मोहशान्तये हि उभयोः नाशित्वानाशित्वरूप-स्वभाव-विवेक एव वक्तव्यः । स एव ‘गतासूनगतासून्’ (गी.2-10), ‘अन्तवन्त इमे देहाः’ (गी.2-18), इत्यनन्तरम् उपपाद्यते । अतो यथोक्त एवार्थः ।

असतो देहस्य सद्भावः न विद्यते । सतश्च आत्मनो नासद्भावः । - The special meanings of the words सत्, असत्, भाव, अभाव are being explained according to context by Bhashyakarar. The words are to be grouped as 'असतः सतश्च'. They mean देहस्य and आत्मनः according to context here. So the meaning of असत् and सत् is body and atman and भाव and अभाव mean स्थिरत्व (nature of not changing) and अस्थिरत्व (of the nature of changing).

उभयोः देहात्मनोः उपलभ्यमानयोः - The word अनयोः addressing these two is explained as उपलभ्यमानयोः - which are both known here

यथोपलब्धि तत्त्वदर्शिभिः - As known by the तत्त्वदर्शिs. Those who see or understand reality as it is perceived. दृष्टोऽन्तः तु - in sloka the word तु shows उपलम्भ-अनिवृत्ति of तत्त्वदर्शन - that is the tattvadarshana is definitely known or perceived or obtained. By this

अन्तो दृष्टः तु - The eternal principle which is addressed by the word सत् here is Atman and it does not get destroyed, so न असद्भावः ; That is the meaning of अन्तः. That is what is concluded with respect to सत् which is आत्म. similarly the देह which is अनित्य does not have सद्भाव. That is the conclusion, अन्त with respect to असत् which is देह.

निर्णयान्तत्वात् निरूपणस्य निर्णय इह अन्त शब्देनोच्यते - In this देहात्मविवेकप्रकरण, the words तत्त्वदर्शिभिः etc. also mean the same. That the final conclusion of a निरूपण is निर्णयान्त. That is only meant by the word अन्त here.

देहस्य अचिद्वस्तुनो असत्त्वमेव स्वरूपम् ; आत्मनश्चेतनस्य सत्त्वमेव स्वरूपमिति निर्णयो दृष्ट इत्यर्थः - Here a doubt is raised - 'It is not correct to say that देह does not have सद्भाव because it is against प्रत्यक्ष - what is directly perceived here. We see body existing. Similarly it is not correct to say that आत्म does not have असद्भाव because there is a shruti pramana 'असदेवेदमग्र आसीत् (छा.6-2-1) which says that during pralaya Atman is called by the name असत्. Even from a point of view of अवस्थाविशेष - सत्त्व and असत्त्व are equal to both देह and आत्म. So, just as commented upon by others, this should be taken as talking about सत्कार्यवाद etc.' is the objection here.

That objection is answered by this part of the Bhashya. The words अचिद्वस्तुनः and चेतनस्य show the cause for the स्वभाव (nature) of सत्त्व and असत्त्व. The usage of the word सत् and असत् as having चित् and अचित् as subject matter is also indicated.

Even then if such an objection is raised that it is not proper to say that सत् and असत् mean आत्म and देह, , the answer is

विनाश स्वभावो हि असत्त्वम् । अविनाशस्वभावश्च सत्त्वम् – The word हि indicates its well known usage (प्रयोगप्रसिद्धि). असत्त्व means having the nature of विनाश – that by nature it gets destroyed. And, सत्त्व means by nature it does not get destroyed. The प्रयोगप्रसिद्धि in दशश्लोकी of विष्णुपुराण is quoted next. These slokas are dealt with extensively in SriBhashya पुराणघट्ट in जिज्ञासाधिकरण which is the first adhikarana. There the meaning of words वस्तु-अवस्तु, अस्ति-नास्ति and सत्य-असत्य is established quoting from Vishnu Purana. There Bhashyakarar has established quoting the sloka मही घटत्वम् (वि.पु.2-12-42) etc. as follows: अवस्तुशब्द is because of सविकारत्व. So, नित्यत्व, and चेतन are निर्विकारविषय and अनित्यत्व and अचेतन are सविकारविषय.

यथोक्तं भगवता पराशरेण – ‘तस्मान्न विज्ञानमृतेऽस्ति किञ्चित् क्वचित् कदाचित् द्विज वस्तुजातम्’ (वि.पु.2-12-43), (the next part of sloka not quoted here is विज्ञानमेकं निजकर्मभेदविभिन्नचित्तैः बहुधाभ्युपेतम्) – the meaning of this sloka is ‘(because अचिद्वस्तु is not seen as एकरूप) there is no वस्तुजात which can be called by the word अस्तिशब्द anywhere at anytime other than the Atman which is ज्ञानस्वरूप’.

The explanation as given in SriBhashya : ‘here In this world which is mixed with चेतन and अचेतन, the चिदंश which is वाङ्मनसागोचर and स्वसंवेद्य स्वरूप is different in its essential nature from the अचिदंश. As this चिदंश is ज्ञानैकाकार, it is untouched by the changes and differences happening due to the contact with matter अचिदंश. So it does not have विनाश and hence is called by अस्तिशब्द. The अचिदंश has परिणामभेद due to the karmas of the चिदंश and is विनाशि and hence called by नास्तिशब्द. Both these are शरीरभूत to paramatma and have HIM as their Atma).

‘सद्भाव एषो भवतो मयोक्तो ज्ञानं यथा सत्यमसत्यमन्यत्’ (वि.पु.2-12-45), (एतत् तु यत् संब्यवहारभूतं तत्रापि चोक्तं भुवनान्धितं ते). The meaning is ‘The Atman who is ज्ञानस्वरूप is सत्यशब्दवाच्य and the other which is अचित् is असत्यशब्दवाच्य. Thus you have been told the सद्भाव of Atman by me’.

If an objection is raised that how can the words सत् and असत् be having the same meaning as सत्य and असत्य which have परमार्थ and अपरमार्थ as विषय ? This is answered by quoting a sloka where the words परमार्थ and अपरमार्थ are used in the sense of नाश and अनाश as in :

‘अनाशी परमार्थश्च प्राज्ञैरभ्युपगम्यते । तत्तु नाशि न सन्देहो नाशिद्रव्योपपादितम्’ (वि.पु.2-14-24),

‘The आत्मतत्त्व which does not have नाश is accepted as परमार्थ by ज्ञानिs. The अचित् which is made of नाशिद्रव्य - material which gets destroyed is subjected to नाश, there is no doubt in this aspect.’.

The परिणाम, वृद्धि etc which are indicated by the word विनाश, getting a different name and state by leaving the previous state is called by अवस्तुशब्द. Absence of such a thing is known by वस्तुशब्द. This is seen in the pramana below:

‘यत्तु कालान्तरेणापि नान्यसंज्ञामुपैति वै। परिणामादि संभूतां तद्वस्तु नृप तच्च किम्’ (वि.पु.2-13-100) इति । The meaning of this sloka is ‘That which does not get a different name which comes due to changes at any point of time that is the आत्मवस्तु. And, which is that ? (means it is not anything among those which can be seen).

(the matter takes different names and forms such as river, sea, hill, etc while the atman is always same. The same mud becomes pot, kapaala, churna, anu etc. and does not retain same name and form always. Each state has different kaala, form, name, vyavahaara-use etc. while atman is always jnaana svarupa and never gets a different name or form. Different name and form is obtained by prakruti – it gets vruddhi etc. Atman is same – ekaroopa always, he does not have sthoola, madhyama avasthaas etc.) Mula prakruti is nitya only but get modified into different forms and names and is not ekaroopa always – get modifications all the time – सततपरिणामि.

This the same told in Gita also is shown by:

अत्रापि – ‘अन्तवन्त इमे देहाः’ (गी.2-18), ‘अविनाशि तु तद्विद्धि’ (गी.2-17) इति ह्युच्यते – By this, sometimes the चेतन being referred by असत्-शब्द is also due to leaving the name and state of देव etc. and taking different अवस्थाs and that is essentially happening to the body and it is due to the karma of the chetana. The essential nature (स्वरूप) is always निर्विकार and called by सत्-शब्द only.

Bhashyakarar refers to the 18th sloka first and 17th sloka next only because the Mula sloka talks of नासतः first referring to देह.

तदेव सत्त्वासत्त्व व्यपदेश हेतुरिति गम्यते – The reason for establishing the प्रतिज्ञातार्थ (what is known) is normally told after establishing the facts only. So when the reason is known naturally one cannot leave that and give different meanings to words.

अत्रतु सत्कार्यस्य अप्रस्तुतत्वात् न तत्परोऽयं श्लोकः - सत्कार्यवाद is not relevant here. नासतः विद्यते भावः etc is not talking of सत्कार्यवाद as it is देहात्मविवेकप्रकरण and not about cause-effect etc. Because, by knowing सत्कार्यवाद, one cannot get देहात्मविवेक or मोहशान्ति.

देहात्मस्वभाव-अज्ञानमोहितस्य तन्मोहशान्तये हि उभयोः नाशित्वानाशित्वरूप-स्वभाव-विवेक एव वक्तव्यः । स एव 'गतासूनगतासून्' (गी.2-10), 'अन्तवन्त इमे देहाः' (गी.2-18), इत्यनन्तरम् उपपाद्यते । अतो यथोक्त एवार्थः । - The मोह which has come due to an अज्ञान can be removed by giving ज्ञान about it only. Arjuna had moha due to not knowing the nature of deha and atman and that can be removed only by teaching the नाशित्व-अनाशित्वरूप-स्वभाव of the deha and atma.

[[Here the word 'तन्मोहशान्तये' indicates the gist of the second adhyaya as told by Srimad yamunacharya in Gitartha sangraha 'नित्यात्मासङ्गकर्मेहागोचरा सांख्ययोगधीः । द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥' (The Atmatatva which is to be known from संख्या which is बुद्धि is सांख्यधीः, means आत्मविषयकधीः which is obtained by knowing Atman is nitya. It is नित्यात्मगिचरा. असङ्गकर्मेहागोचरा is योगधीः - which is knowledge of कर्मयोग known from असङ्गकर्म. From these what is to be attained is स्थितप्रज्ञता – ज्ञाननिष्ठा.

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सत्कार्यवाद is that कार्य exists in कारण. This is accepted by सांख्यs also but their सत्कार्यवाद is different from our सत्कार्यवाद. सांख्यs say 'सदेव नीयते व्यक्तिम् असतः सम्भवः कुतः' etc. they say that even the form etc exists as is in the cause.

We say that the cause has the शक्ति to become कार्य. अवस्थान्तरापत्ति is only कार्य. कार्य is अनन्य from कारण (तदनन्यत्वं आरम्भणशब्दादिभ्यः).

The Vaisheshikas say असत्कार्यवाद is taught here. Their sidhanta is that karya does not exist and is created from karana. The pot which is made of mud did not exist earlier and was newly created. शरीर (अवयवि) is different and अवयवs are different etc.

Here there is no room for thinking that the वैशेषिकवाद is refuted or that एकविज्ञानेन सर्वविज्ञान प्रतिज्ञा or सांख्यसिद्धान्त etc.

The meanings given for असत्, सत्, भाव, अभाव by यज्ञस्वामि as 'रजस् तमस् and their effect which is दुःख', 'सत्त्व and its effect सुख', अभ्युदय and अनभ्युदय are not proper as they are not in accordance to the प्रकरण.

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Shloka 17:

आत्मनः तु अविनाशित्वं कथम् अवगम्यते इति अत्र आह –

आत्मनः तु अविनाशित्वं कथम् अवगम्यते इति अत्र आह –

Though in the sloka नासतः, the atma tatva is told in the end, it is most essential to remove शोक and hence it is first being established here.

The word तु shows that the birth and death (जनन-मरण) is seen by everyone (सर्वलोकसाक्षिकत्वात्) and also from shruti pramana which says 'एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति' (बृ.4-4-12) (4-5-13?) meaning देह and आत्म exist together and get destroyed together! Yajnavalkya tells Maitreyi while teaching Atma Tatva. Further he says 'न प्रेत्य संज्ञास्तीति'.. After death, atman does not have a name – he is not known as deva or manushya etc Only when associated with a body, he is identified with a name. Maitreyi says you have thrown me in the midst of confusion –

‘मोहान्तमापीपिपत्’. Yajnavalkya goes further and says ‘न वा अरे मोहं ब्रवीमि’ I am not confusing you and says ‘अविनाशी वा अरे अयमात्मा अनुच्छिद्धिर्मा’ etc. (atma and his dharma are both अविनाशी).

This aspect of Atman which is different from देह is indicated by the word तु.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ 17 ॥

By whom, which (yena) all of these (idam sarvam) are pervaded (tatam), that aatma tattva (tat tu) - to not to have any destruction (avinaashi tu) - know it so (viddhi). For that unchanging aatma tattva (avyayasya asya), causing destruction to it (vinaasham), nobody, nothing is (kaschit), is capable of (kartum na arhati).

Know that aatma tattva, by which all of these are pervaded, as not to have any destruction. Nothing, nobody is capable of causing destruction to that unchanging aatma tattva.

तद् आत्मतत्त्वम् अविनाशि इति विद्धि, येन आत्मतत्त्वेन चेतनेन तद्वतिरिक्तम् इदम् अचेतनतत्त्वं सर्वं तत् व्याप्तम् । व्यापकत्वेन निरतिशयसूक्ष्मत्वाद् आत्मनो विनाशानर्हस्य तद्वतिरिक्तो न कश्चित् पदार्थो विनाशं कर्तुम् अर्हति, तद्व्याप्यतया तस्मात् स्थूलत्वात् । नाशकं हि शस्त्रजलाग्निवाय्वादिकं नाशं व्याप्य शिथिलीकरोति । मुद्गरादयः अपि हि वेगवत्संयोगेन वायुम् उत्पाद्य तद्वारेण नाशयन्ति; अत आत्मतत्त्वम् अविनाशि ।

तद् आत्मतत्त्वम् अविनाशि इति विद्धि, - The mula sloka has तद्विद्धि – here तत् means आत्मतत्त्वम्. अविनाशि means न विनष्टं शीलमस्य –

येन आत्मतत्त्वेन चेतनेन तद्वतिरिक्तम् इदम् अचेतनतत्त्वं सर्वं तत् व्याप्तम् – The second paada of the sloka विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति teaches हेत्वंश – reason for being avinashi. The word सर्व is given a meaning with reduced scope (like सर्वं वै पूर्णाहुतिः) which is in line with the anvaya here. इदम् means that which is different from atman and outside it and is पराक् तत्त्व. While the Atman has चेतनत्व and for that reason only the चेतन is व्याप्त as आत्म in अचेतन. ततम् means व्याप्तम् – pervaded. The अचेतनसमुदाय - the entirety of matter is pervaded completely by the चेतन समुदाय just like तिल-तैल, दारु-वन्हि etc.

OR, the व्याप्ति may also mean that atman has the capability to enter into all the अचेतनs and hence there is no विरोध for its अणुत्व. नित्यो व्यापी ... Alavandar

Here the examples are: Atma does not get destroyed being controlled by शस्त्र etc. because he pervades over them as he is सूक्ष्म compared to them, just like आकाश.

The व्यतिरेक प्रयोग can be – That which is destroyed being in control of something, cannot be more subtle than that which controls it. Just as दीप which is destroyed by वायु. This is indicated as follows:

व्यापकत्वेन निरतिशयसूक्ष्मत्वाद् आत्मनो विनाशानर्हस्य तद्व्यतिरिक्तो न कश्चित् पदार्थो विनाशं कर्तुम् अर्हति – Since Atman is निरतिशयसूक्ष्म and व्यापक it is विनाश-अनर्ह and any object other than it cannot destroy it. The word अव्यय means विनाश-अनर्ह. The reason for that is that it is निरतिशयसूक्ष्म. कश्चित् is interpreted as तद्व्यतिरिक्तः कश्चित् पदार्थः and does not include ईश्वर as commented upon by others as it is against our siddhanta. This is indicated by Bhashyakarar as 'व्यतिरिक्तः कश्चित् पदार्थः' – Ishvara is also of the same category as Atman. This is addressing धर्मि.

तद्व्याप्यतया तस्मात् स्थूलत्वात् – The reason why any other thing cannot destroy the Atman is because other things are all स्थूल and व्याप्य by atman. They get pervaded by Atman and hence they are स्थूल compared to Atman which is सूक्ष्म.

नाशकं हि शस्त्रजलाग्निवाय्वादिकं नाशयं व्याप्य शिथिलीकरोति । मुद्गरादयः अपि हि वेगवत्संयोगेन वायुम् उत्पाद्य तद्वारेण नाशयन्ति; - Examples are given for this. The Pot which is destroyed by the hammer is shown as example. Here one thing we have to observe is that it is not **mere contact** of hammer with the pot that destroys it because in that case if a pot is simply placed on top of a hammer, contact is formed and it should get destroyed. But we see that it is not so. It is also not the **speed alone** as in that case even if the pot does not come into contact, it should get destroyed. Not even the **contact and speed alone** as in that case even if a grass is brought into contact with speed, pot should get destroyed. Not even वेगवत्-द्रव्यविशेषसंयोग - because in that case the bottom part of the hammer (let us say made of wood) when it comes in contact with speed also, pot does not get destroyed. So the cause of destruction is 'वेगवत्-काठिन्यादिविशिष्ट-द्रव्यविशेषभागविशेषसंयोगविशेष'. That is the वायुविशेष-उत्पत्ति that happens by such an action is

प्रत्यक्षसिद्ध. The air enters into those objects and pervades it and then causes the destruction is accepted by all. So the fact that air is the cause has to be accepted. That air is सूक्ष्म compared to घट.

अत आत्मतत्त्वम् अविनाशि – So, the atman which is सूक्ष्म cannot be destroyed by शस्त्र and others which are स्थूल and there is nothing which is more सूक्ष्म than the atman which can destroy it and also due to the absence of सङ्कल्प of ईश्वर to destroy the atman, atma tattva is अविनाशि.

Shloka 18:

देहानां तु विनाशित्वम् एव स्वभावः इत्याह –

What was told in नासतः is being explained in detail and the words स्वभाव and अवधारण एव show that विनाश is for only देह which is told by the word असत्.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ 18 ॥

For the eternal (nityasya), indestructible (anaashinah), that which cannot be grasped by the senses (aprimeyasya), atman (shareerinah), these bodies (dehaah) are told to be having destruction (antavanta uktaah). Therefore (tasmaat), O Arjuna (bhaarata), engage in this war (yudhyasva).

For the eternal, indestructible atman, which cannot be grasped by the senses, these bodies are told to be having destruction. Therefore, O Arjuna, engage in war.

'दिह उपचये' (धातुपाठे 1015) इति उपचयरूपा इमे देहा अन्तवन्तः विनाशस्वभावाः, उपचयात्मका हि घटादयः अन्तवन्तो दृष्टाः । नित्यस्य शरीरिणः कर्मफलभोगार्थतया भूतसंघातरूपा देहाः 'पुण्यः पुण्येन' (बृ0 उ0 4।4।5) इत्यादिशास्त्रैः उक्ताः कर्मावसानविनाशिनः । आत्मा तु अविनाशी, कुतः अप्रमेयत्वात् । न हि आत्मा प्रमेयतया उपलभ्यते, अपि तु प्रमातृतया । तथा च वक्ष्यते - 'एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥' (गीता 13।1) इति । न च अनेकोपचयात्मक आत्मा उपलभ्यते । सर्वत्र देहे 'अहम् इदं जानामि' इति देहाद् अन्यस्य प्रमातृतया एकरूपेण उपलब्धेः ।

न च देहादेः इव प्रदेशभेदे प्रमातुः आकारभेद उपलभ्यते, अत एकरूपत्वेन अनुपचयात्मकत्वात् प्रमातृत्वाद् व्यापकत्वात् च आत्मा नित्यः । देहः तु उपचयात्मकत्वात् शरीरिणः कर्मफलभोगार्थत्वाद् अनेकरूपत्वाद् व्याप्यत्वात् च विनाशी । तस्माद् देहस्य विनाशस्वभावत्वाद् आत्मनो नित्यस्वभावत्वात् च उभौ अपि न शोकस्थानम् इति शस्त्रपातादिपुरुषस्पर्शान् अवर्जनीयान् स्वगतान् अन्यगतांश्च धैर्येण सोढ्वा अमृतत्वप्राप्तये अनभिसंहितफलं युद्धाख्यं कर्म आरभस्व ।

'दिह उपचये' (धातुपाठे 1015) इति उपचयरूपा इमे देहा अन्तवन्तः – The हेतु reason for telling अन्तवन्तः is in the word देह itself which is the धर्मिप्रतिपादक and is derived as दिह उपचये. What ever is उपचयरूप is सावयव is indicated. The word देह is by रूढि (रूढ्यर्थ) धर्मिप्रतिपादक and by योग (यौगिकार्थ) it is हेतुप्रतिपादक. So whatever is उपचयरूप is अन्तवन्त is told in bhashya.

विनाशस्वभावाः – The meaning of प्रकृति and प्रत्यय of the word अन्तवन्तः is given here. Here the word अन्त is not giving the meaning of निर्णय as in निरूपण or परिमाण as in देश (indicating conclusion or end of a region etc) etc. The प्रत्यय मनुप् gives the meaning of नित्ययोग here. This meaning is only proper is shown in the example,

उपचयात्मका हि घटादयः अन्तवन्तो दृष्टाः – The meaning of the word अन्तवन्तः is विनाशस्वभाव is shown with the example of pot and others which are of the nature of increasing etc उपचयात्मक and they are of the nature of getting destroyed sometime or the other and are not eternal.

नित्यस्य शरीरिणः कर्मफलभोगार्थतया भूतसंचातरूपा देहाः 'पुण्यः पुण्येन' (बृ0 उ0 4।4।5) इत्यादिशास्त्रैः उक्ताः

कर्मावसानविनाशिनः – The शरीरि or आत्मा who is nitya. Here is the words नित्य and शरीरि show श्रुति and अर्थापत्ति प्रमाणs. (shruti and sutra pramanas – नित्यो नित्यानां चेतनश्चेतनानां.. अजो नोत्यः शाश्वतः... नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः...) अर्थापत्ति is a pramaana accepted in advaita darshana as an independent pramaana. We include it in the three namely प्रत्यक्ष, अनुमान and शब्द itself. Here the shruti नित्यो नित्यानाम् etc show atman is nitya and since it is just now established that देह is अनित्य, देहि or शरीरि is nitya is understood and established by that itself (like देवदत्तः पीनः दिवा न भुङ्क्ते – it is understood that devadatta eats in the night). When we say शरीरि is nitya, shariri is addressing atman with a sharira. When we say shariri is nitya, who of these two is nitya ? Since sharira is anitya, atman has to be nitya. This is the अर्थापत्ति प्रमाण. Even then we may get a doubt about how did the atman get connected with the sharira ? So how is it known from these words? This is explained in कर्मफल.. etc The सम्बन्ध which is known from षष्ठी विभक्ति of शरीरिणः is with कर्म and that is the हेतु.

Here by the word इमे in इमे देहाः – all things seen in front are addressed and this excludes ईश्वर who has a body and His body is not due to कर्म as HE is अकर्मवश्य.

भूतसङ्घातरूपा – The sankhya kaarika says सङ्घातपरार्थत्वात् – the भूतसङ्घात also shows it is anitya. The निर्वचन of the word शरीर which is विशरणस्वभाव is shown by कर्मावसानविनाशिनः in bhashya. Some darshanas say उत्पत्ति and विनाश for देह. Some say it is only due to कर्म. In all these cases, when the karma ends, देह will also get नाश. That the deha comes due to karma is shown by shruti pramana (Bruhadaranyaka shaariraka brahmana) – ‘साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन’ etc as taught by Yajnyavalkya to Janaka.

Like this, इमे, देहाः, शरीरिणः - these three words indicate भूतसङ्घातरूपत्व, सावयवत्व, कर्मफलभोगार्थत्व – and all these are reasons for knowing that शरीर is anitya.

आत्मा तु अविनाशी, कुतः अप्रमेयत्वात् - Now, the nityatva of atman is explained by अनाशिनः and अप्रमेयस्य in the mula sloka – first one is साध्य and second is हेतु for the same. Here the words नित्यस्य, अनाशिनः are not having पुनरुक्ति. This is to show that what is नित्य is नाश-अनर्ह and hence to make that point clear the word अनाशिनः is told.

Here a doubt may arise – in our siddhanta, atman is also प्रमाविषय and hence how can he be addresses as अप्रमेय? That is answered as,

न हि आत्मा प्रमेयतया उपलभ्यते, अपि तु प्रमातृतया – The negation here नञ् is in the sense of पर्युदास – that is it indicates things other than प्रमेयत्व here. प्रसज्य-प्रतिषेध and पर्युदास – one negates directly and the other means everything other than what is indicated. Eg. One is negation and the other is inclusion of the other group. It is like अन्यत्र अधर्मात् in where अधर्म is धर्मेतरत् – धर्म is उपाय and what is other than धर्म is उपेय. (like अनचि च – the word अनचि says that it is present in what is not अच्. And is not for negation of अच् but inclusion of those other than अच्.)

To eliminate शरीर and other things which are only प्रमेयस्वभाव (those which can only known by someone else) and establish प्रमातृत्व (one who can has knowership ज्ञातृत्व) – that the शरीर does not have the capacity to know anything and so it is only of the nature of प्रमेयस्वभाव – It does not

have ज्ञातृत्व as the देहाऽ are inert – अचेतन. Whereas the Atman is प्रमाता one who knows other things – he is not प्रमेय but प्रमाता – so addressed here as अप्रमेयः – न प्रमेयः अपितु प्रमाता.

This is how the differentiation is told between क्षेत्र and क्षेत्रज्ञ is told -

तथा च वक्ष्यते - 'एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥' (गीता 13।1) इति – आत्मा is भोक्ता. शरीर is भोग्य and atman is भोक्ता is shown here. प्रमेयत्व is here concluded as भोग्यत्व and प्रमातृत्व is भोक्तृत्व.

न च अनेकोपचयात्मक आत्मा उपलभ्यते – This is to show that there exists योग्यानुपलब्धि for सावयवत्व. योग्यानुपलब्धि is also a pramana – no one has seen an atma which has growth etc. like a body even though there are instruments such as mind or light etc and hence it has to be accepted that an atman which has growth etc is not valid.

सर्वत्र देहे 'अहम् इदं जानामि' इति देहाद् अन्यस्य प्रमातृतया एकरूपेण उपलब्धेः – Here सर्वत्र is to be taken as covering entirety of deha. At each and every point of the देह there is this awareness of 'I know this' by which we can conclude that प्रमातृ who is atman and different from देह is known as one in the same way – एकरूप उपलब्धि. Though we say that my head-ache is fully relieved but I have pain in the leg etc. such व्यवहारऽ of सुख, दुःख in specific parts of body, the atman is निरवयवि only because everywhere in the body it is known as 'I know this' अहम् इदं जानामि only.

OR, सर्वत्र देहे may also mean that in the multitude of varieties of bodies such as देव, मनुष्य etc. nowhere in any body the सावयवत्व of atman is experienced or known.

The word अहम् in एकवचन (singular usage) in any body shows the एकत्व of the atman. By this, the fact that देह, इन्द्रिय, मनः, प्राण, धीभ्योऽन्यो is also established.

The word इदम् shows that देह is just like गृह, क्षेत्र etc – house, land etc. The usage of स्थूलोऽहम् etc are with an idea of अपृथक्सिद्ध for one who is knowledgeable, and due to भ्रान्ति for one who does not have the knowledge and so there is no दोष.

प्रमातृतया – while knowing something atman is always known as प्रमातृ only. When not knowing anything also, न किञ्चिदहम् अज्ञासिषम् shows that he is known as प्रमातृ only. While knowing himself also, 'अहं मां जानामि' – shows that he is known as प्रमातृ clearly.

Atman cannot be known directly but for his existence and is known as एकत्व, अनुकूलत्व and प्रत्यक्त्व. Other aspects such as अणुत्व, शेषत्व, ज्ञानस्वरूपत्व, कर्मवश्यत्व etc are to be known only from शास्त्र.

न च अनेकोपचयात्मक आत्मा उपलभ्यते । सर्वत्र देहे 'अहम् इदं जानामि' इति देहाद् अन्यस्य प्रमातृतया एकरूपेण उपलब्धेः ।

न च देहादेः इव प्रदेशभेदे प्रमातुः आकारभेद उपलभ्यते – The same thing is being told in a different way. In the देहs which are made of पञ्चभूतs, the difference related to respective भूतs such as पृथिवि, अप् etc is seen in skin, blood, muscle etc. and this is not seen in the प्रमातृ who is atma. It is also told in shruti as 'कृत्स्नः प्रज्ञानघन एव (वृ. 6-5-13) etc.

OR आकारभेद may also mean पाणि, पाद and such positional differences.

अत एकरूपत्वेन अनुपचयात्मकत्वात् प्रमातृत्वाद् व्यापकत्वात् च आत्मा नित्यः । देहः तु उपचयात्मकत्वात् शरीरिणः कर्मफलभोगार्थत्वाद् अनेकरूपत्वाद् व्याप्यत्वात् च विनाशी - Thus Bhashyakarar summarises for easy understanding the four reasons (हेतुs) for establishing नित्यत्व of आत्म and विनाशित्व of देह as told in the two slokas अविनाशि तु तद्विद्धि and अन्तवन्त इमे देहाः.

अत एकरूपत्वेन – Means it is not due to the सङ्घात of पञ्चभूतs (combination of the elements).

अनुपचयात्मकत्वात् - Because it is निरवयव.

देह is उपचयात्मक being अनेकरूप, शरीरि's कर्मफलभोगार्थ, व्याप्य

आत्मा is अनुपचयात्मक being एकरूप, प्रमातृ, व्यापक

Now Deshika puts several objections to all the above group of हेतुs (reasons) and answers them properly too. He lists eight प्रयोजनs for establishing these facts about देह and आत्म as done in these slokas:

1. The anumanas that establish नित्यत्व of आत्मा are possible with व्यतिरेकव्याप्तिप्रदर्शन as in 'यत् शस्त्राधीनविनाशं तत् सावयवं यथा शरीरम्'.

2. From that only the विरुद्ध-धर्म's of देह and आत्मा are shown and thereby the भेद between deha and atma is established
3. The power of रसायन etc with which the effects of शत्रु and others can be eliminated and so whether it is possible to attain नित्यत्व – removing such a doubt is the third use. The answer is NO.
4. Establishing the नाश and the causes of नाश of the देहs helps one to get वैराग्य in ones own body.
5. Other bodies are also anitya just as ones body. So Arjuna kills someone and gets a feeling that only because of him the other person got killed, it is not true because whether Arjuna kills him or not, the other person's deha is anitya and has to get destroyed for some reason or other. So the destruction and its cause are not Arjuna alone who is causing it but by nature bodies are non-eternal and hence स्वतन्त्रकर्तृत्वाभिमान is removed.
6. When there is reason for destruction, deha will definitely get destroyed. By knowing this, one can also know that if one does karmas without desire for fruits, the cause of the bodies which is karma will end and the connection with the body can be destroyed for ever.

(Prarabdha karma – abhyupagata, anabhyupagata

Deha is कर्मावसानविनाशि – an Atman gets a body to enjoy fruits of certain karmas and once those are finished, that body goes. Then some other karma may come into force and he may get another body according to that karma. When all the karmas get totally destroyed he gets rid of connection with deha forever and that is moksha or liberation.)

7. Not getting grief knowing that by nature deha is नश्वर is the seventh prayojana.
8. One has to engage in means which will liberate one from samsara is the eighth use.

Similarly many other uses can be thought of.

तस्माद् देहस्य विनाशस्वभावत्वाद् आत्मनो नित्यस्वभावत्वात् च उभौ अपि न शोकस्थानम् इति – This part of the bhashya explains the meaning of the mula 'तस्मात्' in 'तस्मात् युद्ध्यस्व भरत'.

शस्त्रपातादिपुरुषस्पर्शान् अवर्जनीयान् स्वगतान् अन्यगतांश्च धैर्येण सोढ्वा – What was taught in मात्रास्पर्शस्तु and यं हि न व्यथयन्त्येते - these two slokas that one has to tolerate the dualities such as शीत-उष्ण etc to get अमृतत्वरूपफल is told here. Just because it is शास्त्रीय, स्वगत दुःख is also to be tolerated or endured. स्वगत दुःख is दुःख that is part of the karma which being done such as यज्ञ, युद्ध etc. This also includes यज्ञपशु, शत्रुs etc.

अमृतत्वप्राप्तये – To show that this युद्ध is not to be waged for undesired lowly fruits of the nature of kingdom, its enjoyments etc., the fruit that was told in the beginning of this प्रकरण is again told here as अमृतत्वप्राप्तये.

अनभिसंहितफलं युद्धाख्यं कर्म आरभस्व – The meaning of the word युद्ध्यस्व is given as युद्धाख्यं कर्म आरभस्व without desire for fruits thereof.

Shloka 19:

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 19 ॥

That person (yah), this aatman (enam), considers as a cause fo killing (hantaaram vetti), and that person (yah cha), this aatman (enam) thinks as the one killed (hatam manyate), both of them (ubhou tou) are not knowledgeable in this matter (na vijaaneetah). Because he does not kill (ayam na hanti), nor does he get killed (na hanyate).

That person who considers this aatman as a cause for killing, and that person who thinks of this aatman as the one killed - both of them are not knowledgeable in this matter. The reality is that the aatman does not kill, nor does he get killed.

एनम् – उक्तस्वभावमात्मानं प्रति, हन्तारं हननहेतुं कमपि यो मन्यते ; यश्चैनं केनापि हेतुना हतं मन्यते ; तावुभौ न विजानीतः, उक्तैर्हेतुभिरस्य नित्यत्वादेव अयं हननहेतुर्न भवति । अत एव च अयमात्मा न हन्यते । हन्तिधातुरप्यात्मकर्मकः

शरीरवियोगकरणवाची । * न हिंस्यात् सर्वा भूतानि, * ब्राह्मणो न हन्तव्यः इत्यादीन्यपि शास्त्राणि अविहित शरीर वियोग करणविषयाणि ॥

What was told in अविनाशि तु तद्विद्धि and what is going to be told later as नैनं छिन्दन्ति शस्त्राणि.. that शस्त्रs cannot kill and Atmans can not get killed is being told here by way of condemning those who know it otherwise.

एनम् - उक्तस्वभावमात्मानं प्रति – The word प्रति is to remove the doubt of सामानाधिकरण्य between एनं and हन्तारं – that is to make it clear that the meaning is not एनं हन्तारं वेत्ति (think he is the killer) but एनं आत्मानं प्रति हन्तारं.

हन्तारं हननहेतुं कमपि यो मन्यते ; यश्चैनं केनापि हेतुना हतं मन्यते ; तावुभौ न विजानीतः – Anything cannot be cause (हेतु) of killing the atman. Means among छेदन and other हेतुs, anything cannot be the cause for killing atman.

What was told earlier as 'विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति', the word कश्चित् is addressed here as कमपि (तद्व्यतिरिक्तो न कश्चित् पदार्थो विनाशं कर्तुम् अर्हति)

This Sloka is the explanation (उपबृंहण - विशदीकरण) of कठश्रुति – 'हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ (क.1-2-19). That shruti is commented upon by पूर्वपक्षि in the sutra 'कर्ता शास्त्रार्थवत्वात् (2-3-33)' as atman does not have हन्तृत्व or हन्तव्यत्व and it is primarily to negate कर्तृत्व itself for Atman. But in our siddhanta, we accept that Atman has कर्तृत्व but he is not killed or does not kill because atman is nitya is the message in this mantra and so our siddhanta is that it is not talking about whether atman has कर्तृत्व or not here.

So is it proper to say हननहेतुं कमपि instead of samanadhikaranya for एनं हन्तारं? Deshika justifies what Bhashyakarar has told in SriBhashya and here as proper.

Bhashyakarar also comments thus 'यदुक्तं हन्ता चेन्मन्यते इत्यादिना हननक्रियायामकर्तृत्वम् आत्मनः श्रूयते' and further clarifies this as, 'तदात्मनो नित्यत्वेन हन्तव्यत्व अभावादुच्यते'. And thus the अकर्तृत्व which seems to be implied was explained by Bhashyakarar.

But here, एनं हन्तारं is commented as 'हननहेतुं कमपि' and not taking सामानाधिकरण्य into account. Deshika clarifies that there is no contradiction in these.

‘अत्र हि यस्य कस्यापि हेतोः आत्महननहेतुत्वं नास्तीत्युक्तम् । तथा सति आत्मनोऽपि आत्महननहेतुत्वं नास्तीत्युक्तं भवति । एवं च अत्र सामान्योक्तस्य विशेषनिष्ठतां अभ्युपेत्य उक्तं शारीरके’। In the Brahmasutrabhashya, Atman does not have कर्तृत्व in हननक्रिया was told is a special case of what is told in general here as by any means for any reason atman cannot be destroyed because he is nitya. So there is no विरोध between Sutra bhashya and this. Here, according to the प्रकरण it is told as सामान्यविषय that Atman cannot be killed by anyone or anything because Atman is nitya. The aspect that an Atman also cannot kill another is also told in ‘वेदाविनाशिनम्..’, the 21st sloka here.

उक्तैर्हेतुभिरस्य नित्यत्वादेव अयं हननहेतुर्न भवति अत एव च अयमात्मा न हन्यते । – By the causes as already told, because Atman is nitya only he will not become also the cause of killing.

Here अयं हननहेतुः, अयम् आत्मा – these usages of अयं are in accordance with न अयं हन्ति, न अयं हन्यते in the mula sloka and the first is to show कर्तृत्व and the second कर्मत्व.

हन्तिधातुरप्यात्मकर्मकः शरीरवियोगकरणवाची ।

Deshika explains the objection here shown by the word आत्मकर्मकः in bhashya:

How about the usage ‘मनुष्यं हन्ति’? It is not mere शरीरमात्रहननविषय because we also see usages such as पितृहा, मातृहा etc. with respect to those who are dead. And, words such as मनुष्य etc are आत्मपर्यन्त in our siddhanta. The usage ‘मां जिघांसति’ – kills me – gives the meaning of Atman being the object. So the कर्म for हिंसा should be चेतन only and how can we explain नायं हन्ति न हन्यते.

The धातु हन्ति is आत्मकर्मक only but it does not tell the destruction of the स्वरूप of the atman itself but is about मारण - killing. That is how in लोक and वेद it is widely used. मारण is of the nature of separation from body. The dhatu मृड प्राणत्यागे shows this. That is how the usage is handled. So it is not स्वरूपनाश but शरीरवियोग which is meant by हन्ति, हन्यते etc.

* न हिंस्यात् सर्वा भूतानि, * ब्राह्मणो न हन्तव्यः इत्यादीन्यपि शास्त्राणि अविहित शरीर वियोग करणविषयाणि - Then what about न हिंस्यात् सर्वा भूतानि? This is also explained by Bhashyakarar because one may assume that whatever it means (सामान्य or विशेष) it anyway does निषेध of killing and hence should not be done. These are talking about not killing outside of विहितविषय which is in yajna

etc. as in 'अग्नीषोमीयं पशुमालभेत' (a pashu should be offered to gods agni and soma). In Yajna, dharmayuddha etc. the killing of पशु, शत्रु etc is हिततम only and though there is हिंसात्व, शास्त्र says यज्ञे वधः अवधः. Outside of these (that is where it is not विहित but अविहित), killing should not be done is the meaning. This again means शरीरवियोगकरण – separating the body from the Atman.

Shloka 20:

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ 20 ॥

This jeevaatman (ayam) at any point of time (kadaachit), is not born, and does not die (na jaayate, mriyate vaa). This aatman (ayam), having existed once (bhootvaa) again in the future (punah) cannot be told as not existing (na bhavita vaa na). The aatman is not born (ajah), is indestructible (nityah), exists as eka roopa always (shaashvatah) seen as new always, though beginningless (puraanah). Even if the body gets destroyed (hanyamaane shareere), the aatman does not get killed (na hanyate).

This jeevaatman, at any point of time, is not born, and does not die. The aatman, having existed once, cannot be told as not existing in the future. The aatman is not bory, is indestructible, exists as eka roopa always, and is seen as new always, though beginningless. Even if the body gets destroyed, the aatman does not get killed.

उक्तैरेव हेतुभिः नित्यत्वेन अपरिणामित्वात् आत्मनो जननमरणादयः सर्व एव अचेतनदेहधर्मा न सन्तीत्युच्यते । तत्र 'जायते म्रियते' इति वर्तमानतया सर्वेषु देहेषु सर्वैरनुभूयमाने जननमरणे कदाचिदपि आत्मानं न स्पृशतः । 'नायं भूत्वा भविता वा न भूयः' – अयं कल्पादौ भूत्वा भूयः कल्पान्ते च न न भविता । केषुचित् प्रजापतिप्रभृतिदेहेषु आगमेनोपलभ्यमानं कल्पादौ जननं कल्पान्ते च मरणं आत्मानं न स्पृशतीत्यर्थः । अतः सर्वदेहगत-आत्मा अजः, अत एव नित्यः, शाश्वतः प्रकृतिवत् अविशद-सतत-परिणामैः अपि नान्वीयते, पुराणः पुरापि नवः सर्वदा अपूर्ववदनुभाव्य इत्यर्थः । अतः शरीरे हन्यमाने न हन्यते अयम् आत्मा ।

The sloka comes in कठोपनिषत् but in place of विपश्चित् we find here कदाचित् which is साभिप्राय that is according to the gist of the context here. This shows though Atman has different states, he does not have the changes/modifications such as found in the body.

उक्तैरेव हेतुभिः - For the same reasons as told earlier. This is told to remove any doubts that whether there is पुनरुक्ति with respect to the sloka in कठोपनिषत् and whether there is प्रत्यक्षविरोध – we see in this world that people are born and they die.

नित्यत्वेन अपरिणामित्वात् – As Atman is अविनाशि, there is absolutely no विकार. Here 'विनाश' means पूर्वावस्थाप्रहाणरूप-नामान्तरभजन-अर्ह-अवस्थान्तरापत्तिः'. Just as a घट takes कपालावस्था. Getting ready to get into that state is its अपक्षय. The same द्रव्य is created as कपालावस्थद्रव्य. In the same way वृद्धि, परिणाम etc are to be cited. This is told as 'मृत्तिकेत्येव सत्यम्'. This is being told in detail in 'जातस्य हि ध्रुवो मृत्युः'. Thus by refuting विनाशित्व, जनन and others also (अर्थतः) stand refuted for the Atman.

आत्मनो जननमरणादयः सर्व एव अचेतनदेहधर्मा न सन्तीत्युच्यते – The words 'सर्व एव' show that there is no पुनरुक्ति. The meaning of एव here is अपि. That is how पुनरुक्ति is absent is shown. Not only हन्तव्यत्व but also (अपि तु) जनन and others is the meaning. What is told in mula sloka as 'हन्यमाने शरीरे' is commented upon as 'देहधर्माः' and it indicates जनन, मरण and such usage (व्यवहारविषयः). The cause (हेतु) for it is because it is अचेतन.

Arjuna was thinking that the Atman has जनन, मरण and such देहधर्म's as they are seen in प्रत्यक्ष and to him Krishna is teaching that the देहधर्म's such as जनन, मरण etc are not there in Atman. This Lord Krishna does using the upanishat mantra itself and by clearly distinguishing the attributes of Atman and body. He is not refuting the facts of birth and death which are of the nature of coming in contact with a body and getting rid of a body. The word वा in sloka has the meaning of च (also).

तत्र 'जायते म्रियते' इति वर्तमानतया सर्वेषु देहेषु सर्वैरनुभूयमाने जननमरणे कदाचिदपि आत्मानं न स्पृशतः -

Bhashyakarar comments that this birth and death is being thought of in all bodies by people even in the present and hence there is no पुनरुक्ति. Also, the addressing of past and future should not exclude present and hence specifically it is told as वर्तमानतया. People who existed during different times had in those bodies the experience of the nature of 'जायते म्रियते' about birth and

death. That way also वर्तमाननिर्देश is proper. So all the times other than beginning of kalpa and end of kalpa is summarized as कदाचित्.

‘नायं भूत्वा भविता वा न भूयः’ – अयं कल्पादौ भूत्वा भूयः कल्पान्ते च न न भविता – The past tense in भूत्वा means कल्पादौ and भूयः means कल्पान्ते. The नञ् is not to be taken with each of भूत्वा and भविता as न भूत्वा न भविता but it is to be taken as ‘भूत्वा न भविता इति न’. Note the difference in अन्वय.

केषुचित् प्रजापतिप्रभृतिदेहेषु आगमेनोपलभ्यमानं कल्पादौ जननं कल्पान्ते च मरणं आत्मानं न स्पृशतीत्यर्थः -

Bhashyakarar is answering an objection which may arise here. If न जायते म्रियते is told, why should it be again told as नायं भूत्वा etc specifically addressing कल्पादि and कल्पान्त? That means in specific kaalavisheshas such as beginning of kalpa etc., dehavisheshas such as chaturmukha brahma etc srushti/pralaya are all told. Is How can this be due connection with body etc? is the objection.

- The shruti ‘तोयेन जीवान् व्यससर्ज भूम्याम्’ (महानारायण) says HE created, did सृष्टि of the जीवस ‘जीवान् व्यससर्ज’, also ‘प्रजापतिः प्रजा असृजत’. ‘समुद्रादर्णवादधि संवत्सरो अजायत’ etc. and also ‘अव्यक्तम् अक्षरे लीयते, अक्षरं तमसि लीयते’ तमः परेदेवे एकी भवति’.
- Before सृष्टि the shruti says ‘सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीयम्’ – एकमेव the अवधारण and due to that only एकविज्ञानेन सर्वविज्ञान is possible. Knowing one everything is known. That ONE only willed and became many – ‘सोऽकामयत, बहुस्यां प्रजायेयेति’. From this, how is it known that जीवस्वरूप उत्पत्ति-नाश does not happen?

The answer is – the creation of जीवस means making them come into contact with देह and इन्द्रियस. The एकत्वावधारण before सृष्टि shows नामरूप-विभाग-अभाव. Absence of differentiation into name and form. Brahman which was in an undifferentiated state being inseparably associated with subtle sentient and non-sentient principles became differentiated into sentient and non-sentients with names and forms and still remained inseparably associated with them. So it is explained as follows: सूक्ष्मचिदचिद्वस्तुशरीरकस्य ब्रह्मणः स्थूलचिदचिद्वस्तुशरीरकतया परिणामात् । The differentiation is only in the body of Brahman just as the body of a जीव undergoes changes due to youth, old age etc and the जीव remains untouched. ‘Alwar says

yaavaikum yavarum tAnAy avaravar samayan torum toivilan'. That is how बहुभवनसङ्कल्प is to be understood. So during the beginning of a kalpa the जीवs including Chaturmukhabrahma get associated with a body and indriyas and at the end of a kalpa they are separated from their bodies. The karmas cause a reduction or increase in the attributive conscience of a Jiva and he gets a body according to it and it is not स्वरूपोत्पत्ति because जीव is nitya.

अतः सर्वदेहगत-आत्मा अजः, अत एव नित्यः, – So the atmans who exist in all the bodies are all unborn and for that reason only are eternal - nityas. So atman does not have उत्पत्ति and hence does not have नाश also.

शाश्वतः प्रकृतिवत् अविशद-सतत-परिणामैः अपि नान्वीयते - He is also शाश्वत which means the atman does not undergo changes such as स्थूलत्व or सूक्ष्मत्व like प्रकृति. Prakruti undergoes विशद and अविशद परिणामs. अविशदपरिणाम is during samashti srushti, mahat, ahankaara etc. विशद is during vyashti srushti – all those that we perceive here. So there are two types of स्वरूपपरिणाम for prakruti while the सूक्ष्म form remains as मूलप्रकृति and is nitya. From that only all the modifications happen. Whiel for the Jivatma, there are no स्थूल or सूक्ष्म परिणामs in svarupa. So अविशदपरिणाम is also not there as he is nitya and एकरूप all the time. Prakruti does not remain एकरूप but gets different states and is अनेकरूप. But in the primordial state it is अव्यक्त.

[नाश is according to vyakarana नाश अदर्शने – from धातु नाश. So it is not being seen and it actually means that the matter is present in some other सूक्ष्म form as the मूलप्रकृति is also nitya tatva (this we have to keep in mind). So when water is heated, it disappears and we say water is lost. But it exists in gaseous state etc. So the earlier form is destroyed and it gets a new form, name etc while Atmans do not undergo such changes in essential nature but remain same all the time. The prakruti also does not get completely destroyed but gets into सूक्ष्म form and is also called as अव्यक्त or मूलप्रकृति during प्रलय-सृष्टि state. But it undergoes स्वरूप-परिणाम all the time – it is नित्या सततविक्रिया. But जीव remains the same and does not undergo ANY change in स्वरूप and so is called शाश्वतः

]

पुराणः पुरापि नवः सर्वदा अपूर्ववदनुभाव्य इत्यर्थः - The word नव shows आश्चर्यत्व. It is told later here as 'आश्चर्यवत् पश्यति कश्चिदेनम्'. Everytime the atma tatva is experienced as new. One cannot say I have experienced completely now there is nothing more to it. Every experience of the atman is new experience is the meaning. Such is the nature of the atman.

अतः शरीरे हन्यमाने न हन्यते अयम् आत्मा – For these reasons the Atman does not get killed when the body gets killed.

Shloka 21:

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ 21 ॥

O Arjuna (paartha), one who (yah) (knows this) indestructible (avinaashinam), unborn (ajam), unchanging (avyayam) this aatman (enam) - knows it as eternal (nityam veda), that person (sah purushah) whom and how will he injure (kam katham ghaatayati), which aatman will he kill (kam hanti)?

O Arjuna, that person who knows this indestructible, unborn, unchanging aatman as eternal, whom and how will such a person injure, and which aatman will he kill?

एवम् अविनाशित्वेन अजत्वेन व्ययानर्हत्वेन च नित्यम् एनम् आत्मानं यः पुरुषो वेद स पुरुषो देवमनुष्यतिर्यक्स्थावरशरीरावस्थितेषु आत्मसु कम् अपि आत्मानं कथं घातयति कं वा कथं हन्ति; कथं नाशयति कथं वा तत्प्रयोजको भवति इत्यर्थः एतान् आत्मनो घातयामि हन्मि इति अनुशोचनम् आत्मस्वरूपयाथात्म्य- अज्ञानमूलम् एव इत्यभिप्रायः ।

एवम् अविनाशित्वेन अजत्वेन व्ययानर्हत्वेन च नित्यम् एनम् आत्मानं यः पुरुषो वेद – Here अविनाशित्व, अजत्व and अव्ययत्व are हेतुs for नित्यत्व. By the word अव्यय – any changes or modifications such as अपक्षय or छेदन etc are indicated other than जन्म and नाश. One may say that there is no birth or death but will there be any changes or modifications? That is also ruled out here.

स पुरुषो देवमनुष्यतिर्यक्स्थावरशरीरावस्थितेषु आत्मसु कम् अपि आत्मानं कथं घातयति कं वा कथं हन्ति; - कं in mula is made specific here as atmans who reside in the bodies such as देव, मनुष्य, तिर्यक् and स्थावर.

Among them how will he injure anyone; who will he even kill and how? This also shows atmans in each of these different bodies are distinct and different and they are many and all are eternal.

कथं नाशयति कथं वा तत्प्रयोजको भवति इत्यर्थः – There is no पुनरुक्ति in words घातयति and हन्ति. That is shown by नाशयति meaning how will he be even प्रयोजक in the act of killing?

एतान् आत्मनो घातयामि हन्मि इति अनुशोचनम् आत्मस्वरूपयाथात्म्याज्ञानमूलम् एव इत्यभिप्रायः - It is not that for one who is aware, there is हन्तृत्वनिषेध but even those who are not aware of नित्यत्व of आत्म cannot kill directly or through someone else. This is because Atma svarupa is eternal. So feeling sad or getting grief on such account can only be due to not knowing the real nature of आत्मस्वरूप. So in this sloka not only हन्तृत्व etc is negated but also any अनुशोचन on account of that. The word कथं shows it is not possible to get even grief on account of killing because atman cannot be killed.

अद्यपि नित्यानाम् आत्मनां शरीरविश्लेषमात्रं क्रियते, तथापि रमणीयभोगसाधनेषु शरीरेषु नश्यत्सु तद्वियोगरूपं शोकनिमित्तम् अस्ति एव, इति अत आह –

The next sloka is commented upon by first raising an objection. Even though Atmans are eternal and there is just the separation from body for them, even so it is cause for grief. Why? When one has a very good body which is an instrument for all kinds of enjoyments, if that body goes the next one can be नारकि-तिर्यक्-स्थावर etc. and so it can cause grief. And, another body may not come also like during pralaya. So losing this body can be cause for grief. Just because something new comes, it does not mean that it is better. Leaving an old palace if one has to stay in a new jail, it cannot be cause for joy. Similarly leaving an old pitambara, if one gets a brand new jute dress, how can it be cause for joy? It will bring only grief. So how can one say that separation from body is not to be grieved? For this doubt, Lord Krishna answers thus:

Shloka 22:

वासं॑सि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ 22 ॥

Man (narah), torn clothes (vaasaamsi jeernaani), he throws (vihaaya), just as (yathaa) and other new clothes (navaani aparaani) takes on (gruhnaati), in the same way (tathaa) the aatman (dehi) bodies which are used up (jeernaani shareeraani) having discarded (vihaaya), new and different bodies (anyaani navaani) takes on (samyaaati).

धर्मयुद्धे शरीरं त्यजतां त्यक्तशरीराद् अधिकतरकल्याणशरीरग्रहणम् शास्त्राद् अवगम्यते इति । जीर्णानि वासं॑सि विहाय नवानि कल्याणानि वासं॑सि गृह्णन्तम् इव हर्षनिमित्तम् एव अत्र उपलभ्यते ।

It is not seen that we get new bodies immediately after leaving this मनुष्य and other bodies just like wearing new cloths after discarding old ones which happens immediately. If such a doubt arises, the answer is that शास्त्र says that for those who leave their bodies in धर्मयुद्ध get a much more superior body than what they had. The meaning of नवानि is कल्याणानि – more superior. It is हर्षनिमित्तमेव – means earlier Arjuna was having grief where there was no scope for grief but now he seems to be having grief with respect to something which is हर्षविषय - has scope for lot of joy. Krishna first told him that killing enemies in this dharmayuddha is not to be grieved and now He is showing that it should only bring happiness as one gets a much superior body.

Shlokas 23, 24:

पुनरपि 'अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्' । (गीता 2।17) इति पूर्वोक्तम् अविनाशित्वं सुखग्रहणाय व्यञ्जयन् द्रढयति –

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23 ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च । नित्यस्सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ 24 ॥

For the aatman (enam) weapons (shastraani) cannot cut (na chindanti). Fire (paavakah) for the aatman (enam) cannot burn (na dahati). Water (aapah), for the aatman (enam) cannot wet it (na kledayanti). Air (maarutah) cannot dry it (na shoshayati).

Weapons cannot cut the aatman. Fire cannot burn the aatman. Water cannot wet the aatman. Ari cannot dry it.

This aatman (ayam) cannot be cut (acchedyah). This aatman cannot be burnt (ayam adaahyah). This aatman cannot be wetted (akledyah). And it cannot be dried (ashoshya eva cha). This aatman (ayam) is eternal (nityah), is existing at all places (sarva gatah), is unshakeable (sthaanuh) and is always existing (sanaatanah).

By nature, this aatman cannot be cut, cannot be burnt, cannot be wetted, and cannot be dried, because the aatman is eternal, existing at all places, is unshakeable, and is always existing.

Whatever was told earlier is being told again for firm understanding and easy grasping.

शस्त्राग्न्यम्बुवायवः छेदनदहनक्लेदनशोषणानि आत्मानं प्रति कर्तुं न शक्नुवन्ति । सर्वगतत्वाद् आत्मनः सर्वतत्त्वव्यापकस्वभावतया सर्वेभ्यः तत्त्वेभ्यः सूक्ष्मत्वात् अस्य तैः व्याप्त्यनर्हत्वाद् व्याप्यकर्तव्यत्वात् च छेदनदहनक्लेदनशोषणानाम् । अत आत्मा नित्यः स्थाणुः अचलः अयं सनातनः स्थिरस्वभावः अप्रकम्प्यः पुरातनः च ।

The first sloka is not commented upon separately as the aspects of Atman being ungraspable by sense organs, not being an object of knowing by senses etc are all included in the second sloka explanation itself.

शस्त्राग्न्यम्बुवायवः छेदनदहनक्लेदनशोषणानि आत्मानं प्रति कर्तुं न शक्नुवन्ति – Weapons, fire, water and air are incapable of cutting, burning, wetting and drying the Atman. The reason is

सर्वगतत्वाद् आत्मनः – Atman has capability to go anywhere. How can the Jivatman who is अणु, subtle go everywhere ?

सर्वतत्त्वव्यापकस्वभावतया सर्वेभ्यः तत्त्वेभ्यः सूक्ष्मत्वात् अस्य तैः व्याप्त्यनर्हत्वाद् व्याप्यकर्तव्यत्वात् च छेदनदहनक्लेदनशोषणानाम् – The सर्वगतत्वं of Jivatman does not say he is विभु as it is against many shruti pramanas. ‘वालाग्र/आराग्र शतभागस्य शतधा कल्पितस्य च भागो जीवस्य विज्ञेयः’ etc.

‘सर्वतत्त्वव्यापकस्वभावतया’ in bhashya means Jivatman has अनुप्रवेशविशेषयोग्यता. During srushti

paramatman does anupravesha with Jiva into various bodies and differentiates into names and forms – अनेन जीवेन आत्मना अनुप्रविश्य नामरूपे व्याकरवाणि. Jivatman is more subtle than all other tattvas. So he is व्यापक and the achetana tatva is व्याप्य.

अत आत्मा नित्यः स्थाणुः अचलः अयं सनातनः स्थिरस्वभावः अप्रकम्प्यः पुरातनः च – Because he is more subtle than the अचेतन tatva, he cannot be cut or burnt etc. by sword or fire etc. and hence he is नाशरहित.

The words स्थाणुः, अचलः - show jivatman's nityatva, that he is incapable of being destroyed, not an object of destruction by weapons etc. (नाश-अयोग्यत्व, नाशक-अविषयत्व). OR he does not undergo any changes by nature or due to any उपाधि etc. The word सनातनः means पुरातनः meaning अनादिः.

Shloka 25:

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ 25 ॥

This aatman (ayam) cannot be established from pramaanaas as an object which is seen (avyakto), cannot be established by inference (ayam achintyah). This aatman is said to be incapable of undergoing change (ayam avikaaryah uchyaate). Therefore (tasmaat), knowing this aatman from the shaastraas (enam viditvaa enam) do not grieve for the aatman's sake (anushochitum na arhasi).

The aatman cannot be established from pramaanaas as an object which is seen, cannot be established by inference, and is said to be incapable of undergoing change. Therefore, knowing this aatman from the shaastraas as such, do not grieve for the aatman's sake.

छेदनादियोग्यानि वस्तूनि यैः प्रमाणैः व्यज्यन्ते तैः अयम् आत्मा न व्यज्यते इति अव्यक्तः । अतः छेद्यादिविजातीयः । अचिन्त्यः च सर्ववस्तुविजातीयत्वेन तत्तत्स्वभावयुक्तया चिन्तयितुम् अपि न अर्हः । अतः च अविकार्यः विकारानर्हः । तस्माद् उक्तलक्षणम् एनम् आत्मानं विदित्वा तत्कृते न अनुशोचितुम् अर्हसि ।

छेदनादियोग्यानि वस्तूनि यैः प्रमाणैः व्यज्यन्ते तैः अयम् आत्मा न व्यज्यते इति अव्यक्तः – Removing any doubts that Atman can be inferred as told in previous sloka also, the answer to all the objections are given by this bhashya that Atman cannot be seen by those प्रमाणs by which the objects which can be cut, burnt, wet, dried etc can be seen/known. So Atman is called अव्यक्त.

अतः छेद्यादिविसजातीयः – For that reason only he is of a different class than those objects which can be cut etc. The body and others are known to be possible of getting cut etc. Atman is not known like that. Atman is known only as ‘I know’ – ‘जानामि इत्यादिरूपेणैव उपलम्भः’. Other aspects of the Atman such as नित्यत्व, अणुत्व, ज्ञानस्वरूपत्व, शेषत्व etc are known only from Shastra and hence he can never be known by any other means used for knowing achetana vastu.

The meaning of व्यक्त and अव्यक्त has been told in मोक्षधर्म of Mahabharata as:

‘इन्द्रियैर्गृह्यते यद्यत् तत् व्यक्तमिति स्थितिः । अव्यक्तमिति विज्ञेयं लिङ्गग्राह्यमतीन्द्रियम् ।’

The Atman is also known as ‘existing’ because we infer like that as we are not able to see anything. We know it exists and hence it is told as लिङ्गग्राह्य. When we see activities in a body, we know there is an atman. Our own atman also we know exists but are not able to see it or feel it etc. So it is kind of inferring only.

Bhashyakarar makes a wonderful statement here as – छेद्यादिविसजातीयः - Atman cannot be told as सजातीय to something which is known and hence he can only be told as विसजातीय to those which are known to be possible of cutting etc.

अचिन्त्यः च सर्ववस्तुविजातीयत्वेन तत्तत्स्वभावयुक्तया चिन्तयितुम् अपि न अर्हः – Atman being of a different class compared to any other object, he cannot be even thought of as having such nature as those objects which are sensed by sense organs. Atman by nature is consciousness and the achetana dravya is inert and belongs to a different जाति. So it is told सहेतुकं सप्रकारं – the reason हेतु is it is of a different class from all other tattvas and the so it cannot be thought of as having the nature of those tattvas – such as akasha, vayu, tejas, prithivi or jala – a tejas dravya has a form and can be seen but Atman is not so, vayu has sparsha but Atman does not have and so

on. So Atman cannot be thought of as having the nature of these tattvas as it is of a different जाति and so it is सर्वतत्त्वविसजातीय. It cannot be known by giving an example of another object of the same class सजातीय but it can be known by giving examples of different class विसजातीयत्व. By this bouddha, charvaka etc who accept आत्म-अनित्यत्व are refuted. चार्वाकसः say there are only four bhutas – vayu, agni, ap, prithivi and do not accept akasha. They say when the four bhutas combine a shakti is produced just as an intoxicating power is produced by mixing fruits and making them to decay (किण्वादिभ्यो मदशक्तिः). That shakti which is created when the four bhutas join is atman. And, it gets destroyed along with the body. They say देह एव भवेदात्मा तन्नाशो मोक्ष ईरितः । etc. Here Bhashyakarar establishes that Atman is belonging to a totally different class than any other tattvas and hence it is not like any of them and atman is avikari, nitya etc.

अतः च अविकार्यः विकारानर्हः - For that reason only he does not undergo any changes. The अचेतन is all the time undergoing changes – सततविक्रिया – prakruti, mahat, ahankara, akasha tattva, vayu tatva, agni tatva etc and pancha bhutas made of these tatvas after panchikarana and then bhautika padarthas etc. Seed, tree, cotton, thread, cloth, gets burnt/destroyed, gets deteriorated and merges into pancha bhutas etc and in this way, the achetana is all the time undergoing changes in its essential nature itself while the Atman does not undergo any change and is एकरूप. This can be told in the form of anumaana as 'आत्मा विकार-अनर्हः विकारित्वग्राहकप्रमाणशून्यत्वात्, (यद्यत् विकारित्वग्राहकप्रमाणशून्यं तत्तत् विकारानर्हम्) यथेश्वरस्वरूपम्, similarly whichever is known from विकारित्वग्राहकप्रमाण that is सविकारं, यथा घटादिः, इति व्यतिरेकः ।

Or this can also be told with सामान्य व्याप्ति as – यत् यादृश-आकारग्राहकप्रमाणशून्यम्, तत् तादृश-आकारं न भवति, यथा नीलं न पीताकारमिति ।

The sloka as अविकार्यः - this may mean that sometimes it is अविकारि. To remove that doubt and to establish that at anytime it is avikari, विकार-अनर्हः is told – it is not possible of undergoing any change by nature.

तस्माद् उक्तलक्षणम् एनम् आत्मानं विदित्वा तत्कृते न अनुशोचितुम् अर्हसि – So having known such an Atman as established, you should not grieve with respect to it. The भाव is that 'Arjuna, you who know

the nature of the Atman, do not deserve to grieve on its account' – आत्मवेदिनस्ते शोकयोग्यता एव न स्यात् is implied here.

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 2 – Part 2)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

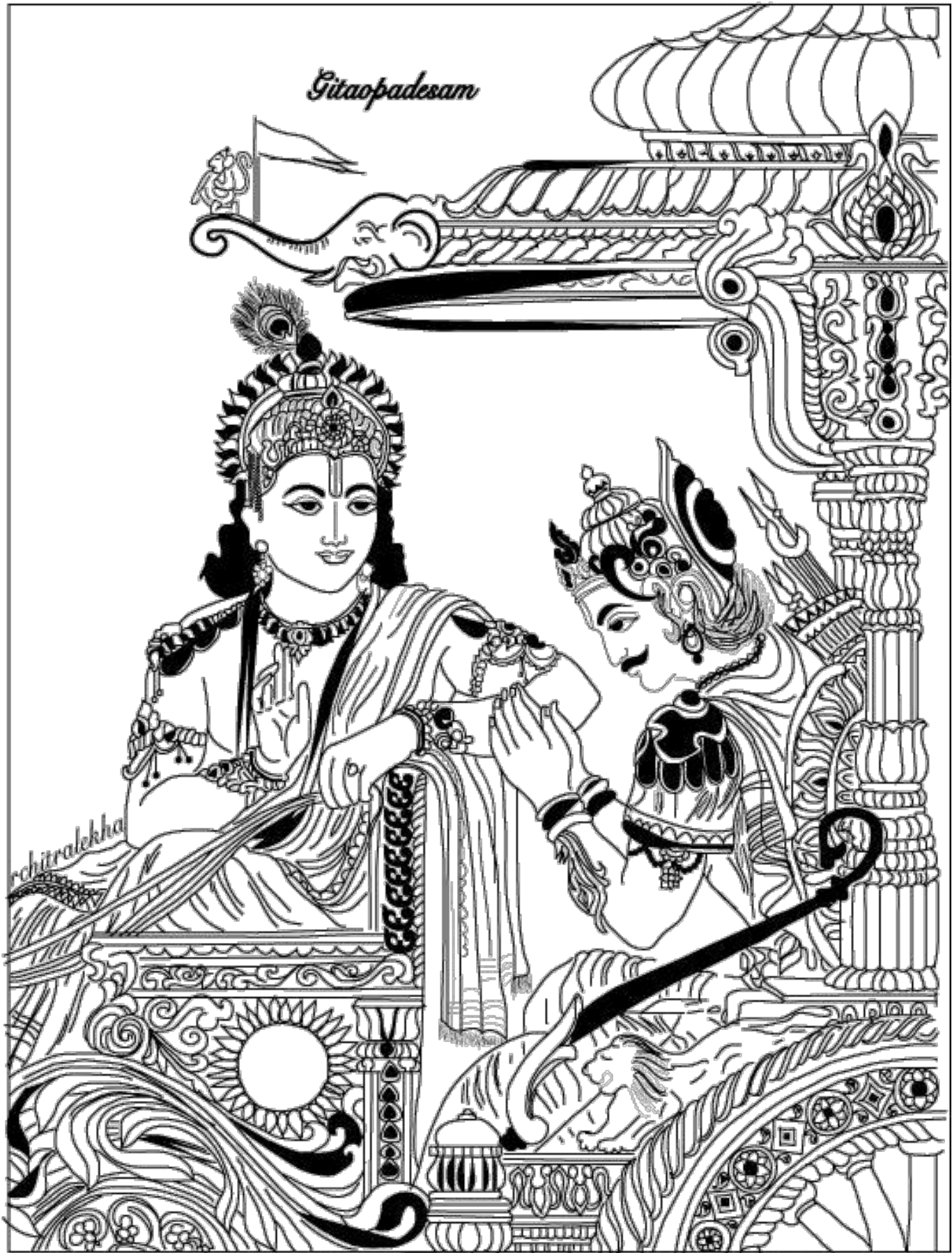
Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
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Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 2nd Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ द्वितीयोऽध्यायः

Part-2: Slokas 26-50

Sloka 26

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथाऽपि त्वं महाबाहो नैव शोचितुमर्हसि ॥ 26 ॥

अथच In another way मन्यसे if you think that एनम् this Atman नित्यजातम् is the body which has birth in a established/definite way वा and नित्यमृतम् has death in a defined specific way तथापि even then महाबाहो Hey Valiant, त्वम् एवं शोचितुम् नार्हसि - you should not grieve this way.

अथ नित्यजातं नित्यमृतं देहम् एव एनम् आत्मानं मनुषे न देहातिरिक्तम् उक्तलक्षणं तथापि एवम् अतिमात्रं शोचितुं न अर्हसि । परिणामस्वभावस्य देहस्य उत्पत्तिविनाशयोः अवर्जनीयत्वात् ॥ 26 ॥

अथच - So far it was taught that if one accepts an Atman who is different and distinct from the body, then one should not have grief on that account. Now, from the नास्तिकदृष्टि - those who accept that Atman exists are आस्तिकs and those who do not are नास्तिकs - they think body only is atman - even in that case there is no scope for grief is being told by this and next two slokas. The word अथ indicates that now Krishna is starting another view - or that it may be in the sense of questioning.

This is called अन्वारुह्यवाद - this is one way of teaching found in Vedas, sutras and Acharyas' works. Following purvapakshi's view only and then arguing and establishing siddhanta. Its like, 'let us assume what you are saying only is true, then let us examine what happens.. etc'. If charvakas say that body is atman, starting to argue assuming body only is atman and then coming to the siddhanta after first eliminating the

causes of concern etc. Here the first thing that Krishna wants to do is to tell Arjuna that there is no reason for shoka - even if he goes by what charvakas say. Krishna is so much concerned about removing the grief of Arjuna and through him as the pretext, removing shoka of all the chetanas that he even resorts to अन्वारुह्यवाद! What Bhashyakarar said in the beginning 'जगदुपकृतिमर्त्यः' - that great guna of Lord Krishna can be seen throughout this shastra.

The word वा is here giving समुच्चयार्थ and means 'and' (combining the two attributes of nityajata and nityamruta). Here it does not convey the meaning of 'either' but the meaning of 'and'.

नित्यजातं नित्यमृतम् - means नियत-उत्पत्तिनाशम्. This is explained in the next sloka also as 'जातस्य हि ध्रुवोमृत्युः...'. It is definite and sure to happen. नियत means in a well known or orderly way and it is sure to happen. That is the meaning as per Bhashya and it does not mean eternal because that which is नित्य or eternal cannot be born and cannot die. So nitya has the meaning of niyata here. Also, the nature of birth and death cannot be qualified by the word नित्य.

देहम् - Bhashyakarar is making it very clear that नित्यजात and नित्यमृत are qualifying देह and not atman. That is why just like nityajatam, the aspect of nityamrutam is also told specifically.

एव एनम् आत्मानं मनुषे न देहातिरिक्तम् उक्तलक्षणं - If you think this body only is atman and atman is not something different from body as told earlier,

तथापि एवम् अतिमात्रं शोचितुं न अर्हसि - Even then you should not grieve. Earlier it was taught that Atman does not get destroyed at all and hence not to be grieved. Now even if you think body only is atman, you should not grieve because if atman is body only then as body is anitya, atman also becomes anitya and anyway gets destroyed and why should you have shoka ? That which is ordained to get destroyed will anyway get destroyed, for that why shoka ? is the bhaava. The purpose of such an argument should be kept in mind that it is first to convince Arjuna that whatever way one thinks or knows, shoka cannot be present. That is what is conveyed by the word एवम् here.

परिणामस्वभावस्य देहस्य उत्पत्तिविनाशयोः अवर्जनीयत्वात् - OR, as told earlier if Atman who is different from body is accepted, then there can be a fear of परलोक etc which can lead to some grief. But now, if you think body itself is atman, then as told 'तन्नाशः मोक्ष ईरितः' you will get liberated from samsara and it should cause only happiness, and why should you grieve?

The सम्बोधन - महाबाहो shows that one who is valiant should not be scared of dying or killing others! And it is अवर्जनीय Because it is परिणामस्वभावत्वात् - deha is always undergoing changes and hence utpatti and vinasha cannot be avoided and so even if you think body only is atman, you should not grieve in what is implied here.

This is the anvaaruha vaada - or naastika vaada done here and now how is it that it will definitely get destroyed is explained in the next sloka.

Sloka 27

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ 27 ॥

जातस्य For that which is created मृत्युः destruction of that state is ध्रुवो हि definite only. मृतस्य च In the same way, that which is destroyed जन्म attaining another state ध्रुवम् is definite. तस्मात् So, अपरिहार्ये अर्थे in this unavoidable aspect त्वं शोचितुं नार्हसि you should not grieve.

उत्पन्नस्य विनाशो ध्रुवः अवर्जनीय उपलभ्यते । तथा विनष्टस्य अपि जन्म अवर्जनीयम् । कथम् इदम् उपलभ्यते विनष्टस्य उत्पत्तिः इति । सत एव उत्पत्त्युपलब्धेः, असतः च अनुपलब्धेः - उत्पत्तिविनाशादयः सतो द्रव्यस्य अवस्थाविशेषाः । तन्तुप्रभृतीनि द्रव्याणि सन्ति एव रचनाविशेषयुक्तानि पटादीनि उच्यन्ते । असत्कार्यवादिना अपि एतावद् एव उपलभ्यते । न हि तत्र तन्तुसंस्थान विशेषातिरेकेण द्रव्यान्तरं प्रतीयते । कारकव्यापारनामान्तरभजनव्यवहारविशेषाणाम् एतावता एव उपपत्तेः । न च द्रव्यान्तरकल्पनायुक्ता अत उत्पत्तिविनाशादयः सतो द्रव्यस्य अवस्थाविशेषाः । उत्पत्त्याख्याम् अवस्थाम् उपयातस्य द्रव्यस्य तद्विरोध्यवस्थान्तरप्राप्तिः विनाश इति उच्यते । मृद्वस्यस्य पिण्डत्वघटत्वकपालत्वचूर्णत्वादिवत् परिणामिद्रव्यस्य परिणामपरम्परा अवर्जनीया । तत्र पूर्वावस्थस्य द्रव्यस्य उत्तरावस्थाप्राप्तिः विनाशः ; सा एव तदवस्थस्य च उत्पत्तिः । एवम् उत्पत्तिविनाशाख्यपरिणामपरम्परा परिणामिनो द्रव्यस्य अपरिहार्या इति न तत्र शोचितुम् अर्हसि ॥

उत्पन्नस्य विनाशो ध्रुवः अवर्जनीय उपलभ्यते - The meaning of जातस्य is given as उत्पन्नस्य. This is to make it clear that the words ध्रुव-मृत्यु-जन्म are not to be interpreted in any other way. The word हि in sloka shows प्रमाणप्रसिद्धि - well known by valid means. It can also be in the sense of हेतु.

तथा विनष्टस्य अपि जन्म अवर्जनीयम् - In the same way, that which is destroyed gets another state.

कथम् इदम् उपलभ्यते विनष्टस्य उत्पत्तिः इति - If the above aspects of birth of something which is destroyed is to be taken only for purposes of उपदेश it is fine but in this sloka जातस्य हि is told and by that it is meant that it is

well known in this world प्रसिद्धि. The objection here is : But we do not see it that way in this world. What we see that anything that is born or created did not exist earlier. We do not see the existence of something which is created earlier to it. Also, if something which is lost is created again, then दुःख can never be got rid of and all the shastra which teaches liberation would become useless. Similarly treating a disease or fighting an enemy etc will all become wasted efforts. Even when पुत्र and others die, it would mean that one should not lament. So, this meaning of उत्पन्नस्य विनाशो ध्रुवः, विनष्टस्य जन्म अवर्जनीयम् etc is not proper. This is the objection raised here.

Again, the objection is that - if something exists, why it should be again created? Creation will make sense for something which does not exist as we see in this world that pot and others which did not exist are created. For this objection, the answer is given with examples.

सत एव उत्पत्त्युपलब्धेः, असतः च अनुपलब्धेः - उत्पत्तिविनाशादयः सतो द्रव्यस्य अवस्थाविशेषाः । तन्तुप्रभृतीनि द्रव्याणि सन्ति एव रचनाविशेषयुक्तानि पटादीनि उच्यन्ते - Creation and destruction are the different states of a substance which is existing. Thread and others which exist are given a specific formation and are called cloth etc.

===== satkaaryavaada=====

What is pratyaksha (perceived by all) is that for one who is born, death is sure. But if you say that for one which has got destroyed, again getting created is sure - how can that be known is the question Arjuna raises. For this, we need to examine very very carefully what is creation and destruction. Can something be created out of nothing? That means innumerable new things will keep getting created all the time. But in reality that is not the case. Nobody can create something out of nothing is what we actually see. Without a source substance, something cannot be created. To create a pot, mud is required. To create a cloth, thread is required. To create an ornament, gold is required etc. So, the source materials such as mud, thread or gold are just assuming different states in the process of creation. This means an object will be in some state and when it gets into another state that is called creation. When it leaves the present state to get another state, the present state is destroyed and that is called destruction. The mooladravya has to be same. Without a mooladravya something cannot be created. In Chandogya, uddalaka-shvetaketu prakarana, Uddalaka asks his son, Svetaketu after he returns from studies - 'Did you enquire about the ONE knowing which everything is known? Shvetaketu says no and wants to know how everything can be known by knowing ONE? Uddalaka says if you know the cause, the effects can be known. Just as if you know mud, everything made of mud can be

known. Uddalaka asks Shvetaketu to bring a nyagrodha fruit. Then asks him to break it and uddalaka asks him 'What do you see' - lots of small seeds. Take one seed and break it he said. What do you see? nothing I see he said. Uddalaka says, in that subtle thing which cannot be seen, this huge nyagrodha tree is born. So that which you say is so subtle that it is not seen is only existing as this huge tree here, says uddalaka. Similar to that, for this world to be created, a mooladravya is needed. That is called as moolaprakruti or avyakta. That is a nitya tatva. From that only everything which is achetana is created. But the mula prakruti, being achetana, cannot transform by itself but because it has Brahman as its atma, it is controlled by Brahman, it gets transformed. 'chetanaadhishtana' is a must. The mulaprakruti (which is also brahmaatmaka) undergoes change in its essential nature to become mahat etc and then the five elements are created and from then all things such as ocean, mountain, trees etc. That is satkaryavaada. So, for the trees, oceans etc to be created the dravya of pancha bhutas is needed. For pancha bhutas, tanmatras are needed. For tanmatras, ahankaara is needed. For that mahat is needed and for that mula prakruti is needed. Mula prakruti exists for ever and it is not created but it is a nitya tatva. One most fundamental source material has to exist all the time else the relationship of karya-karana in everything else gets broken. So, all these are ultimately the effects of mula prakruti only but in multiple phases and states. Brahman being the inner controller, HE exists in everything and ultimately HE is the material and intelligent cause we can say. This is as per our bhashya. Karya exists in karana. Pot is created from mud. Without mud, pot cannot be created. Mud only takes a different state and that is called creation. We say how can one which did not exist at all be created from nothing? It is not possible.

The Naiyayikas (logicians) say that we all know pot was not existing prior to its creation and after pot is made, it has different name, use, shape etc. Pot is not called mud, mud cannot be used for carrying water etc. So effect did not exist in cause. They are asatkaaryavaadis. They say karya does not exist in kaarana and karya is newly created.

We do not accept this as it is against pramanas. If that was the case, anything can be created from anything because effect did not exist earlier and is newly created. But what we see is that from a mango seed, only mango tree is created and not neem tree. So there is a definite relationship between karya and karana and that is that karya exists in karana. That is satkarya vaada. This is also established in Brahmasutras according to the shrutis. 'Tadananyatvam aarambhana shabdaadibhya:' and other sutras clearly expound this aspect.

There is also Asatkaaranavaada - where kaarana itself does not exist. No cause but there is effect. Bouddhas accept this. This is called creation ex nihilo - creation from nothing -shunya. This is against Vedas and we do not accept this. Without a karana, karya cannot exist.

Vedanta says satkaryavaada. Asatkarya/asatkaarana are not accepted.

So, Sukshmachidachidvishishta Brahman becomes sthulachidachidvishishta Brahman and that is creation.

Uttaraavastha coming is karya. Purvaavastha going is destruction. Same substance is seen in different states and it is karana-karya. This is satkaaryavaada.

A man is born etc. what was he before, was he existing? If he did not exist, he could not have been born. So he must have existed in some state. Creation cannot be done from nothing. So here the atman which is nitya tatva always exists and body which is made of five elements etc is created when the panchabhutas, ahankara tatva etc get modified and take the form of body and sense organs and atman comes into contact with it. Atman who had a subtle body, sukhma sharira, exists and his sukhma sharira changes to sthula form and becomes seen as man, deva, tree, animals etc. So the body and sense organs etc were all existing in some sukhma (subtle) form and they became sthula (gross). But they are subjected to change all the time while the Atman remains unchanged and is ekarupa.

Existence can come out of existence and cannot come out of non-existence. Non-existence is non-existence only.

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असत्कार्यवादिना अपि एतावद् एव उपलभ्यते - So even those who accept असत्कार्यवाद have to accept this much that the avayavi which is created from avayavas is nothing but रचनाविशेषयुक्तत्वमात्र. The naiyyayikas who are असत्कार्यवादिs say that the avayavi which is made of avayavas is different and newly created. But that is not so is what Bhashyakarar says here. उपलभ्यते means that is what is seen clearly that body made of hand, leg etc is one with the avayavas and not a different padartha than the parts. All put together is called the body. This is what we say and also think in our minds and we do not think body as different from the parts or use it that way in practice.

न हि तत्र तन्तुसंस्थान विशेषातिरेकेण द्रव्यान्तरं प्रतीयते - we do not see anything different from a combination of threads forming a shape as a cloth. It is not a new

substance altogether. It is the same thread in a different shape and form.

कारकव्यापारनामान्तरभजनव्यवहारविशेषाणाम् एतावता एव उपपत्तेः – Nayyayikas say that karya is different from karana because there is the **कारकव्यापार** – that is the process of creation, **नामान्तरभजन** – that is karya getting a different name than karana, **व्यवहारविशेष** – usage is different – that is a thread cannot be worn like a shirt or a pound of mud cannot be used to bring water etc and so the use of cause and effect are very different etc. Bhashyakarar says even if these are true, it does not affect the fact that karya is not different from karana because the **basic substance** is same.

The school of Sankhyas, also call their siddhanta as satkaaryavaada (but which is different from our satkaryavaada). The sankhyas say that the karya is present in all aspects in the karana – including the shape of a pot etc. and nothing is newly created. In that case, the **कारकव्यापार** would be useless. But not in our case where we say that substances are all present in both karya and karana but the states are newly created. For Sankhyas the state is also not created but in our siddhanta the अवस्था is आगन्तुक that is, ‘comes and goes’ while the base substance is same.

न च द्रव्यान्तरकल्पनायुक्ता – So it is not proper to imagine that a new substance which did not exist is created. Even in case of a candle which gets burnt, a subtle state is inferred just as in the case of a pot which may go into powder state. So there is no contradiction here.

By this other objections raised by nayyayikas such as – they say karya is different from karana because there is difference in सङ्ख्या – pound of mud is one while the pots made of it are many, so there is different in count

There is difference in our understanding – no one calls a pot as a ball of mud or a shirt as thread etc. Similarly the size, shape etc are all different.

To all these objections we say that though all these are true, the basic substance remains same and cannot be newly created.

अत उत्पत्तिविनाशादयः सतो द्रव्यस्य अवस्थाविशेषाः । उत्पत्त्याख्याम् अवस्थाम् उपयातस्य द्रव्यस्य तद्विरोध्यवस्थान्तरप्राप्तिः विनाश इति उच्यते । मृद्द्रव्यस्य पिण्डत्वघटत्वकपालत्वचूर्णत्वादिवत् परिणामिद्रव्यस्य परिणामपरम्परा अवर्जनीया । तत्र पूर्वावस्थस्य द्रव्यस्य उत्तरावस्थाप्राप्तिः विनाशः ; सा एव तदवस्थस्य च उत्पत्तिः । एवम् उत्पत्तिविनाशाख्यपरिणामपरम्परा परिणामिनो द्रव्यस्य अपरिहार्या इति न तत्र शोचितुम् अर्हसि ॥ 27 ॥

So Bhashyakarar concludes by again stressing the satkaryavaada.

Tantu itself became cloth, mud itself became pot. The mula dravya cannot be destroyed. Just as Atma cannot be destroyed, prakruti also cannot be fully destroyed. But prakruti undergoes changes all the time while atman remains ekarupa without any changes.

Karaka vyaapaara, namantara bhajana - vastu is the same. Name and form keep changing in each state. So it is not that a new substance is newly created.

So utpatti, vinaasha are different states of the same dravya. Vinaasha is - nasha adarshane - not being seen. Vastu getting different state than present one is called naasha. The present state is no more seen while a new state becomes seen.

Mrud dravya gets pindatva, ghatatva, kapalatva, churnatva etc. and so the paramparai of parinaamas cannot be avoided for a dravya whose nature is to undergo changes all the time, that is acetana but the basic substance which is prakruti is not destroyed or created. But it gets different states all the time.

So there is no scope for shoka here.

Any amount of thinking can not be decided that a substance is not there. abhaava cannot be established just because an object is not seen at one time at one place.

Another aspect of creation is examined now: If something is again created, what does it mean ? If a pot is destroyed and is created again, does it mean the same pot is created again. The same body which an atman leaves, does it come again ? Whatever state is gone does the same state come again ? No. Ghata avastha becomes kapala avastha (pot gets broken and the half piece is called kapaala or kapaalika). Dhruvam janma mrutasya ca - means not that the same body is created again. Because for that earlier state, pradhvamsaabhaabha is present. So it gets another state.

And we have to remember that 'Dhruvam janma mrutasya' is for one who does not do sadhanaanushthaana for mokahsa. For one who does sadhana anushthana, the connection with prakruti goes forever and he will no more be a part of creation.

Another objection - an object which is very nice - say a nice vase or ornament etc. if it gets destroyed or broken, does it not lead to shoka ? The answer is that in case of praakrutika vastus, the destroyed state is seen, so we may have some grief. But in case of

atman, we do not see the new state when the present state is destroyed. So there is no scope for grief - is told in next sloka

Sloka 28

सत्तो द्रव्यस्य पूर्वावस्थाविरोध्यवस्थान्तरप्राप्तिदर्शनेन यः अल्पीयान् शोकः सोऽपिमनुष्यादिभूतेषु न संभवति इत्याह -

In respect of a dravya which exists, the attaining of a different state which is opposed to the present state may lead to some small grief; but that is also completely absent in respect of manushya and others and that is what is being told now.

That is, due to the well established nature of each object, the preceding and succeeding states can cause happiness or grief because we see them in those respective states. When a nice pot is broken, the state of the pot being broken can lead to some grief of the nature that such a nice object is broken etc. But in respect of the atman who is seen as manushya or deva etc. we do not see the succeeding state of the atman and hence there cannot be even such small grief.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ 28 ॥

भारत Hey Arjuna भूतानि the bodies of manushya and others अव्यक्तादीनि are having an earlier state which is not seen व्यक्तमध्यानि in-between they are seen अव्यक्त निधनान्येव and after death again are in a post-death-state which is not seen तत्र In that aspect का परिदेवना why should there be any shoka ?

मनुष्यादि भूतानि सन्ति एव द्रव्याणि अनुपलब्धपूर्वावस्थानि उपलब्धमनुष्यत्वादि-मध्यमावस्थानि अनुपलब्धोत्तरावस्थानि स्वेषु स्वभावेषु वर्तन्ते इति न तत्र परिदेवनानिमित्तम् अस्ति ॥ 28 ॥

मनुष्यादि भूतानि सन्ति एव द्रव्याणि अनुपलब्धपूर्वावस्थानि उपलब्धमनुष्यत्वादि-मध्यमावस्थानि अनुपलब्धोत्तरावस्थानि - The word भूत here means atman with a body. 'भूतं स्थावर जङ्गमम्' - an atman with a body is bhuta.

The words अव्यक्त and व्यक्त are not just implying the states of प्रकृति alone and also do not mean सत् and ब्रह्म as told by Yadavaprakasha because it is out of context here. Here the dehatma-viveka is being taught and not of paramatma svarupa etc. In Yadavaprakasha's sidhanta, the one Brahman itself gets modified into chit, achit and ishvara etc. And, that is not implied here by avyakta and vyakta etc is being made clear by Deshika in tatparya chandrika.

The manushya and other bhutas are existing dravyas. Their earlier state exists but is not seen and same is the case with succeeding state while the middle state is seen or known. It is as told in Mahabharata - अदर्शनादिहायातः पुनश्चादर्शनं गतः । नासौ तव न तस्य त्वं वृथा किमनुशोचसि ॥ (भा. स्त्री 2-12). (Vidura consoles dhrutarashtra after the death of duryodhana and all his other sons). This sloka is to be also interpreted on the same lines.

स्वेषु स्वभावेषु वर्तन्ते इति - The states of manushya etc which are seen of these dravyas are not स्वभाव that is they are not the nature because we see that they get destroyed, modified etc. Even the earlier state which is not seen is also not स्वभाव because there also the division of manushya etc are possible of knowing. So, the सामान्य परिणामित्व is the स्वभाव. So the meaning is that for a dravya which keeps getting modified, the unseen earlier state and seen middle state are not to be grieved, the same way the unseen posterior state also is not to be grieved. That is the meaning conveyed here.

The avadhaarane एव in अव्यक्तनिधनान्येव means it is अवर्जनीय.

न तत्र परिदेवनानिमित्तम् अस्ति - So, Krishna is telling that if you think the स्वभावत्व that is nature of the objects itself is to be grieved, then Deshika says very nicely, 'प्रतिनियत-विचित्रस्वभाव-अनन्तवस्तुसन्तते जगति सर्वस्य सर्वदा दुःखजलनिधावेव मज्जनमिति नेदानीं विशेषतः शोकनिमित्तमस्ति'. The प्रपञ्चस्वरूप - nature of this world is told here wonderfully. Each one and each thing has its own unique and well established nature, no mix up with each other. Then all the time everywhere all should have been immersed in an ocean of grief only. So there is no special reason for shoka here.

The various meanings implied in this phrase of the Bhashya is explained by Deshika in detail :

1. Is it because the अव्यक्तावस्था is स्वभाव for deha? Then since देह has left that स्वभाव and got this मनुष्यत्व itself is to be grieved.
2. If you say, मनुष्यत्व itself is स्वभाव ? If so, then when this body goes, another manushya sharira only would come and so where is the scope for grief ?
3. If you say, even if it is औपाधिक, the separation of body which is giving all happiness will lead to shoka only, then enemies and भिक्षाचर्य etc which you were talking about are causes of shoka and not killing of enemies and getting kingship because they will lead to happiness

4. If you say, destruction of your body which is an instrument for all kinds of enjoyment and happiness is reason for shoka, then you who are valiant should only work towards protecting your body as much as possible.
5. If you are scared of लोकापवाद which may come due to बन्धुवियोग, in that case you will get greater लोकापवाद by not protecting your bandhus who are on your side. You will also get अकीर्ति as you would be called a coward.

This shoka is not something which you cannot avoid just like शीत-उष्ण etc but this is coming on account of wrong thinking that the body is most enjoyable and this shoka can be got rid of by not thinking so. All these are implied by this phrase of the bhashya. So Deshika writes, Krishna is asking Arjuna - 'देहात्म-मोह-महाग्रह-गृहीतः त्वं लोकायतसमय-रहस्य-तत्त्व-विचारेणापि न कथञ्चिदपि शोचितुमर्हसि इति परिदेवना किं निमित्ता ?'

Sloka 29

एवं शरीरात्मवादे अपि नास्ति शोकनिमित्तम् इति उक्त्वा शरीरातिरिक्त आश्चर्यस्वरूप आत्मनि द्रष्टा वक्ता श्रोता श्रवणायत्तात्मनिश्चयः च दुर्लभ इत्याह -

Having thus concluded the अन्वारुह्यवाद in the last three slokas starting with अथ चैनं नित्यजातं ... till अव्यक्तादीनि भूतानि.., Lord Krishna starts to extol the wonderful nature of the Atman according to स्वसिद्धान्त and starts by telling how rare is the person who is an अधिकारि for such a ज्ञान in this world filled with the difficulties arising due to देहात्ममोह - wrong knowledge of thinking that body itself as the Atman.

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रूवति तथैव चान्यः ।

आश्चर्यवद्ब्रूवन्नमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ 29 ॥

कश्चित् Some one who has done lots of good deeds, a bhaagyashaali आश्चर्यवत् एनं This Atman who is of a wonderful nature पश्यति sees him. तथैव In the same way अन्यः another punyashaali आश्चर्यवत् वदति tells, teaches about this Atman who is of wonderful nature. अन्यः Another punyashaali आश्चर्यवत् एनं शृणोति Listens to the teaching about such a wonderful Atman. श्रुत्वापि In spite of having listened to such a teaching कश्चित् एनं नैव वेद च no one knew the real nature of this Atman.

Deshika says that this sloka where Atman is qualified by several adjectives is as per what is established in the Upanishads.

एवम् उक्तस्वभावं स्वेतरसमस्तवस्तुविसजातीयतया आश्चर्यवद् अवस्थितम् अनन्तेषु जन्तुषु महता तपसा क्षीणपाप उपचितपुण्यः कश्चित् पश्यति । तथाविधः कश्चित् परस्मै वदति । एवं कश्चिद् एव शृणोति । श्रुत्वा अपि एनं ग्रथावद् अवस्थितं तत्त्वतो न कश्चिद् वेद । चकाराद् द्रष्टृवक्तृश्रोतृषु अपि तत्त्वतो दर्शनं तत्त्वतो वचनं तत्त्वतः श्रवणं दुर्लभम् इति उक्तं भवति ।

एवम् उक्तस्वभावं – This is the meaning of the word एनम् in mula sloka.

स्वेतरसमस्तवस्तुविसजातीयतया आश्चर्यवद् अवस्थितम् – What was told earlier as अव्यक्तोऽयम् अचिन्त्योऽयम् etc which show that Atman belongs to a distinct class is told here by giving the reason as आश्चर्यत्वं as स्वेतरसमस्तविसजातीयतया आश्चर्यवत् अवस्थितम्.

आश्चर्यवत् अवस्थितम् also shows that the word आश्चर्यवत् is not a क्रियाविशेषण to पश्यति but it means one who exists having a wonderful nature. According to Bhashyakarar, the वैलक्षण्य of the Atman is to be told here and hence the meaning of the word आश्चर्यवत् is to be interpreted this way.

(योऽयमात्मानं पश्यति स आश्चर्यतुल्यः etc. and दुर्वोधः आत्मा – as told in Shankara bhashya is not acceptable is shown by this explanation).

अनन्तेषु जन्तुषु – the meaning of कश्चित् which means 'some one' is given as अनन्तेषु जन्तुषु. जन्तु means any being which is born including पशु etc. It is told that ज्ञानेन हीनः पशुभिः समानः – that is indicated here.

महता तपसा क्षीणपाप उपचितपुण्यः कश्चित् पश्यति – The gist (तात्पर्यार्थ) of the word कश्चित् is given as one who has done great तपस् and got rid of lot of पापs and one who has accumulated a lot of पुण्य as told 'कषाये कर्मभिः पक्वे ततो ज्ञानं प्रवर्तते'. For getting ज्ञान, papas which are obstructing it have to be got rid of by various means such as tapas etc.

तथाविधः कश्चित् परस्मै वदति – The तात्पर्यार्थ of अन्यः is as given already – महता तपसा क्षीणपापः उपचितपुण्यः and this is indicated as तथाविधः. परस्मै – to tell others he should have known first.

एवं कश्चिद् एव शृणोति – Same as before

श्रुत्वा अपि एनं ग्रथावद् अवस्थितं तत्त्वतो न कश्चिद् वेद - If the meaning is simply given as श्रुत्वा अपि न वेद - then it would contradict the very starting of the shastra itself - if Atman cannot be known at all even by listening to the teachings, then what is the use of listening ? So the meaning as per Bhashya is that it is not possible to know the real nature as it exists in totality. The complete nature of the Atman as per प्रमाणस without any superimposed (आरोपित) wrong qualities and in all its modes is very very difficult is the meaning. The तात्पर्य is the दुर्लभत्व of such a तत्त्ववेदि and not that Atman cannot be known at all - that is not the meaning here.

चकाराद् द्रष्टृवक्तृश्रोतृषु अपि तत्त्वतो दर्शनं तत्त्वतो वचनं तत्त्वतः श्रवणं दुर्लभम् इति उक्तं भवति - The word च indicates that among those who see, teach and hear, seeing the reality as it exists, teaching the reality as it exists, hearing the reality as it exists is very very rare is the meaning.

shravaNalaabhapi mahaasukrutaphalamiti bhaava:

kushalo vaktaa kushala: praaptaa cha durlabha:

It is very difficult to find one who has realized that Atman is different and distinct from the body itself. That being the case, what to say of finding one who has actually seen the REAL nature of the Atman as it exists in all its wonderful nature? And, even if such a rare person is there, what to tell of such a person who can tell another the REAL nature as seen, all the रहस्यs as it exists in totality? And, even if such a very rare person is there, what to tell of one who can listen to such a teaching, that too in totality?

There are so many views about Atmatatva - some say body itself is Atman, some say Atman is created from four elements - पृथिवि, अप्, तेजस्, and वायु, some say Atma is a flux and is क्षणिक and not नित्य, some others say Atma takes the size of the body in which it exists - in an elephant it has size of elephant, in an ant size of an ant etc. So it is not easy to know the real nature of Atma tatva is what is being told by Lord Krishna here. There is nothing in this world which is like it - it is स्वैतरसमस्तविसजातीय - such wonderful nature it has and that is why it is so very difficult to realize Atman.

Here Krishna is praising Arjuna that Arjuna is such a श्रोता - one who has all the आत्मगुणs and बाह्यगुणs - that is control of senses, doing वर्णाश्रमधर्मs and so one who has all बाह्यान्तरसकलशिष्यगुणसम्पन्न as told 'तस्मै स

विद्वान् समुपन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम्' or 'शान्तो दान्त उपरतः तितिक्षुः समाहितोभूत्वा आत्मान्येवात्मानं पश्यति सर्वमात्मानं पश्यति' etc. That is why Yama praises Nachiketa as 'त्वादृङ्मनो भूयाः नचिकेतः प्रष्टा'.

So the process for getting आत्मज्ञान् is - first श्रवण, then मनन because आत्मनिश्चय through मनन depends on श्रवण. Then one gets the योग्यता for वचन - telling/teaching another person. Even there, only by constant अभ्यास done for a long long time, one can teach यथावस्थित तत्त्व, then one has to do continuous meditation - निदिध्यासन which is तैलधारावदविच्छिन्नस्मृतिसन्ततिरूप - to get आत्मदर्शन. Then just like a person who has mastered the art of knowing all the qualities of a GEM by constant examination for a long time, the विशेषदर्शन happens by चिरनिरीक्षणसंस्कार. So, this is the order in which it happens.

Here if one gets a doubt that if Atman is different and distinct from the body why do we not perceive that? To answer this doubt, it is told that we do not perceive it because it is extremely difficult to see that Atman is different and distinct and then to realize such an Atman of most wonderful nature in totality.

Sloka 30

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ 30 ॥

भारत Hey Arjuna, सर्वस्य देहे वध्यमाने Even if everyone's body is killed, अयं देही this Atman नित्यम् अवध्यः is never killed. तस्मात् त्वं सर्वाणि भूतानि शोचितुं न अर्हसि - So you should not grieve on account of all the beings.

सर्वस्य देवादिदेहिनो देहे वध्यमाने अपि अयं देही नित्यम् अवध्य इति मन्तव्यः । तस्मात् सर्वाणि देवादिस्थावरान्तानि भूतानि विषमाकाराणि अपि उक्तेन स्वभावेन स्वरूपतः समानानि नित्यानि च । देहगतं तु वैषम्यम् अनित्यत्वं च । ततो देवादीनि सर्वाणि भूतानि उद्दिश्य न शोचितुम् अर्हसि न केवलं भीष्मादीन् प्रति ।

सर्वस्य देवादिदेहिनो - In all the beings starting from देवास and ending with स्थावर (देव, मनुष्य, जङ्गम, स्थावर) there are so many differences (वैषम्य) in their respective bodies, qualities, place, time, some are impossible to differentiate, some are possible to differentiate etc that in the same way even in the aspect of देहि (atman) the differences in the aspects of सुखित्व and दुःखित्व etc are seen. And the words देव, मनुष्य etc are also

indicative of 'देवत्वादिविशिष्ट आत्मपर्यन्ताः', that is they mean an atman who has a body of the class of देव etc. So, in the same way, doubts about differences in the aspects of नित्यत्व and अनित्यत्व etc. are also possible to get - if such a doubt comes, that is eliminated here by 'देही नित्यमवध्योऽयं देहे सर्वस्य भारत' .

देहे वध्यमाने अपि अयं देही नित्यम् अवध्य इति मन्तव्यः - वध्यमाने should be understood as 'हन्यमाने शरीरे' - when the bodies are getting separated or destroyed.

तस्मात् सर्वाणि देवादिस्थावरान्तानि भूतानि विषमाकाराणि अपि - The word भूत is क्षेत्रज्ञपर्यन्त - meaning includes the self in a body. सर्वाणि - indicates the variations in their forms - विषमाकाराणि - due to the differences in the class such as देव, मनुष्य etc, the differences in सुख, दुख etc.

उक्तेन स्वभावेन स्वरूपतः समानानि नित्यानि च - The स्वभाव told already such as सूक्ष्मत्व, अच्छेद्यत्व etc. The atmans are all equal in their स्वरूप in the aspects of नित्यत्व etc. So there should be no doubt about atmans having differences of नित्यत्व, अनित्यत्व etc. Just because they are found in different bodies such as देव, मनुष्य and are having varying सुख, दुख etc.

देहगतं तु वैषम्यम् अनित्यत्वं च - The differences are all only due to the bodies in देव etc. The differences in सुख, दुख etc. which are experienced by the Atman in the respective bodies is due to the उपाधि of those bodies and happens due to the differences in the धर्मभूतज्ञान-अवस्थाविशेष. Then how come we call an atman who has a body of देव as देव itself ? This is because the atmans are inseparably associated (अपिथक्सिद्ध-सम्बन्ध) with those bodies. So, we are not able to see the soul as पृथक् from the body. It is seen so tightly coupled together that we cannot separate and see. That is why when we say मनुष्य it means an Atman who has a मनुष्यदेह. देव is an atman who has the body of a देव. So the differences are on the bodies and the experiences of सुख and दुख are due to variations of attributive consciousness (धर्मभूतज्ञान) .

ततो देवादीनि सर्वाणि भूतानि उद्दिश्य न शोचितुम् अर्हसि न केवलं भीष्मादीन् प्रति - So the atmans are all equal in their svarupa of being nitya etc and hence you should not have any grief in respect of any being, not only भीष्म and others. You are having grief about killing भीष्म, द्रोण and others, while the reality is that in respect of ANY being, you should not have grief.

Bhashyakarar gives the sangati to this prakarana by mentioning भीष्मादीन्.

Shloka 31

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धात् श्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ 31 ॥

अपिच Also, स्वधर्मम् अवेक्ष्य having well seen/known your kshatriya dharma विकम्पितुं नार्हसि you should not be scared. धर्म्यात् युद्धात् Other than the yuddha which is in line with धर्म, क्षत्रियस्य अन्यत् श्रेयः न विद्यते - there is no other thing which gives श्रेयस् to a kshatriya. हि - Is not this well known.

अपि च इदं प्रारब्धं युद्धं प्राणिमारणम् अपि अग्निषोमीयादिवत् स्वधर्मम् अवेक्ष्य न विकम्पितुम् अर्हसि धर्म्यात् न्यायतः प्रवृत्तात् युद्धाद् अन्यत् न हि क्षत्रियस्य श्रेयो विद्यते । 'शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्' ॥ (गीता 18/43) इति हि वक्ष्यते । अग्निषोमीयादिषु च न हिंसा पशोः, निहीनतरच्छागादिदेहपरित्यागपूर्वककल्याणदेह-स्वर्गादिप्रापकत्वश्रुतेः संज्ञपनस्य । 'न वा उ वेतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः । यत्र यन्ति सुकृतो नापि दुष्कृतस्तत्र त्वा देवः सविता दधातु' (यजुर्वेद 4/16/9/43) इति हि श्रूयते । इह च युद्धे मृतानां कल्याणतरदेहादिप्राप्तिः उक्ता 'वासांसि जीर्णानि' (गीता 2/22) इत्यादिना । अतः चिकित्सककर्म आतुरस्य इव अस्य रक्षणम् एव अग्निषोमीयादिषु संज्ञपनम् ॥ 31 ॥

The purpose of the Shastropadesha as told by Yamanucharya is, 'अस्थानस्नेहकारुण्य धर्माधर्मधियाऽकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥' is to be remembered for सङ्गति here. Starting with sloka 11, अशोच्यानन्वशोचस्त्वं, till sloka 30, 'देही नित्यमवध्योयम् देहे सर्वस्य भारत । तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि' - the first part which is 'अस्थानस्नेहकारुण्य' of Arjuna was removed. Now from this sloka till sloka 34, 'अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् । संभावितस्य चाकीर्तिः मरणादतिरिच्यते', the next part धर्माधर्मधियाकुलम् is addressed and Arjuna is taught what is dharma and what is adharma and those doubts he had are cleared by Lord Krishna.

The वर्णाश्रमधर्मस are all told in 18th chapter - चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः etc. For each

अपि च इदं प्रारब्धं युद्धं प्राणिमारणम् अपि अग्निषोमीयादिवत् स्वधर्मम् अवेक्ष्य न विकम्पितुम् अर्हसि - फ़Here 'इदं युद्धम्' gives the meaning of 'धर्म्याद्धि युद्धात्' which is the remaining part of the vakya 'स्वधर्मम्'. स्वधर्मः means स्वो धर्मः or स्वस्य धर्मः. The meaning of मूल , विकम्पितुम् is given by प्रारब्धम् - that which has started already and now there is no way Arjuna can get scared. If it had not started, maybe there was scope for argument etc but since the war has already started, now he cannot turn back.

प्राणिमारणम् - this is the normal cause for thinking it is अधर्म. Causing injury to beings or killing beings is अधर्म and it is barred by shastra as 'न हिंस्यात् सर्वा भूतानि'. But that is overruled by विशेषशास्त्र which shown by Bhashya as 'अग्नीषोमीयादिवत्'. When there is a विशेषविधि the सामान्यनिषेध gets overruled. So the dharmayuddha is स्वधर्म for a क्षत्रिय just as अग्नीषोमीय and others. Considering this, you should not fear that this will lead to अधर्माचरण.

धर्म्यात् न्यायतः प्रवृत्तात् युद्धाद् अन्यत् न हि क्षत्रियस्य श्रेयो विद्यते - If Arjuna is thinking that engaging in anything other than dharmayuddha is shreyas for a kshatriya, Krishna is dispelling such a doubt and telling that there is no better श्रेयस् for a क्षत्रिय than engaging in धर्मयुद्ध. धर्म्य means 'धर्मादनपेतं धर्म्यम्' a yuddha which is inline with dharma and started for justice - न्यायतः - Part of the kingdom is the rightful share of the Pandavas which is to be given to them but was denied by the Kauravas and hence it is justified. They are not doing any unjust or unlawful activity by engaging in this war. So this is धर्मयुद्ध for them. Also, if a क्षत्रिय tries to kill someone who is निरायुध or निवृत्त (turned back) or शरणागत (who has surrendered), then it is not proper. But here it is not the case. So this is dharmayuddha only.

'शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्' ॥ (गीता 18/43) इति हि वक्ष्यते - The meaning of mula shloka हि as told in धर्म्याद्धि is explained here.

शौर्य - युद्धे निर्भयप्रवेशसामर्थ्यं, तेजः - यरैरनभिभवनीयता, धृतिः - आरब्धे कर्मणि विघ्नोपनिपातेऽपि तत्समापनसामर्थ्यं, दाक्ष्यं - सर्वक्रियानिर्वृत्तिसामर्थ्यं, युद्धे चाप्यपलायनम् - युद्धे चात्ममरणनिश्चयेऽपि अनिवर्तनम्, दानम् - आत्मीयस्य धनस्य परस्वत्वापादनपर्यन्तः त्यागः, ईश्वरभावः - स्वव्यतिरिक्त-सकलजन-नियमनसामर्थ्यम् - these are क्षत्रियस्य स्वभावजं कर्म.

But there can be an objection here: It cannot be said that it is like अग्नीषोमीय and others as there also हिंसा is present and अधर्म cannot be avoided. The निषेध of हिंसा as told in 'न हिंस्यात् सर्वा भूतानि' is not औपाधिक because there is general barring of हिंसा and it is present in agnishomiya etc. is the objection. This is answered next.

अग्निषोमीयादिषु च न हिंसा पशोः, निहीनतरच्छागादिदेहपरित्यागपूर्वककल्याणदेह-स्वर्गादिप्रापकत्वश्रुतेः संज्ञपनस्य । 'न वा उ वेतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः । यत्र यन्ति सुकृतो नापि दुष्कृतस्तत्र त्वा देवः सविता दधातु' (यजुर्वेद 4/6/19/43) इति हि श्रूयते - Adharma would ensure on account of doing हिंसा. But in अग्नीषोमीय etc there is no हिंसा itself which can lead to अधर्म. This is told as निहीनतर...'. The लक्षण for हिंसा is - any व्यापार which results in अनर्थ. That is the definition of हिंसा. But here, the opposite is told in the

shruti. Shruti says 'न वा उ वे..' 'You will not die not get injured. You will only reach the devas by auspicious paths. Where only those who have done good deeds go and those who have done bad deeds do not go. Let God Savitaa take you there'. So what is told in अग्नीषोमीय etc is not हिंसा. But still there can be an objection. Let it be so, but how can one say that in yuddha killing or causing injury is not himsaa and so adharma? In the shruti 'अहिंसन् सर्वभूतानि अन्यत्र तीर्थेभ्यः' (छा.) also it is barred in acts other than अग्नीषोमीय and such yagas and not in yuddha. For this, the answer is:

इह च युद्धे मृतानां कल्याणतरदेहादिप्राप्तिः उक्ता 'वासांसि जीर्णानि' (गीता 2।22) इत्यादिना – This is dharmayuddha and in such dharmayuddha, it is told that those who die get more auspicious bodies and that is what is told in 'वासांसि जीर्णानि...' etc.

अतः चिकित्सककर्म आतुरस्य इव अस्य रक्षणम् एव अग्निषोमीयादिषु संज्ञपनम् ॥ 31 ॥

So, just like in case of one who is having some disease, the treatment which may involve injuries would only do good and hence is done to protect one, even in अग्नीषोमीय etc it is done for good only. So, it does not mean that whatever leads to दुःख is हिंसा because then even protective acts which involve दुःख due to pain etc would become हिंसा but it is not so. It is also not mere प्राणवियोग or killing - because even acts such as robbing one of everything or subjecting one to punishments etc are also called हिंसा only. So, the definition of हिंसा is 'अनर्थपर्यवसितः तादात्विकदुःखजनको व्यापारः'. So the objection raised for the shruti statement that 'अन्यत्र तीर्थेभ्यः' is by those who are not aware of the purushartha that is told by shruti that the yajna pashu will get. So there also there is no हिंसा at all because Manu smruti says 'तस्मात् यज्ञे वधो अवधः'. In the same if someone says the killing in a धर्मयुद्ध is हिंसा that means they do not have तत्त्वज्ञान because even in a dharmayuddha killing is considered as अवध only.

Sloka 32

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ 32 ॥

पार्थ Hey Arjuna, यदृच्छया उपपन्नं that which has come by itself without any effort स्वर्गद्वारम् अपावृतम् and which has the doors of svarga opened for it

ईदृशं युद्धं such this dharmayuddha सुखिनः क्षत्रियाः लभन्ते kshatriyas who have done good deeds do get.

अयत्नोपनतम् इदं निरतिशयसुखोपायभूतं निर्विघ्नम् ईदृशं युद्धं सुखिनः पुण्यवन्तः क्षत्रिया लभन्ते ।

Again, Krishna is removing the अधर्मभ्रम of Arjuna in the war though it involves killing etc. by praising such a dharmayuddha.

अयत्नोपनतम् इदं—It is not अहेतुक that is meant by यदृच्छया but what is meant is that such an opportunity has come due to some great good deed done earlier which is giving fruit now and hence now it has come without any effort.

निरतिशयसुखोपायभूतं—The word स्वर्ग means that which has unparalleled pleasures as told in 'यस्मिन्नोष्णं न शीतम्', 'दुःखेन यन्न संभिन्नं न च ग्रस्तमनन्तरम् । अभिलाषोपनीतं यत् तत्सुखं स्वः पदास्पदम्' ॥ - that place which does not get destroyed, where there is neither too much heat nor cold, which does not have दुःख and does not get destroyed and where all wishes are fulfilled, such a place where such pleasures are experienced' as told in शाबरभाष्य. The nature of धर्म's is that they are the means for one to get such निरतिशयसुखविशेष - unparalleled joyous experiences. सुखिनः means

निर्विघ्नम्—अपावृतम् means without any hindrances and bhashya says निर्विघ्नम्.

ईदृशं युद्धं सुखिनः पुण्यवन्तः क्षत्रिया लभन्ते—सुखिनः means पुण्यवन्तः in bhashya. Just सुख cannot get one such an opportunity for dharmayuddha but पुण्य and hence bhashya says सुख means सुखसाधन - that which gets सुख and that is पुण्य. Or it may also mean one who is eligible for such सुख and that also implies पुण्यवन्तः only.

Sloka 33

Because it is dharmayuddha it is niratishayasukha-saadhana was told in the previous sloka - यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् । सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् । .

Now if he does not engage in this war, what is the ill effect of it is being told in the next sloka. He would get papa is being told here.

अथ चेत् त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ 33 ॥

अथ In spite of this इमं धर्म्यं सङ्ग्रामं त्वं न करिष्यसि चेत् if you do not engage in this dharma yuddha ततः for that reason स्वधर्मं कीर्तिं च हित्वा having lost kshatriya dharma and fame पापं अवाप्स्यसि you will get paapa (accumulate sin).

अथ क्षत्रियस्य स्वधर्मभूतम् इमम् आरब्धं संग्रामं मोहाद् न करिष्यसि चेत् ततः प्रारब्धस्य धर्मस्याकरणात् स्वधर्मफलं निरतिशयसुखं विजयेन निरतिशयां कीर्तिं च हित्वा पापं निरतिशयम् अवाप्स्यसि ॥ 33 ॥

In spite of this, if you do not engage in this war which is the ordained duty of a kshatriya and which has already started due to मोह (wrong thinking or confusion), you will lose the unsurpassed enjoyments (निरतिशयसुखं) due to not engaging in a war which has started and also the unparalleled fame which comes from having won such a war and only get निरतिशय पाप - accumulate unlimited sin.

अथ क्षत्रियस्य स्वधर्मभूतम् - Because it is धर्म्य - धर्मादिनपेतम् - in line with dharma, it is the means for निरतिशय सुख - धर्म is one by which one gets boundless happiness. Since this yuddha is such a dharma for a kshatriya, it is a means for getting unparalleled happiness.

The word त्वम् is specifically addressing Arjuna because for a ब्राह्मण, not doing war will not yield दुःख as it is not ordained for his वर्ण while for a kshatriya it is. Keeping this in mind, Bhashyakarar says क्षत्रियस्य स्वधर्मभूतम्.

इमम् आरब्धं - इमम् means आरब्धम् - that which has already started. If it had not started, it might have been ok but leaving a yuddha which has started is against svadharma.

संग्रामं मोहाद् न करिष्यसि चेत् - मोहात् means having the भ्रम of अधर्म even in धर्म.

ततः प्रारब्धस्य धर्मस्याकरणात् - Just not engaging in any war will not lead to प्रत्यवाय (that which yields पाप) because in that case a kshatriya will have to engage in war all the time. But leaving a war which has started will lead to पाप - that is clearly indicated by प्रारब्धं in bhashya. प्रत्यवाय is ईश्वर-निग्रह-कारण. It will cause निग्रह and one gets पाप which leads to दुःख. पुण्य and पाप are Ishvara's अनुग्रह-निग्रह-सङ्कल्पs. There are not पदार्थs. They are ज्ञानविशेष. The fruits of such सङ्कल्प of ईश्वर, is सुख or दुःख.

स्वधर्मफलं - 'हित्वा स्वधर्म' - here धर्म shabda is telling धर्मफल the fruits gained by doing what is ordained as duties in one's station in life, so it is told as स्वधर्मफलम्. Else, it will lead to पुनरुक्ति which is दोष. If it is just अनुवाद (re-statement) of the धर्म्य told earlier, then it will not end in अनिष्ट. So in order to show that there is also प्रत्यवाय if not done, it is interpreted like this in bhashya.

निरतिशयसुखं विजयेन निरतिशयां कीर्तिं च हित्वा पापं निरतिशयम् अवाप्स्यसि - The निरतिशयपुरुषार्थ is of two types - दृष्ट and अदृष्ट. What is दृष्ट seen here, is कीर्ति and what is अदृष्ट - we do not see here but get the fruits in another birth - is धर्मफल. Both are निरतिशय - कीर्ति and सुख. Not only you will lose these two but you will also get पाप which will lead to निरतिशयदुःख. पाप is अदृष्टप्रत्यवाय. There is also दृष्टप्रत्यवाय is being told in the next sloka.

Sloka 34

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चाकीर्तिः मरणादतिरिच्यते ॥ 34 ॥

अपिच Also, भूतानि all beings ते अव्ययाम् अकीर्तिं कथयिष्यन्ति will keep telling about your never dieing ill fame संभावितस्य For a respected person च अकीर्तिः such ill fame मरणात् अतिरिच्यते is bigger than death (means worse than death).

न ते केवलं निरतिशयसुखकीर्तिहानिमात्रम्, पार्थो युद्धे प्रारब्धे पलायितः इत्यव्ययां - सर्वदेशकालव्यापिनीमकीर्तिं च समर्थान्यसमर्थान्यपि सर्वाणि भूतानि कथयिष्यन्ति । ततः किमिति चेत् - शौर्य-वीर्य-पराक्रमादिभिः सर्वसंभावितस्य तद्विपर्ययजा ह्यकीर्तिः मरणादतिरिच्यते ; एवंविधाया अकीर्तेः मरणमेव तव श्रेय इत्यर्थः ।

The दृष्ट-अदृष्टरूपफलहानि and अदृष्टप्रत्यवाय (papa) was told. Now the दृष्टप्रत्यवाय is being told - what is seen and experienced here. Here अकीर्ति means दुष्कीर्ति.

न ते केवलं निरतिशयसुखकीर्तिहानिमात्रम्, - Not only you will lose the fame which leads to निरतिशयसुख. Here न केवलं includes that not only निरतिशयपाप which is पारलौकिक but even here you will get अकीर्ति.

पार्थो युद्धे प्रारब्धे पलायितः - Partha turned back and ran away when the war had started, not even taking the very first step being weak, shaken badly.

इत्यव्ययां - सर्वदेशकालव्यापिनीमकीर्तिं - Bhashya gives special meaning for अव्ययां - सर्वदेशकालव्यापिनीम् - The word अव्यय means अविनाशि that which does not get destroyed. So, should it not just mean सर्वकालव्यापि and how can सर्वदेशव्यापित्व be told? The answer is if it is not सर्वदेशव्यापिनी it would also not be सर्वकालव्यापिनी because over a period of time it may get destroyed due to सङ्कोच. So it is both.

च समर्थान्यसमर्थान्यपि सर्वाणि भूतानि कथयिष्यन्ति - The word चापि in mula sloka is commented as समर्थान्यसमर्थान्यपि सर्वाणि भूतानि - everyone, whether capable or incapable they all will talk ill of you.

ततः किमिति चेत् - Krishna says further thinking that Arjuna will say 'so what if I get अकीर्ति, let me get it'.

शौर्य-वीर्य-पराक्रमादिभिः सर्वसंभावितस्य - Arjuna is a well-respected one, संभावित is being told. You are well respected due to your valour, heroism, courage and other qualities. सर्वसंभावितस्य - means you were held in high respect by both capable and the incapable as was told earlier.

तद्विपर्ययजा ह्यकीर्तिः मरणादतिरिच्यते - Here a doubt may arise - it is told that it is greater than death or it exceeds death - So is death as उपादेय (worthy of taking) or हेय (rejecting) ? It cannot be उपादेय because it is told that one should live - जीवन् भद्राणि पश्यति (भा.वि. 38-44) (also in Ramayana), 'आत्मार्थे पृथिवीं त्यजेत्' (भा. उ. 127-49). Here it is told that one should live and then only one will see good things sometime of the other and for protecting one's sharira one should reject even the entire world. So what is wrong if he leaves this war ? is the doubt.

It cannot be as हेय also - then it would become opposed to this प्रकरण as it is told here to reject अकीर्ति and welcome even मरण in this धर्मयुद्ध.

एवंविधाया अकीर्तेः मरणमेव तव श्रेय इत्यर्थः - This kind of अकीर्ति - that means जीवन् भद्राणि पश्यति is not for you, who are the वीरक्षत्रिय son of a क्षत्रिया. And this अकीर्ति is not small by which it may be better than death. If it is just small infamy, he may live with it. But this अकीर्ति is सर्वदेशकालव्यापिनी - bhashya says - it will also lead to नरक. It is told so in स्मृतिस. In Uttara Ramayana, 'अकिर्तिर्यस्य गीयेत लोके भूतस्य कस्यचित् । पतत्येवाधमान् लोकान् यावच्छब्दस्स कीर्यते ॥' - as long as ones infamy is being talked about, one will not get सद्गति but will be lying in अधमलोक only. While death in a war such as this will immediately get one स्वर्गलोक.

Sloka 35

बन्धुस्नेहात् कारुण्याच्च युद्धात् निवृत्तस्य शूरस्य मम अकीर्तिः कथम् आगमिष्यति इतिअत्राह -

Thus, the धर्माधर्मभ्रम - wrong understanding or confusion with respect what is dharma and what is adharma was eliminated. Now the अस्थानस्नेह is removed by the sloka भयाद्...

If Arjuna is thinking that 'It is well known that I am a brave one and being so, if I turn away from war out of बन्धुस्नेह - bond of love with the relatives and also out of compassion, how can I get अकीर्ति ? I should get कीर्ति only. This doubt of Arjuna is answered here:

भयाद्रणादुपरतं मंस्यन्ते (मन्यन्ते) त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ 35 ॥

महारथाः Mahaarathis त्वां भयात् रणात् उपरतं मन्यन्ते - will think that you have turned back from waging the war being scared of fighting येषां त्वं बहुमतः भूत्वा For whom you were very highly respected one लाघवं यास्यसि for them you will become a nobody, neglected one.

येषां कर्णदुर्योधनादीनां महारथानाम् इतः पूर्वं त्वं शूरो वैरी इति बहुमतो भूत्वा इदानीं युद्धे समुपस्थिते निवृत्तव्यापारतया लाघवं सुग्रहतां यास्यसि। ते महारथाः त्वां भयाद् युद्धाद् उपरतं मंस्यन्ते । शूराणां हि वैरिणां शत्रुभयाद् ऋते बन्धुस्नेहादिना युद्धाद् उपरतिः न उपपद्यते ।

येषां कर्णदुर्योधनादीनां महारथानाम् -What is told in mula as येषां indicating 'being well known' is commented upon as karna, duryodhana and others. By this, the huge अपकारs which they did is being reminded. Even though Bhishma and others might know the truth that you are turning away out of compassion and love of relatives, even then Karna and others would not think so is the भाव. They will definitely think you got scared and ran away.

इतः पूर्वं त्वं शूरो वैरी इति बहुमतो भूत्वा -- Before this, meaning that in future it would not be so. Hence it is clearly told as इतः पूर्वम्. Till now they were thinking you were a प्रबलशत्रु and you are a valiant one and so had lot of respect for you. Such of them who had lot of respect for you thinking you were a very great brave warrior will think low of you. You were greatly respected due to great number of qualities that you have. Even before if you had been without enmity and bravery, महारथाs would not

have taken you into account at all. But it is not so. You were treated with great respect by those महारथs as a शूर and वैरि.

इदानीं युद्धे समुपस्थिते निवृत्तव्यापारतया लाघवं सुग्रहातां यास्यसि । ते महारथाः त्वां भयाद् युद्धाद् उपरतं मंस्यन्ते । -

Now that the war has already started, if you do not engage in war, you will be treated as a nobody by them. And, who will think bad of you - maharathas - such as karna and others. If an ordinary person who does not know Arjuna's valour thinks ill of him, that itself is bad but if maharatha's who know his valour think ill of him it is worse. They were thinking that Arjuna is अतुलपराक्रमि, महारथ and so on and now they will think ill of you, they will think you are a coward and after the war has started if you turn away, they will think you got scared and ran away. They will come and ill treat you later. They will think very low of you.

Brave persons do not leave a war a turn back even if they have to face relatives etc because there is no such thing as relatives etc in a war. All are shatrus. Only reason for turning back can be out of fear. They say in kannada, 'danDinalli sodaramaavane?'.
Further,

You are a brave person - शूर and also had वैर towards them - enmity - if you had been brave but did not have any enmity or you had enmity but were not brave, in either case you could have turned back but you are both शूर and have वैर towards them. So you cannot turn back. They will not give any importance to you, they will simply neglect you.

शूराणां हि वैरिणां शत्रुभयाद् ऋते बन्धुस्नेहादिना युद्धाद् उपरतिः न उपपद्यते - For the Brave ones, turning away from a war does not befit them except due to fear of enemies. Brave ones never turn back due to बन्धुस्नेह etc and if at all they turn back it is only out of fear of the enemies.

Further,

किं च -

Thus, Krishna is telling Arjuna to remember all the bad things that Duryodhana and others did to him earlier and also telling him to keep in mind the लाघव that he will attain in future (how he will be illtreated by them as being cheap or lowly) and further is reminding him of more अपकारs that would come due to अस्थानस्नेहकारुण्य -

Sloka 36

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ 36 ॥

तव अहिताः Your enemies तव सामर्थ्यं निन्दन्तः ridiculing your ability बहून्
अवाच्यवादांश्च वदिष्यन्ति will talk many things which are not worthy of talking
towards a person such as you ततः दुःखतरं किं नु what greater calamity can
there be than that?

शूराणाम् अस्माकं सन्निधौ कथम् अयं पार्थः क्षणम् अपि स्थातुं शक्नुयाद् अस्मत्संनिधानाद् अन्यत्र हि अस्य सामर्थ्यम् इति तव
सामर्थ्यं निन्दन्तः शूराणाम् अग्रे अवाच्यवादान् च बहून् वदिष्यन्ति तव अहिताः शत्रवो धार्तराष्ट्राः ततः अधिकतरं दुःखं किं
तव? एवंविधावाच्यश्रवणात् मरणम् एव श्रेयः, इति त्वम् एव मन्यसे ॥ 36 ॥

शूराणाम् अस्माकं सन्निधौ कथम् अयं पार्थः क्षणम् अपि स्थातुं शक्नुयाद् अस्मत्संनिधानाद् अन्यत्र हि अस्य सामर्थ्यम् इति तव
सामर्थ्यं निन्दन्तः शूराणाम् अग्रे अवाच्यवादान् च बहून् वदिष्यन्ति तव अहिताः शत्रवो धार्तराष्ट्राः ततः अधिकतरं दुःखं किं
तव? -Your enemies, such as duryodhana and others will talk ill of you
and even speak what is not worthy of talk by a decent person -
avaachya vaadaan.

They will say 'how can this partha stand even one second in front of
us who are so brave. His valour is only in other places where we are
not there and such things they talk about you.

Krishna has to do prerana and make arjuna engage in the war. He has to
teach him what is dharma and what is adharma, what he should grieve
and what he should not etc. So he says death is superior to getting
such Illfame for a brave one such as you.

Kauravas have done lots of bad things to them - jatu gruha prakarana,
draupadi apamana etc. When he thinks of those bad deeds of them, he
should by himself engage in this war.

What a शूर cannot hear and does not deserve to be told, they will tell
such bad things about you. They are words of paarushya, ashleela,
parihaasya - harsh words, unbearable or indelicate words and teasing
words - they will use against you. If you listen to these talks, you
will by yourself start fighting them. You will not tolerate such talk
towards you. It is not bhishma, drona, Krupa, shalya and others who
would ridicule you like that which you may tolerate due to your शौर्य and
गौरव towards them but these are duryodhana, karna and others who pride
themselves as brave but are not really so, those who have troubled
terribly - those will talk बहून् - not one or two but many things like
this. What is more दुःख than this to you ?

By तव – in Bhashya, it is meant, you are neither a रथ्यापुरुष (ordinary layman) or स्थितप्रज्ञ to tolerate such bad words. The word तव is stressing this.

एवंविधावाच्यश्रवणात् मरणम् एव श्रेयः, इति त्वम् एव मन्यसे – It is better to die than listen to this kind of bad words which are not deserving of a person of your stature. It is as though Krishna is telling Arjuna that later during the war you will think of killing even Dharmaraja in one situation. Krishna is reminding Arjuna what is his true nature. Arjuna had a pratijna – if someone talks ill of my Gaandheeva, I will kill them, if not, I will do agnipravesha (jump into a fire and die). One day bhishma told duryodhana that he will capture dharmaraja and fought fiercely and caused much grief to him. Arjuna had a tough time getting him out. Then dharmaraja says 'what is the use of keeping this gandheeva, burn it'. Then Arjuna has to kill him but cannot kill his elder brother and so he said he will do agnipravesha. This is going to happen later during the war and it is as though Krishna is telling him 'you are such a person'. So such a person you are who could not tolerate if someone talks ill of even gandheeva and now if your enemies who have given so much trouble to you, if they talk ill of you only, how will you tolerate.

So, even if you turn away now, you are not going to leave them not able to tolerate their words which will be unbearable to you. This is the meaning in this sloka. Krishna is first making him to decide to engage in war and later will teach him how he should do it as his dharma.

Sloka 37

अतः शूरस्य आत्मना परेषां हननम् आत्मनो वा परैः हननम् उभयम् अपि श्रेयसे भवति इति आह –

Here, the Bhashya अतः shows that this sloka is the remaining part of the previous sloka and it is told in mula sloka as 'हतो वा'.

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So for you, who are a shoora, you should either kill your enemy in a war or get killed but never turn back in a war. There is nothing worse than turning back. Both killing or getting killed will be for the utmost good only. Though in the sloka, प्राप्स्यसे, भोक्ष्यसे address directly Arjuna, the word शूरस्य and other words are addressing in general all the

valiant thereby indicating that even in case of killing of Bhishma and others, it will only lead to श्रेयस् and hence are not to be grieved. So the word श्रेयस् in Bhashya indicates both enjoyment of kingdom and moksha are indicated by the words महीम् and स्वर्गम्.

Sloka 37

हतो वा प्राप्स्यसे स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ 37 ॥

हतो वा Even if you are killed स्वर्गं प्राप्स्यसे you will get svarga जित्वा वा Or if you win the war महीं भोक्ष्यसे you will enjoy the entire earth कौन्तेय Hey Arjuna तस्मात् So युद्धाय कृतनिश्चयः having decided to engage in the war उत्तिष्ठ get up.

धर्मयुद्धे परैः हतः चेत् तत एव परमनिः श्रेयसं प्राप्स्यसि; परान् वा हत्वा अकण्टकं राज्यं भोक्ष्यसे । अनभिसंहितफलस्य युद्धाख्यस्य धर्मस्य परमनिःश्रेयसोपायत्वात्, तत् च परमनिःश्रेयसं प्राप्स्यसि । तस्माद् युद्धाय उद्योगः परमपुरुषार्थलक्षणमोक्षसाधनम् इति निश्चित्य तदर्थम् उत्तिष्ठ । कुन्तीपुत्रस्य तव एतद् एव युक्तम् इत्यभिप्रायः ॥ 37 ॥

धर्मयुद्धे परैः हतः चेत् - The fact that mere killing willing not lead to श्रेयस् is made clear by धर्मयुद्धे. You will get श्रेयस् because this is dharma yuddha is what is being told.

तत एव - On account of that reason only, which is that the killing as per what is told in शास्त्र is श्रेयसाधन.

परमनिः श्रेयसं प्राप्स्यसि; - The word स्वर्ग here means परमनिःश्रेयस् which is moksha because this prakarana is teaching the means for moksha. Or it may also mean परमपद. This is as per what is told in kathopanishat and other upanishats. In ऐतरेय it is told 'स एतेन प्राज्ञेन आत्मना अस्माल्लोकादुत्क्रम्य अमुष्मिन् स्वर्गे लोके सर्वान् कामान् आत्वा अमृतस्समभवत्' (ऐ.3-4), 'अनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति' (के.4-9), 'स्वर्गलोका अमृतत्वं भजन्ते' (कठ. 1-1-13). Also, in this chapter 9th sloka, 'न हि प्रपश्यामि ममापनुद्यात् यच्छोकमुच्छेषणमिन्द्रियाणाम् । अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम्' is told where Krishna decides that what Arjuna asked for 'यत् श्रेयः निश्चितं ब्रूहि तन्मे' is परमनिःश्रेयस् and teaches him मोक्षोपाय. So, it is clear that Arjuna did not desire the enjoyment of ordinary kingdom. In kathopanishat, it is established also that the word स्वर्ग means मोक्ष - 'न भयं किञ्च नास्ति', 'न तत्र त्वं न जरया बिभेति', 'उभे तीर्त्वा अशनाया पिपासे', all these show अपहतपाप्मत्व etc.

परान् वा हत्वा – सू It is told in mula sloka 'जित्वा' and in Bhashya हत्वा. Swamy Deshika gives an explanation that the meaning is that Bhishma, Drona and others cannot be won over except by killing.

अकण्टकं राज्यं भोक्ष्यसे – हू The meaning of 'जित्वा', and 'भोक्ष्यसे' is given as 'अकण्टकम्' - without any thorns or opposition. If the opponents are alive, even though one gets the kingdom to rule over, it may not lead to enjoyment as enemies are still alive.

अनभिसंहितफलस्य युद्धाख्यस्य धर्मस्य परमनिःश्रेयसोपायत्वात्, तत् च परमनिःश्रेयसं प्राप्यसि । तस्माद् युद्धाय उद्योगः परमपुरुषार्थलक्षणमोक्षसाधनम् इति निश्चित्य तदर्थम् उत्तिष्ठ – It is made very clear here that the teaching here is not just winning and enjoying the Kingdom which Arjuna has already indicated as not of interest to him. Bhashyakarar says 'अनभिसंहितफलस्य'. What Krishna is teaching here is to engage in the धर्मयुद्ध without desire in the fruits thereof. He is telling Arjuna to become a मुमुक्षु - one who desires only Moksha. The fruits such as Rulership of Kingdom etc. are आनुषङ्गिक for a मुमुक्षु. That is those which simply follow the main fruit. As in the case of Vibhishana also it is seen. Only then this युद्ध will become a means to get परमनिःश्रेयस्. So deciding formly that engaging in this war is the means to moksha, in order to attain that, get up.

कुन्तीपुत्रस्य तव एतद् एव युक्तम् इत्यभिप्रायः – You are सिंहीसुत the son of a lioness and should not behave like हरिणीकुमार - born of a she-deer. You are born in a noble clan and should not move away from the path of धर्म.

So far, Krishna made Arjuna understand what is dharma and what is adharma etc and so take a firm decision to engage in this धर्मयुद्ध thereby removing his शोक. Now he starts teaching him how to do this war as a मुमुक्षु - one who is steadfast in the path of attaining moksha.

मुमुक्षोः युद्धानुष्ठानप्रकारम् आह - एवं देहातिरिक्तम् अस्पृष्टसमस्तदेहस्वभावं नित्यम् आत्मानं ज्ञात्वा 'युद्धे च अवर्जनीयशस्त्रपातादिनिमित्तसुखदुःखार्थलाभालाभजयपराजयेषु अविकृतबुद्धिः स्वर्गादिफलाभिसन्धिरहितः केवलकार्यबुद्ध्या युद्धम् आरभस्व । एवं कुर्वाणो न पापम् अवाप्स्यसि पापं दुःखरूपं संसारं न अवाप्स्यसि । संसारबन्धात् मोक्ष्यसे इत्यर्थः । 38 ।

केवलकार्यबुद्ध्या – what ever has to be done has to be done, not doing with idea that 'I' am doing it, and with the idea that I am not interested in the fruits there of etc. remember the svarupa of Atma told so far, देहातिरिक्त etc.

पाप - means दुःखरूप संसार - which means it is not mere papa alone but also includes punya. Punya is gold chain, papa is iron chain - both are chains - बन्धकs.

From here गीतोपदेश starts. One who is desirous of kingdom and such fruits will not have such a mind set. So if Arjuna thinks that what is the use of अल्प-अस्थिर-दुःखमिश्र-युद्धसाध्यफल? Krishna teaches with what state of mind it should be done.

Whatever was earlier taught, आत्मतत्त्वज्ञान has to be thought of while doing work. Whatever one is doing, atman is not connected with the fruits has to be thought of. Atman is देहातिरिक्त. When such an atman exists, all these are not connected to it, it is only due to connection with body that atman thinks everything is related to it is the अनुसन्धान.

How can one think of लाभ and अलाभ as same ? One gains money, one lose money - are they not different / How can they be treated as same ? Answer is, by gaining money, there is nothing good done to Atman, by losing money Atman is not affected. With this kind of अनुसन्धान if one does, both will become same. So such an अविकृतबुद्धि is needed. विकार is परिणाम. Gain leads to हर्ष, loss leads to शोक. If one does not undergo these kinds of हर्ष-शोक types of विकार in buddhi, then it will not affect one. Such a person will think that the gains or losses, sukha or dukha are not connected to Atmasvarupa, and does not get affected by any of these. Thereby, paapa and punya are both avoided and this is part of विवेक, विमोक, क्रिया, कल्याण, अभ्यास, अनवसाद, अनुद्धर्ष. The last two are taught here.

So here नैव पापमवाप्स्यसि includes नैव पुण्यमवाप्स्यसि also. So this being अमृतत्वप्रकरण, for a मुमुक्षु, both पुण्य and पाप are both अनिष्ट because both are प्रतिबन्धकs for मोक्ष. As told in Upanishat, 'पुण्यपापेविधूय' - leaving out both punya and paaya, one gets moksha.

So, आत्मस्वरूपज्ञान - Atma is नित्य, अमृत, ज्ञानानन्दमय, शुद्ध, it is not connected to समस्तदेहस्वभाव - Keeping all these in mind, one should do all work - कार्यबुद्ध्या rememeribg atmasvarupa. For Arjuna it is this धर्मयुद्ध, for others all the respective duties ordained.

Sloka 39

एवम् आत्मयाथात्म्यज्ञानम् उपदिश्य तत्पूर्वकं मोक्षसाधनभूतं कर्मयोगं वक्तुम् आरभते -

Thus having taught the real nature of Atmatatva, now Lord Krishna begins teaching karmayoga which includes the अत्मतत्त्वज्ञान and which is मोक्षसाधन.

So, among the various reasons for removal of shoka, the main aspect is आत्मयाथात्म्यज्ञान and that is told as एवम्. With that the next prakarana is starting here.

तत्पूर्वकं - shows the order - आत्मज्ञान and कर्मयोग is mentioned. Here one doubt may arise - Should he not teach ज्ञानयोग which is the आत्मचिन्तनरूप after teaching आत्मयाथात्म्यज्ञान? The answer is that ज्ञानयोग can be started only through कर्मयोग and hence first karmayoga is taught. Later the fruits of karmayoga which is jn~Anayoga is taught in 'प्रजहाति यदा कामान्' (2-55) etc.

वक्तुम् - Means whatever is applicable here is being explained as the prime aspect.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ 39 ॥

पार्थ Hey Arjuna, सांख्ये with respect to Atmatatva एषा बुद्धिः this jnaanopadesha ते अभिहिता has been told to you. यया बुद्ध्या युक्तः Having gained which knowledge कर्मबन्धं प्रहास्यसि you will get rid of the bondage of samsara caused by karma इमां योगे शृणु Listen to this बुद्धियोग in कर्मानुष्ठान as a means to मोक्ष.

सांख्या बुद्धिः, बुद्ध्यावधारणीयम् आत्मतत्त्वं सांख्यम् । ज्ञातव्ये आत्मतत्त्वे तज्ज्ञानाय या बुद्धिः अभिधेया 'न त्वेवाहम्' (गीता 2।12) इत्यारभ्य 'तस्मात् सर्वाणि भूतानि' (गीता 2।30) इत्यन्तेन, सा एषा अभिहिता । आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्यः, स इह योगशब्देन उच्यते 'दूरेण ह्यवरं कर्म बुद्धियोगात्' (गीता 2।49) इति हि वक्ष्यते । तत्र योगे या बुद्धिः वक्तव्या ताम् इमाम् अभिधीयमानां शृणु यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि । कर्मणा बन्धः, संसारबन्ध इत्यर्थः । 39 ।

After teaching आत्मस्वरूप, कर्मयोगप्रकार is being taught. Here सांख्य means आत्मतत्त्वज्ञान. योग is कर्मानुष्ठानप्रकार. How one should do कर्मानुष्ठान, with what kind of jn~Ana etc is being taught. Whatever karma is to be done, how should one do, is being taught. This applies to all. आत्मज्ञानपूर्वक,

भगवदाराधनरूप, etc. It has to be done with the thinking that I am not connected to it in my svarupa.

If one is all the time thinking (अभ्यास) it will be possible to get such a state of mind. That अनुष्ठानप्रकार is being started here. Till now ज्ञान was taught, now कर्मानुष्ठानप्रकार.

सांख्ये - means the आत्मस्वरूप which is to be known firmly by बुद्धि. संख्या means बुद्धि. That which is to be known by बुद्धि is सांख्य. That आत्मतत्त्व which has to be grasped firmly by the mind is सांख्यम्.

नित्यात्मासङ्गकर्मेहागोचरा सांख्ययोगधीः । द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥

Here also Alavandar says सांख्यधीः बुद्ध्या अवधारणीयमात्मतत्त्वं सांख्यम्, तद्विषयबुद्धिः सांख्यधीः । For Arjuna's देहात्मादिभ्रमनिवृत्ति - तन्मोहशान्तये.

So here it is made clear by this Bhashya that सांख्य and योग do not mean सांख्यदर्शन and योगदर्शन which are वेदविरुद्धमतः. Also, it does not mean ज्ञानयोग as will be told later in chapter 3, sloka 'ज्ञानयोगेन सांख्यानाम्' etc. निघण्टु states 'बुद्धिः मतिः मेधा संख्या' are all paryaayapadas. Also, सांख्य शब्द can be used with respect to जीवात्म also as told in मन्त्रिकोपनिषत् - 'पुरुषं निर्गुणं सांख्यमथर्वशिरसो विदुः' । This is explained in Uttamur Viraraghavacharya's commentary.

ज्ञातव्ये आत्मतत्त्वे - The एकवचन implies जाति and hence it is commented as आत्मतत्त्वे.

तज्ज्ञानाय या बुद्धिः अभिधेया - Shows that आत्मतत्त्वनिर्णय is the immediate fruit. While doing such as निर्णय (Conclusion of nature of atman) there will be वाक्ययुक्तis, परामर्शा etc done in the mind. Such a बुद्धि is told as बुद्धि here. Or, बुद्धि may also mean what is concluded from शास्त्र and तज्ज्ञानाय applies to साक्षात्कार etc.

'न त्वेवाहम्' (गीता 2112) इत्यारभ्य 'तस्मात् सर्वाणि भूतानि' (गीता 2130) इत्यन्तेन, सा एषा अभिहिता - This part of the teaching contains आत्मतत्त्वोपदेश. After that teachings about धर्माधर्म, अस्थानस्नेह etc. are present.

आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्यः, स इह योगशब्देन उच्यते । 'दूरेण ह्यवरं कर्म बुद्धियोगात्' (गीता 2149) इति हि वक्ष्यते - इह means in this chapter through the slokas 'दूरेण' etc. where 'बुद्धौ शरणमन्विच्छ' - बुद्धियोग is told specifically. According to the प्रकरण here, योगशब्द means आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्यः - While doing karma, thinking that 'atman is of this nature' and do the karma which is the means to moksha.

तत्र योगे या बुद्धिः वक्तव्या ताम् इमाम् अभिधीयमानां शृणु – Listen to that nature of बुद्धि which will generate the knowledge about how to do अनुष्ठान. By this it is clear that even कर्मयोगशब्द here is बुद्धिविशेषयोगमूल.

यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि । कर्मणा बन्धः, संसारबन्ध इत्यर्थः ।- Here कर्मबन्ध is meaning कर्मणा बन्धः - the bondage which has come from karma. And, the word बन्ध means संसारबन्ध. So any karma will not cause बन्ध because he is going to teach him to do कर्म only. Hence संसारबन्ध is the meaning - that which binds one to संसार is to be got rid of.

If a karma is done with a बुद्धि as will be taught, it will become कर्मयोग and does not bind one to संसार but becomes a means to get rid of संसार. If karma is done simply, it will become कर्म and bind one to संसार.

So after ज्ञान, अनुष्ठानप्रकार was told. शास्त्रविषय has two विभागs - ज्ञान, अनुष्ठान. So anushhthana is to be done with specific jn~Ana.

And, साधन is of two types - परंपरया साधन, साक्षात् साधन - भक्तियोग/प्रपत्ति are साक्षात्साधनs, कर्मयोग, ज्ञानयोग are परंपरयासाधनs as they lead one to भक्तियोग. So संसारबन्ध will go means परंपरया - after finally performing भक्तियोग.

Sloka 40

वक्ष्यमाणबुद्धियुक्तस्य कर्मणो माहात्म्यम् आह -

Here the greatness of the Karmayoga is going to be told at the beginning as it would create lot of interest to know.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ 40 ॥

इह In this karmayoga, अभिक्रमनाशः नास्ति The fact of not getting fruits for something which is started is not there प्रत्यवायः न विद्यते The दोष which may come if something is given up after starting, also does not happen. अस्य धर्मस्य This dharma called karmayoga स्वल्पमपि even if done in small measure महतो भयात् त्रायते protects from the great calamity of samsara.

इह कर्मयोगे न अभिक्रमनाशः अस्ति । अभिक्रम आरम्भः नाशः फलसाधनभावनाशः । आरब्धस्य असमाप्तस्य विच्छिन्नस्य अपि न निष्फलत्वम् । आरब्धस्य विच्छेदे प्रत्यवायः अपि न विद्यते । अस्य कर्मयोगाख्यस्य स्वधर्मस्य स्वल्पांशः अपि महतो

भयात् संसारभयात् त्रायते । अयम् अर्थः - 'पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते' । (गीता 6।40) इति उत्तरत्र प्रपञ्चयिष्यते । अन्यानि हि लौकिकानि वैदिकानि च साधनानि विच्छिन्नानि न हि फलप्रसवाय भवन्ति प्रत्यवायाय च भवन्ति । 40 ।

इह कर्मयोगे – The वैलक्षण्य of what is being told from other karmas is mentioned as कर्मयोग.

न अभिक्रमनाशः अस्ति । अभिक्रम आरम्भः नाशः फलसाधनभावनाशः – The meaning of अभिक्रम is आरम्भ similar to उपक्रम. अभिक्रम is क्रियारूप – so what is meant by its अविनाशित्व?

नाशः is explained as फलसाधनभावनाशः – Whatever karma is done as karmayoga, even if it is given up after starting, it does not lose its nature of being a means to phala (फलसाधनभाव). It will still be a means to phala.

आरब्धस्य असमाप्तस्य विच्छिन्नस्य अपि न निष्फलत्वम् – Once it is started even if it is not completed or even if it is broken, there is no निष्फलत्व – becoming futile. It will not be a waste.

आरब्धस्य विच्छेदे प्रत्यवायः अपि न विद्यते – There is no दोष also even if it is started and left in the middle.

अस्य कर्मयोगाख्यस्य स्वधर्मस्य स्वल्पांशः अपि महतो भयात् संसारभयात् त्रायते – What is told in महतो भयात् – the meaning of महतो is given as संसारभयात् as that is the greatest fear. Even a small part of the svadharma called karmayoga, will protect one from संसारभय.

अयम् अर्थः - 'पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते' । (गीता 6।40) इति उत्तरत्र प्रपञ्चयिष्यते । – A doubt may arise – how can even a small part of such karmayoga be a cause for संसारनिवृत्ति ? It is answered here – The break in karmayoga caused due to देशकालादिवैगुण्य or प्रामादिक-अकित्यकरण will definitely make one do again and then become the cause. This will be explained in detail later is shown here – 'न हि कल्याणकृत्कश्चित् दुर्गतिं तात गच्छति'.

अन्यानि हि लौकिकानि वैदिकानि च साधनानि विच्छिन्नानि न हि फलप्रसवाय भवन्ति प्रत्यवायाय च भवन्ति । – Whatever is done – how can it get destroyed if one gets a doubt – it is answered here – Other means whether वैदिक or लौकिक if they are not executed properly or broken etc. they will not yield the fruits and they will also cause दोष. The वैदिककर्म's are of नित्यनैमित्तिकरूप – if they are not done properly they will not yield fruits and also will result in दोष. In these aspects, only a small defect due to अशक्ति is tolerated and not anything else. Ex. Sandhyavandana, उपरागे स्नायात् – bath during eclipse – grahana snaana etc. will not yield any fruits but if not done, will

result in प्रत्यवाय. But due to अशक्ति - say a very old person or a person who is sick - may not do it in proper way but say मानसिक etc. that is tolerated. Laukika is well known. If we do not execute a work properly - anything building a house or purchasing something or whatever, it will not yield desired fruits, it may also cause damages.

In karmya karmas, it is much more. Even if there is वैकल्य in the anga, it will not yield fruits and will lead to दोष also. Ex. Ramayana - 'छिद्रं हि मृगयन्त्येते विद्वांसो ब्रह्मराक्षसाः', 'सद्यः कर्ता विनश्यति' etc. - Dasharatha did ashvamedha - even if small vaikalya is there, it will lead to great pratyavaya and will not yield fruits - he did not do it as karmayoga but he did it for fruit of the nature of getting a son. So such fruits, svarga etc will not come and also it will lead to ब्रह्मराक्षस्त्व etc.

So the greatness of Karmayoga was told. Karmayoga and Jn~Anayoga are angas (accessories) to Bhaktiyoga. In our Siddhanta, Karmayoga can lead to either Jn~Anayoga or directly Bhaktiyoga. This is a special aspect of our siddhanta.

Sloka 41

037 काम्यकर्मविषयाया बुद्धेः मोक्षसाधनभूतकर्मविषयां बुद्धिं विशिनष्टि -

By telling the greatness of karmayoga, the distinction of such karmayoga from other karmas was told. Now the mindset which is pertaining to such karmayoga is told as different from काम्यकर्मविषयबुद्धि in respect of हेतु and फल.

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ 41 ॥

कुरुनन्दन Hey Arjuna इह in this निष्कामकर्मानुष्ठान doing of karma without desire in the fruits व्यवसायात्मिका बुद्धिः the mind with firm knowledge of आत्मस्वरूप, nature of self एका हि is one only ? अव्यवसायिनाम् For those who do not have a firm understanding of the nature of self बुद्धयः their mind is बहुशाखाः of different types (established in various other fruits) अनन्ताः and is innumerable.

इह शास्त्रीये सर्वस्मिन् कर्मणि व्यवसायात्मिका बुद्धिः एका । मुमुक्षुणा अनुष्ठेये कर्मणि बुद्धिः व्यवसायात्मिका बुद्धिः । व्यवसायो निश्चयः, सा हि बुद्धिः आत्मयाथात्म्यनिश्चय-पूर्विका । काम्यकर्मविषया तु बुद्धिः अव्यवसायात्मिका । तत्र हि कामाधिकारे देहाद् अतिरिक्तात्मास्तित्वमात्रम् अपेक्षितम्, न आत्मस्वरूपयाथात्म्यनिश्चयः, स्वरूपयाथात्म्यानिश्चये अपि स्वर्गादिफलार्थित्वतत्साधनानुष्ठानतत्फलानुभवानां संभवाद् अविरोधाच्च । सा इयं व्यवसायात्मिका बुद्धिः

एकफलसाधनविषयतया एका । एकस्मै मोक्षाख्यफलाय हि मुमुक्षोः सर्वाणि कर्माणि विधीयन्ते । अतः शास्त्रार्थस्य एकत्वात् सर्वकर्मविषया बुद्धिः एका एव । यथा एकफलसाधनतया आप्तेयादीनां षण्णां सेतिकर्तव्यताकानाम् एकशास्त्रार्थतया तद्विषया बुद्धिः एका, तद्वत् इत्यर्थः । अव्यवसायिनां तु स्वर्गपुत्रपश्वन्नादिफलसाधनकर्माधिकृतानां बुद्धयः फलानन्त्याद् अनन्ताः, तत्रापि बहुशाखाः । एकस्मै फलाय चोदिते अपि दर्शपूर्णमासादौ कर्माणि 'आयुराशास्ते सुप्रजास्त्वमाशास्ते' इत्याद्यवगतावान्तरफलभेदेन बहुशाखत्वं च विद्यते । अतः अव्यवसायिनां बुद्धयः अनन्ता बहुशाखाश्च । एतद् उक्तं भवति - नित्येषु नैमित्तिकेषु कर्मसु प्रधानफलानि अवान्तरफलानि च यानि श्रूयमाणानि तानि सर्वाणि परित्यज्य मोक्षैकफलतया सर्वाणि कर्माणि एकशास्त्रार्थतया अनुष्ठेयानि । काम्यानि च स्ववर्णाश्रमोचितानि तत्तत्फलानि परित्यज्य मोक्षसाधनतया नित्यनैमित्तिकैः एकीकृत्य यथाबलम् अनुष्ठेयानि इति । 41 ।

इह शास्त्रीये सर्वस्मिन् कर्मणि व्यवसायात्मिका बुद्धिः एका - इह - एका इह in mula sloka is commented upon as शास्त्रीये सर्वस्मिन् कर्मणि - शास्त्रीय karma is different from लौकिककर्म which is not वेदविहित and which gives different fruits. OR, to make it clear that it is not just युद्ध and such karmas but all नित्य, नैमित्तिक, काम्य etc.

मुमुक्षुणा अनुष्ठेये कर्मणि बुद्धिः व्यवसायात्मिका बुद्धिः - For different karmas, the बुद्धि also should be different as विषयs are different. How can it be said एका - Based on the प्रकरण it is that which is meant for a मुमुक्षु - one who is desirous of getting मोक्ष. So the goal of every karma is only मोक्ष. So that kind of बुद्धि is एका.

व्यवसायो निश्चयः - व्यवसाय does not mean firmness in action but it is mental decision - निश्चय.

सा हि बुद्धिः आत्मयाथात्म्यनिश्चय-पूर्विका - That निश्चयात्मक बुद्धि is with the knowledge of the real nature of the atman.

काम्यकर्मविषया तु बुद्धिः अव्यवसायात्मिका - If व्यवसायात्मिका is such then what is अव्यवसायात्मिका is told now - it is काम्यकर्मविषया - that which is done for gaining specific fruits such as पशु, पुत्र, धन, आयुस् etc.

काम्यकर्म means कामनया अधिक्रियते, कामेनाधिकारो यत्र इति कामाधिकारः काम्यकर्म.

अधिकारित्व - मदभिलषित-साधनत्वात्-मदर्थं इदं कर्म इत्यभिमानः ।

तत्र हि कामाधिकारे देहाद् अतिरिक्तात्मास्तित्वमात्रम् अपेक्षितम्, न आत्मस्वरूपयाथात्म्यनिश्चयः - If one has to engage in काम्यकर्म, one should know that there is an atman different from body because the fruits such as स्वर्ग etc are to be enjoyed in another world in another birth. So so it is not just that atman is different from body but also that atma is स्थिर should be known in order to take

another body. That alone is enough and not आत्मस्वरूपयाथात्म्यनिश्चय - the real nature of atma svarupa which is नित्यत्व, स्वयंप्रकाशत्व, आनन्दत्व, भगवत्प्रकारत्व, स्वाभाविक-अपहृतपाप्मत्व - all these aspects. In कामाधिकार, one need not know all these.

स्वरूपयाथात्म्यानिश्चये अपि स्वर्गादिफलार्थित्वतत्साधनानुष्ठानतत्फलानुभवानां संभवाद् अविरोधाच्च - मुमुक्षुत्व is extremely difficult to get. Even if one does not have स्वरूपयाथात्म्यनिश्चय one can desire for स्वर्ग and such phalas. Not only interest in such fruits, one can also have interest in means to attain those fruits and would want to enjoy them too. And, it is not शास्त्रविरुद्ध because those karmas are also vaidika karmas only.

Here an objection may arise - With respect to स्वर्ग and अपवर्ग - that are both to be enjoyed after this life - how can one need only knowledge that atman exists while the other needs complete knowledge of real nature of the atman ?

For a कामाधिकारि - He knows that स्वर्ग is a place without any दुःख from प्रमाणs and that is enough to desire such a world. The साधनानुष्ठान also can happen because he has body etc and knows he exists (आत्मास्तित्वज्ञान is there) and so just like a farmer who puts effort to grow paddy etc. he will also engage in those means. He also knows that if the means is executed without defects, the fruits would definitely come just like what we see in this world and so he would not need आत्मयाथात्म्यनिश्चयात्मकज्ञान - to enjoy those fruits. All these are summarized by संभवात् in bhashya.

Also, there is no विधि that 'आत्मानं तत्त्वतो जानीयात्' just like 'व्रीहीन् प्रोक्षति'. Vidhi exists for प्रोक्षण but not for आत्मयाथात्म्यज्ञान for a याग.

What is ordained in वेदान्तs - उपनिषत्s is for gaining अतिशयितफल - मोक्ष and that is not शेष to कर्म and this is established in श्रीभाष्य etc.

Even for those who do not know आत्मतत्त्व, स्वर्ग and other fruits are told as 'प्लवा ह्येते अदृढा यज्ञरूपाः अष्टादशोक्तमवरं येषु कर्म । एतत् श्रेयो येषभिनन्दन्ति मूढाः' (मु.उ.1-2-7) etc.

Even here 'यामिमां पुष्पितां वाचं प्रवदन्ति अविपश्चितः' is told. Also, for those who do not do upasane - स्वर्ग and others through धूममार्ग is told in upanishats.

All these are summarized by Bhashyakarar as अविरोधाच्च. There is no शास्त्रविरोध.

While for मोक्षाधिकार - आत्मयाथात्म्यनिश्चय is a must.

सा इयं व्यवसायात्मिका बुद्धिः एकफलसाधनविषयतया एका ।

एकस्मै मोक्षाख्यफलाय हि मुमुक्षोः सर्वाणि कर्माणि विधीयन्ते । अतः शास्त्रार्थस्य एकत्वात् सर्वकर्मविषया बुद्धिः एका एव - He becomes शुद्धयाजि. For a मुमुक्षु कर्मयोग, for one who is not a मुमुक्षु, mere कर्म. कर्मयोग does not bind, helps one to get rid of samsara, while mere कर्म binds one to samsara.

‘सर्वमायुरेति । ज्योग्जीवति । नास्य अब्रह्मवित् कुले भवति ।’

यथा एकफलसाधनतया आग्नेयादीनां षण्णां सेतिकर्तव्यताकानाम् एकशास्त्रार्थतया तद्विषया बुद्धिः एका, तद्वत् इत्यर्थः -

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आग्नेय, अग्नीषोमीय, उपांशुयाज, ऐन्द्र (2 yagas), ऐन्द्राग्नि - these are six आग्नेयाः.

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। अव्यवसायिनां तु स्वर्गपुत्रपञ्चनादिफलसाधनकर्माधिकृतानां बुद्ध्यः फलानन्त्याद् अनन्ताः, तत्रापि बहुशाखाः । एकस्मै फलाय चोदिते अपि दर्शपूर्णमासादौ कर्मणि 'आयुराशास्ते सुप्रजास्त्वमाशास्ते' इत्याद्यवगतावान्तरफलभेदेन बहुशाखत्वं च विद्यते । अतः अव्यवसायिनां बुद्ध्यः अनन्ता बहुशाखाश्च ।

It is said - आशापाशशतैर्बद्धाः, तृष्णा हि सर्वपापिष्ठा नित्योद्वेगकरी स्मृता, ये आशायाः दासाः ते दासाः सर्वलोकस्य । येषाम् आशा दासी तस्य दासायते लोकाः ॥

But for a मुमुक्षु everything, every act should be directed towards a single fruit - moksha.

It is extremely difficult to get मुमुक्षुत्व. निर्वेद has to come for मुमुक्षुत्व - It is said 'परीक्ष्यलोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् । नास्ति अकृतः कृतेन । कृतेन कर्मणा अकृतः परमात्मा नास्ति'. Shankaracharya says three things are very दुर्लभ - मनुष्यत्वं, मुमुक्षुत्वं, महापुरुषसंश्रयः.

एतद् उक्तं भवति - एतदुक्तं भवति - संगृहीतस्य विस्तारः संग्रहो विस्तृतस्य च एतदुक्तं भवतिना ।

नित्येषु नैमित्तिकेषु कर्मसु प्रधानफलानि अवान्तरफलानि च यानि श्रूयमाणानि तानि सर्वाणि परित्यज्य मोक्षैकफलतया सर्वाणि कर्माणि एकशास्त्रार्थतया अनुष्ठेयानि । काम्यानि च स्ववर्णाश्रमोचितानि तत्तत्फलानि परित्यज्य मोक्षसाधनतया नित्यनैमित्तिकैः एकीकृत्य यथाबलम् अनुष्ठेयानि इति । 41 ।

Sloka 41

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ 41 ॥

सा इयं व्यवसायात्मिका बुद्धिः एकफलसाधनविषयतया एका । एकस्मै मोक्षाख्यफलाय हि मुमुक्षोः सर्वाणि कर्माणि विधीयन्ते । अतः शास्त्रार्थस्य एकत्वात् सर्वकर्मविषया बुद्धिः एका एव । यथा एकफलसाधनतया आग्नेयादीनां षण्णां सेतिकर्तव्यताकानाम् एकशास्त्रार्थतया तद्विषया बुद्धिः एका, तद्वत् इत्यर्थः ।

अव्यवसायिनां तु स्वर्गपुत्रपञ्चनादिफलसाधनकर्माधिकृतानां बुद्धयः फलानन्त्याद् अनन्ताः, तत्रापि बहुशाखाः । एकस्मै फलाय चोदिते अपि दर्शपूर्णमासादौ कर्मणि 'आयुराशास्ते सुप्रजास्त्वमाशास्ते' इत्याद्यवगतावान्तरफलभेदेन बहुशाखत्वं च विद्यते । अतः अव्यवसायिनां बुद्धयः अनन्ता बहुशाखाश्च ।

For a मुमुक्षु even अवान्तरफलस will be only to aid in उपासना - what is told in छान्दोग्य - सर्वमायुरेति, ज्योग्जीवति etc are all only for the purposes of उपासना and not for any other purpose and it is अन्तर्भूत in the main मोक्षफल.

एतद् उक्तं भवति - एतदुक्तं भवति - संगृहीतस्य विस्तारः संग्रहो विस्तृतस्य च एतदुक्तं भवतिना ।

नित्येषु नैमित्तिकेषु कर्मसु प्रधानफलानि अवान्तरफलानि च यानि श्रूयमाणानि तानि सर्वाणि परित्यज्य मोक्षैकफलतया सर्वाणि कर्माणि एकशास्त्रार्थतया अनुष्ठेयानि - Even in नित्य and नैमित्तिक karmas, whatever main and secondary fruits are mentioned, one should not desire for any of them, one should reject all of them and all the कर्मस should be done as having एकशास्त्रार्थ. That is विनियोगपृथक्त्व is told in purva mimamsa. A karma can be done with specific purpose/fruit in mind. Different people do those कर्मस for various purposes and so विनियोगभेद exists and so भिन्नफलत्व and भिन्नशास्त्रार्थत्व exists. While a मुमुक्षु has only one purpose in mind. So विनियोगभेद does not exist for all karmas and so फलैक्य, शास्त्रार्थैक्य is present. This can also be seen in ज्योतिष्टोम which can be done as नित्यकर्म or काम्यकर्म and so विनियोगपृथक्त्व exists.

काम्यानि च स्ववर्णाश्रमोचितानि तत्तत्फलानि परित्यज्य मोक्षसाधनतया नित्यनैमित्तिकैः एकीकृत्य यथाबलम् अनुष्ठेयानि इति - Even काम्यकर्मस are those which are ordained for one's station in life - स्ववर्णाश्रमोचितानि - those कर्मस can be done only by those अधिकारिs whatever be the fruit. The important thing to note here is that if one does for मोक्षैकफल can one do any कर्म even if it is not ordained for one's

वर्ण and आश्रम ? Answer is no. For whatever fruits, only ordained कर्मs can be done. That is clearly stated in Bhashya as 'स्ववर्णाश्रमोचितानि'. So a मुमुक्षु can also do काम्यकर्म it is not toally barred for him because they are also told in Vedas. But he should do it just like नित्य-नैमित्तिक कर्मs - in the same way - as मोक्षसाधन. That is told as नित्यनैमित्तिकैः एकीकृत्य.

यथाबलम् - Shastra will tell only what is possible to do. As told in Manusmriti - 'तद्धि कुर्वन् यथाशक्ति प्राप्नोति परमां गतिम्'. So From this an important observation is that when a मुमुक्षु does काम्यकर्म which is ordained for his वर्ण and आश्रम as मोक्षसाधन only, then even if there are some defects in what he does, there is no दोष.

Sloka 42, 43, 44

अथ काम्यकर्माधिकृतान् निन्दति -

Thus having taught the मोक्षसाधनभूतकर्मविषयबुद्धि - the अधिकारिs who are interested in only those fruits as told in काम्यकर्मs are inferior is being told. They are having स्वार्थबुद्धि because they want to gain what is desired by them for their own enjoyment and so engage in that way in the काम्यकर्मs. The purpose is to make one get व्यवसायात्मिका बुद्धि quickly and also make one get disinterested in other fruits. This is told in the next three slokas.

यामिमां पुष्पितां वाचं प्रवदन्ति अविपश्चितः ।

वेदवादरताः पार्थ नन्यदस्तीति वादिनः ॥ 42 ॥

कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ 43 ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ 44 ॥

पार्थ Hey Arjuna, अविपश्चितः those who have little knowledge - अल्पज्ञाः, वेदवादरताः - who have interest in the काम्यकर्मs told in the Veda Vakyas नान्यदस्तीति वादिनः - and arguing that there is nothing better than the enjoyments of स्वर्गs and other such fruits, कामात्मानः are deeply

interested in काम sensuous desires only स्वर्गपराः thinking that स्वर्ग only is important, such people जन्मकर्मफलप्रदां that which gives the fruits of the nature of birth and कर्म, क्रियाविशेषबहुलां having abundance of doing - क्रियाकलाप - without ज्ञान भोगैश्वर्यगतिं प्रति talking of means which beget only enjoyments and wealth -भोग and ऐश्वर्य, पुष्पितां which looks beautiful like mere flower याम् इमां वाचं प्रवदन्ति tell these words तथा अपहृतचेतसां having lost their mind to those words भोगैश्वर्यप्रसक्तानां the people who are deeply interested in enjoyments and wealth only, for them व्यवसायात्मिका बुद्धिः the knowledge of the form of आत्मयाथात्म्यनिश्चय, समाधौ न विधीयते does not happen in their mind ।

याम् इमां पुष्पितां पुष्पमात्रफलाम् आपातरमणीयां वाचम् अविपश्चितः अल्पज्ञा भोगैश्वर्यगतिं प्रति वर्तमानां प्रवदन्ति, वेदवादरताः वेदेषु ये स्वर्गादिफलवादाः तेषु सक्ताः न अन्यद् अस्ति इति वादिनः तत्सङ्गातिरेकेण स्वर्गादिः अधिकं फलं न अन्यद् अस्ति इति वदन्तः । कामात्मानः कामप्रवणमनसः स्वर्गपराः स्वर्गपरायणाः स्वर्गादिफलावसाने पुनर्जन्मकर्मोन्मुख्यफलप्रदां क्रियाविशेषबहुलां तत्त्वज्ञानरहिततया क्रियाविशेषप्रचुरां तेषां भोगैश्वर्यगतिं प्रति वर्तमानां याम् इमां वाचं ये प्रवदन्ति इति सम्बन्धः ।

तेषां भोगैश्वर्यप्रसक्तानां तथा वाचा भोगैश्वर्यविषयया अपहृतात्मज्ञानानां यथोदिता व्यवसायात्मिका बुद्धिः समाधौ मनसि न विधीयते, न उत्पद्यते । समाधीयते अस्मिन् आत्मज्ञानम् इति समाधिः मनः । तेषां मनसि आत्मयाथात्म्यनिश्चयज्ञानपूर्वमोक्षसाधनभूत-कर्मविषया बुद्धिः कदाचिद् अपि न उत्पद्यते इत्यर्थः । अतः काम्येषु कर्मसु मुमुक्षुणा न सङ्गः कर्तव्यः ।

याम् इमां पुष्पितां पुष्पमात्रफलाम् आपातरमणीयां वाचम् अविपश्चितः अल्पज्ञा - पुष्पितां means what stays as flower only and does not become fruit. That shows it has दुःख only and indicated as आपातरमणीयाम्. Looks good only on the surface like a flower but instead of becoming a fruit, it falls off and does not yield fruit.

विपश्चित् means विविधं पश्यत् चित्तम् - that is बहुज्ञत्वम् - having lot of knowledge. अविपश्चित् means absence of that knowledge of what is स्थिर and what is अस्थिर which can be known from the उपनिषद्स. That is अल्पज्ञत्व is told in commentary.

भोगैश्वर्यगतिं प्रति वर्तमानां प्रवदन्ति - The वेदवाक्यस which are focused on the paths of भोग and ऐश्वर्य - So वाचं means what they talk about विधिवाक्यस which are कायमपर. Which ordain kamya karmas. They tell about those Veda Vakyaas.

वेदवादरताः वेदेषु ये स्वर्गादिफलवादाः - Here वेदवाद means वेदवाक्य. Earlier वाचं means पुरुषवाक्य told by those people. So, no पुनरुक्ति. Those वेदवाक्यस which ordain स्वर्गादिफलस. So there is no सामान्यनिन्दा of Vedas. Here वेद means pertaining

to कर्मभाग - there is a distinction done as वेद and वेदान्त - 'वेदेषु वेदान्तेषु च गीयते' (विष्णु.). So they are only वेदवादरता: and not वेदतत्त्वार्थ or वेदतात्पर्य.

तेषु सक्ताः न अन्यद् अस्ति इति वादिनः तत्सङ्गातिरेकेण स्वर्गदिः अधिकं फलं न अन्यद् अस्ति इति वदन्तः - Why they say नान्यदस्ति it is because of deep interest in those स्वर्गादिफलs. They say Vedas say only that, svarga and such fruits are the main things told in Vedas etc.

कामात्मानः कामप्रवणमनसः - कामेषु आत्मा मनो येषां ते कामात्मानः - that is why Bhashya is कामप्रवणमनसः. Their mind is focused on only enjoyments.

स्वर्गपराः स्वर्गपरायणाः - स्वर्गः परः परायणं परमप्राप्यं येषां ते स्वर्गपराः - they are मोक्षविमुखाः is the meaning. These two कामात्मानः and स्वर्गपराः are सामान्य-विशेष shabdas. (general interest in enjoyments is told as svarga specifically). They think svarga is the ultimate to be gained.

स्वर्गादिफलावसाने - After enjoying the fruits of svarga etc. when that ends. So, there is no जन्म in between enjoyment of स्वर्गफल etc is indicated as फलावसाने.

पुनर्जन्मकर्मख्यफलप्रदां - They come back after exhausting the fruits of svarga is told as 'यावत्संपातमुषित्वा अथैतमेवाध्वानं पुनर्निवर्तन्ते' (छा.5-10-5), 'प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् । तस्माल्लोकात् पुनरेत्य अस्मै लोकाय कर्मणे' (वृ.6-4-6), 'आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोर्जुन' (गी.-16), 'स्वर्गेऽपि पातभीतस्य क्षयिष्णोः नास्ति निर्वृतिः' (वि.6-5-50) in shruti and smrutis.

Karma also - after exhausting the fruits of some karmas in svarga and other lokas, whatever karma is left over, to enjoy that one has to come back here as told in 'कृतात्यये अनुशयवान् दृष्टस्मृतिभ्यां यथेतमनेवं च' (ब्र.सू.3-1-8). Also, 'योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्ये अनुसंयन्ति यथा कर्म यथा श्रुतम्' (कठ.5-7). According to karma and ज्ञान one gets स्थावरत्व or जङ्गमत्व - different births. So what birth they take, what kind of acts they do is all based on left over karmas.

From leftover karmas, one gets either higher or lower births is told as 'प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतत् श्रेयो येऽभिनन्दन्ति मूढाः जरां मृत्युं ते पुनरेवापि यन्ति' (मु.1-2-7), and 'तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा अथ य इह कपूय चरणाः अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा' (छा.5-10-7) etc. So, जन्म and कर्म are all due to left over कर्म - 'वर्णा आश्रमाश्च स्वकर्मनिष्ठाः प्रेत्य स्वकर्मफलमनुभूय ततश्शेषेण विशिष्ट-देश-जाति-कुल-रूप-आयुः-श्रुत-वृत्त-वित्त-सुख-मेधसो जन्म प्रतिपद्यन्ते । विष्वञ्चो विपरीता नश्यन्ति' (गौ.2-11-10,11). It is also told in Apastamba sutra.

क्रियाविशेषबहुलां तत्त्वज्ञानरहिततया क्रियाविशेषप्रचुरां – For ज्ञानिs whatever karma they do will be ज्ञानप्रचुर – with good knowledge of tattvas and so they are different from those for whom क्रियाविशेषप्राचुर्य is there. ज्ञानिs do not do karmas which are not useful to मोक्ष.

तेषां भोगैश्वर्यगतिं प्रति वर्तमानां याम् इमां वाचं ये प्रवदन्ति इति सम्बन्धः – Those who tell such vedavakyas which tell the gains of svarga etc for enjoyment and riches,

तेषां भोगैश्वर्यप्रसक्तानां तथा वाचा भोगैश्वर्यविषयया अपहृतात्मज्ञानानां – अपहृतचेतसां means having lost their mind due to deep interest in bhoga and aishvarya after listening to words of those who are focused on doing only such karmas and who extol those vedavakyas telling that the Vedas teach only that etc.

यथोदिता व्यवसायात्मिका बुद्धिः समाधौ मनसि न विधीयते, न उत्पद्यते – As per what was told earlier here such व्यवसायात्मिका बुद्धि will not happen to them by any cause. Means such a mental-state does not arise in them by any means or cause. केनचिद्धेतुना न क्रियते.

समाधीयते अस्मिन् आत्मज्ञानम् इति समाधिः मनः – Meaning of समाधि is मनः explained here. This is unique to our bhashya.

तेषां मनसि आत्मयाथात्म्यनिश्चयज्ञानपूर्वमोक्षसाधनभूत-कर्मविषया बुद्धिः कदाचिद् अपि न उत्पद्यते इत्यर्थः – Mula sloka has 'विधीयते' in present tense – वर्तमाननिर्देश. So it is commented as कदाचिदपि. In the minds of those who are interested in भोग and ऐश्वर्य and whose minds are lost to the काम्यकर्मविषय, व्यवसायात्मक बुद्धि will never arise.

अतः काम्येषु कर्मसु मुमुक्षुणा न सङ्गः कर्तव्यः – So why should one ridicule them – अतः for that reason that it is opposed to व्यवसायात्मक बुद्धि. So a मुमुक्षु should not have सङ्ग with काम्यकर्मs, should not have interest in them. Means if he is without सङ्ग, even काम्यकर्मs can be done. 'मोक्षेच्छा अस्तिचेत् बन्धकेच्छा न कार्या इत्युक्तं भवति' – Mere स्वरूप of such काम्यकर्म is not opposed to मोक्ष. So if the same karma is done without सङ्ग then it does not bind one. If one has interest in Moksha, one should not have any interest in the karmas which bind one.

This is the meaning of 'असङ्गकर्महा'.

Sloka 45

एवम् अत्यन्ताल्पफलानि पुनर्जन्मप्रसवानि कर्माणि मातापितृसहस्रेभ्यः अपि वत्सलतरतया आत्मोपजीवने प्रवृत्ता वेदाः किमर्थं वदन्ति कथं वा वेदोदितानि त्याज्यतया उच्यन्ते इति अत्र आह –

Here an objection arise. Vedas are teaching what is हिततम, uttmost good, to all. But now, the kama karmas that are ordained by the Vedas and also those who are interested in the fruits of those karmas are all ridiculed as not to be accepted by Arjuna. So, what is ordained, विहित is taught as त्याज्य, to be rejected and is that not wrong ? Also, would it not lead to अप्रामाण्य of कर्मविधिशास्त्र, that is, invalidity of the part of the Vedas ordaining those karmas. If those are प्रमाण, valid, then the upadesha of rejecting them would become अप्रमाण, invalid.

पुनर्जन्मप्रसवानि – means पुनर्जन्म येषां प्रसवभूतम् – re-birth comes from them. The देहविशेषपरिग्रह – obtaining a new body according to one's karmas – happens due to the karmas which are left over after enjoying the fruits of some other karma in svarga etc.

मातापितृसहस्रेभ्यो वत्सलतरं शास्त्रम् – Is told by Bhashyakarar and also Shankaracharya. Becasue Vedas teach us प्रिय and हित – so it is called as माता and पितृ – the word सहस्र indicates innumerable – that Vedas are continuing for ever in all our janmas unlike औपाधिकमातापितृs. वत्सलतर – means It is common to all आत्मs, and teach means for getting चतुर्विधपुरुषार्थs and what is needed to eliminate अपुरुषार्थ and are always present, are eternal. This is indicated by Bhashyakarar as आत्मोज्जीवने प्रवृत्ताः.

किमर्थं वदन्ति – They are हितोपदेशis and so there is no question of cheating. It is not also for simply attracting people and leading them to some other fruits. Because in each prakarana, the vaidika karmas are meant for specific fruits.

So, it cannot be accepted that such Vedas would teach one means which would only lead to अपरिमितदुःख which is like विषसंपृक्तमधुभोजनोपदेशवत् and is not correct. If they do so, then it is to be rejected only.

कथं वा वेदोदितानि त्याज्यतया उच्यन्ते – If something is to be rejected it cannot be वेदविहित is the भाव.

त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 45 ॥

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ 46 ॥

अर्जुन Hey Arjuna, वेदाः the Vedas are त्रैगुण्य विषयाः addressing those who have abundance of the gunas - satva, rajas and tamas. निस्त्रिगुण्यो भव You do not become one having abundance of the three gunas. निर्द्वन्द्वः Not being under the control of the dualities of samsara, नित्यसत्त्वस्थः having stayed steadfast in excess of satva guna alone नियोगक्षेमः not focusing on attaining and protecting the wordly benefits आत्मवान् become one who has known the nature of the individual self, become one who knows जीवात्म स्वरूप.

सर्वतः संप्लुतोदके उदपाने In a waterbed which has water all around यावानर्थः तावान् one needs as much as one has use for it. सर्वेषु वेदेषु In all the Vedas विजानतः ब्राह्मणस्य for a Brahmin who is knowledgeable यावानर्थः तावान् only the beneficial part is to be used.

त्रयो गुणाः त्रैगुण्यं सत्त्वरजस्तमांसि; सत्त्वरजस्तमःप्रचुराः पुरुषाः त्रैगुण्यशब्देन उच्यन्ते । तद्विषया वेदाः, तमः प्रचुराणां रजः प्रचुराणां सत्त्वप्रचुराणां च वत्सलतरतया एव हितम् अवबोधयन्ति वेदाः । यदि एषां स्वगुणानुगुण्येन स्वर्गादिसाधनम् एव हितं न अवबोधयन्ति, तदा एव ते रजस्तमःप्रचुरतया सात्त्विकफलमोक्षविमुखाः स्वापेक्षितफलसाधनम् अजानन्तः कामप्रावण्यविवशा अनुपादेयेषु उपादेयभ्रान्त्या प्रविष्टाः प्रणष्टा भवेयुः । अतः त्रैगुण्यविषया वेदाः, त्वं तु निस्त्रैगुण्यो भव, इदानीं सत्त्वप्रचुरः त्वं तदेव वर्धय, नान्योन्यसंकीर्णगुणत्रयप्रचुरो भव । न तत्प्राचुर्यं वर्धय इत्यर्थः । निर्द्वन्द्वः निर्गतसकलसांसारिकस्वभावः । नित्यसत्त्वस्थः गुणद्वयरहितनित्यप्रवृद्धसत्त्वस्थो भव । कथम्? इति चेत्, नियोगक्षेमः आत्मस्वरूपतत्प्राप्त्युपायबहिर्भूतानाम् अर्थानां योगं प्राप्तानां च क्षेमं परित्यज्य आत्मवान् भव, आत्मस्वरूपान्वेषणपरो भव । अप्राप्तस्य प्राप्तिः योगः, प्राप्तस्य परिरक्षणं क्षेमः । एवं वर्तमानस्य ते रजस्तमः प्रचुरता नश्यति सत्त्वं च वर्धते । 45 ।

त्रयो गुणाः त्रैगुण्यं सत्त्वरजस्तमांसि; सत्त्वरजस्तमःप्रचुराः पुरुषाः त्रैगुण्यशब्देन उच्यन्ते - Here the meaning of त्रैगुण्य is सत्त्वरजस्तमःप्रचुराः पुरुषाः - Vedas are स्वर्गादिफलकरण-इतिकर्तव्यता- अधिकारिविशेषादिविषयाः - so they are not mere सत्त्वरजस्तमोविषयाः. So सत्त्वरजस्तमःप्रचुराः is told. तत्तद्गुणप्राचुर्यात् पुरुषाः तत्तत् शब्देन उपचर्यन्ते - people who have abundance of these qualities are called by those names itself - one who has lot of सत्त्वगुण is called a सात्त्विक etc.

तद्विषया वेदाः, तमः प्रचुराणां रजः प्रचुराणां सत्त्वप्रचुराणां च वत्सलतरतया एव हितम् अवबोधयन्ति वेदाः - Vedas address those people and they teach what is हित to all these अधिकारिs with great compassion. It is not that in one अधिकारि itself all the three gunas are in abundance. So that it is clearly stated in bhashya as तमःप्रचुराणां, रजःप्रचुराणां etc. Here the order of the adhikaris is reversed

- Swamy Deshika observes that it is because there are more people who are तमःप्रचुराः, less are रजःप्रचुराः and even less are सत्वप्रचुराः. This order also indicates those who yearn for ऐहिक, आमुष्मिक and आपवर्गिक फलs.

यदि एषां स्वगुणानुगुण्येन स्वर्गादिसाधनम् एव हितं न अवबोधयन्ति, तदा एव ते रजस्तमःप्रचुरतया

सात्त्विकफलमोक्षविमुखाः स्वापेक्षितफलसाधनम् अजानन्तः कामप्रावण्यविवशा अनुपादेयेषु उपादेयभ्रान्त्या प्रविष्टाः प्रणष्टा भवेयुः- If it is not teaching according to one's nature, then those who do not have सत्वगुणप्राचुर्य would not have any valid means to attain what they are interested in and they will indulge in all wrong things and resort to what is not to be accepted and will be totally lost.

स्वगुणानुगुण्येन - Just as a doctor advises different people different medicines and foods based on their nature which may have वात-पित्त-कफ etc. and tells them what is not to be accepted/eaten etc. in the same way Vedas also teach different अधिकारिs different karmas according to their nature. If not, a person without getting such advice from a doctor, may consume poison and die. Or, people may resort to stealing and such acts.

And, one who has thirst, immediately what is to be given is रसायन and such things which will remove the thirst.

सात्त्विकफलमोक्षविमुखाः स्वापेक्षितफलसाधनम् अजानन्तः - मोक्षवैमुख्य and not knowing the means to स्वापेक्षितफल are due to तमस्.

कामप्रावण्य etc is due to तमस् or रजस्. Those who are obsessed with other desires are not able to control themselves from not doing काम्यकर्मs. So they will resort to means which are not to be resorted to. They are पुरुषार्थयोग्यतागन्धरहिताः.

अतः त्रैगुण्यविषया वेदाः - So because of all these reasons (अतः), for them काम्योपदेश only is हिततम and so the हिततमत्व of Vedas is also justified. And, Vedas are teaching what is good for all the different types of adhikaris.

त्वं तु निस्त्रैगुण्यो भव, इदानीं सत्त्वप्रचुरः त्वं तदेव वर्धय, नान्योन्यसंकीर्णगुणत्रयप्रचुरो भव - Now that you are सत्वप्रचुर because you have surrendered unto me asking for 'यत् मे निश्चितं श्रेयं तत् ब्रूहि शिषस्तेऽहं शाधि मां त्वां प्रपन्नम्' - which shows सत्वप्राचुर्य. That is why here Krishna says 'निस्त्रैगुण्यो भाव अर्जुन'. The words अर्जुन and अवदात are पर्याय शब्दs. अवदात means white, blameless, cleansed, pure, clean, excellent etc. And, सत्व is also addressed as शुक्ल and so by addressing him as अर्जुन the अधिकारिवैषम्य is shown.

त्वं तदेव वर्धय - So you should try to increase that सत्त्वगुण only and not तमस् and रजस् by विहित-अकरण, and निषिद्धकरण.

नान्योन्यसंकीर्णगुणत्रयप्रचुरो भव -Bhashya makes it very clear the meaning of निस्त्रिगुण्यो भव. Though the निषेध in निस्त्रिगुण्यो applies equally to all three gunas, how can it be taken only for सत्त्व ? If such a doubt arises, Bhashyakarar answers it by this. The निषेध applies to all three gunas but it is सङ्कीर्णविषय - mixing up of all three gunas. Sometimes tamas being high, sometimes rajas being high etc. So the meaning of निस्त्रिगुण्यो भव is that eliminating dominance of तमस् and रजस्, always try to have increased सत्त्व guna alone. If such a meaning is not given, the word नित्यसत्त्वस्थः cannot be explained properly.

न तत्प्राचुर्यं वर्धय इत्यर्थः -How to become सत्त्वप्रचुर - is by rejecting food and others which will lead to प्राचुर्य of रजस् and तमस्. Do not do anything which will increase तमस् and रजस्.

निर्द्वन्द्वः निर्गतसकलसांसारिकस्वभावः -The meaning of निर्द्वन्द्वः is very vast - it includes all types of dualities which are the cause of पुण्य and पाप and are of सांसारिकस्वभाव.

नित्यसत्त्वस्थः गुणद्वयरहितनित्यप्रवृद्धसत्त्वस्थो भव -Be always established in increased satvaguna devoid of effects of rajas and tamas. Only if satvaguna is blocked by other gunas, you cannot become नित्यप्रवृद्धसत्त्वस्थ. So it is not just 'सत्त्वस्थ' because that can happen to all humans, but it is नित्यप्रवृद्धसत्त्वस्थ.

अतः त्रैगुण्यविषया वेदाः, त्वं तु निस्त्रिगुण्यो भव, इदानीं सत्त्वप्रचुरः त्वं तदेव वर्धय, नान्योन्यसंकीर्णगुणत्रयप्रचुरो भव । न तत्प्राचुर्यं वर्धय इत्यर्थः । निर्द्वन्द्वः निर्गतसकलसांसारिकस्वभावः । नित्यसत्त्वस्थः गुणद्वयरहितनित्यप्रवृद्धसत्त्वस्थो भव ।

कथम्? इति चेत्, निर्योगक्षेमः आत्मस्वरूपतत्प्राप्त्युपायबहिर्भूतानाम् अर्थानां योगं प्राप्तानां च क्षेमं परित्यज्य आत्मवान् भव, आत्मस्वरूपान्वेषणपरो भव । अप्राप्तस्य प्राप्तिः योगः, प्राप्तस्य परिरक्षणं क्षेमः । एवं वर्तमानस्य ते रजस्तमः प्रचुरता नश्यति सत्त्वं च वर्धते - Now it is easier said than done - how can one know this is tamas, I am now increasing this, this is rajas, I am avoiding it etc. So can there be a विधि like this - सत्त्वं वर्धय. आर्जुन does not know the means to increase satva or reduce tamas/rajas etc. So if he gets a doubt, that is answered also says Bhashyakarar: If you ask how to do it? - निर्योगक्षेम आत्मवान् - अप्राप्तस्य प्राप्तिः योगः प्राप्तस्य परिरक्षणं क्षेमः - So the निषेध in

निर्योगक्षेमः is in those which are outside of what is needed for a मुमुक्षु - मुमुक्षोर्विहितव्यतिरिक्तविषय.

आत्मवान् भव - means आत्मस्वरूपान्वेषणपरो भव. What is gained from being like this ?

एवं - If you are like this, then रजस् and तमस् will subside and सत्त्व will increase. So Bhashyakarar makes clear the meaning of Krishna's teaching - you should not do anything keeping the gunas themselves as the objects in focus but if you practice निर्योगक्षेम and become आत्मस्वरूपान्वेषणपर as told, then you will automatically leave असात्त्विक-आहार-सेवन etc. and they will increase satva and other guns would subside, is the bhaava.

The next sloka ... यावानर्थ -

न च वेदोदितं सर्वं सर्वस्य उपादेयम् -यथा सर्वार्थपरिकल्पिते सर्वतः संप्लुतोदके उदपाने पिपासोः यावान् अर्थः यावद् एव प्रयोजनं पानीयम् तावद् एव तेन उपादीयते न सर्वम्; एवम् सर्वेषु च वेदेषु ब्राह्मणस्य विजानतः वैदिकस्य मुमुक्षोः यदेव मोक्षसाधनं तद् एव उपादेयम्, न अन्यत् । 46 ।

Now the अधिकारिभेद is being made clear with a निदर्शन -

न च वेदोदितं सर्वं सर्वस्य उपादेयम् -The धर्मः which are found in the Vedas are all meant for specific वर्ण, आश्रम, प्रवर, चरण etc. - for specific adhikAri specific karmas are told. This is well established in the Vedas.

यथा सर्वार्थपरिकल्पिते -Having all the requirements of all aspirants based on the different specific requirements of each. OR, सर्व may mean all uses - a water front may be used by one for bath, one for washing cloths, one for getting water for pooja etc.

सर्वतः संप्लुतोदके उदपाने -उदपान means कूप, तटाक etc. - well or pond etc.

पिपासोः यावान् अर्थः यावद् एव प्रयोजनं पानीयम् तावद् एव तेन उपादीयते न सर्वम्; -One who is thirsty will drink as much water is needed to remove the thirst and not all the water in the pond.

एवम् सर्वेषु च वेदेषु ब्राह्मणस्य विजानतः वैदिकस्य मुमुक्षोः यदेव मोक्षसाधनं तद् एव उपादेयम्, न अन्यत् - The चकार in सर्वेषु च shows that it has everything - what is needed and not needed for a specific adhikari. That which is not needed for one might be needed for another.

ब्राह्मणस्य विजानतः वैदिकस्य मुमुक्षोः - Bhashyakarar gives a very apt meaning for this here. The word ब्राह्मणस्य विजानतः - is commented as वैदिकस्य मुमुक्षोः - very

special interpretation according to prakarana. ब्राह्मण here means वैदिक - one who is वेदाधिकारि or has studied the Vedas. If ब्राह्मण means जाति, then Arjuna being a क्षत्रिय it does not fit here. Also, since ब्रह्मविद्या is common to all three varnas, there is nothing that is specifically to be told about ब्राह्मण. Also, विज्ञानतः - one who knows only can start doing the karmas which are told in कामाधिकार of purvamimamsa.

So, Swami Deshika gives the निरुक्ति for this as per Bhashya - ब्रह्म अणतीति ब्राह्मणः - ब्रह्म here means वेदः. Here it is also specifically told as वेदेषु. So the ब्राह्मणशब्द is वैदिकमात्रपर. So there is no विरोध in teaching to a क्षत्रिय. In Shankarabhashya ब्राह्मणशब्द is given a meaning सन्यासि. We do not accept it. In our siddhanta all the ashramas are eligible for moksha, not just सन्यासाश्रम. In Chandogya it is said त्रयो धर्मस्कन्धाः - ब्रह्मचारि, गृहस्थ, वानप्रस्थ+सन्यासि and it says ब्रह्मसंस्थः अमृतत्वमेति - any of them can do upasana/prapatti and attain moksha, not just सन्यासि.

विज्ञानतः means विशिष्टज्ञानवत्त्वम् - that विशिष्टत्व is by knowing what is to be accepted (उपादेय) and what is to be rejected (हेय). A मुमुक्षु only will have that kind of knowledge.

यदेव मोक्षसाधनं तद् एव उपादेयम्, न अन्यत् - तावान् means even if something is told in the Vedas, for a मुमुक्षु anything which is other than मोक्षसाधन is not उपादेय because he is not an adhikari for that as he does not aspire for those fruits. He aspires for only Moksha and he should consider only those means which will get him moksha.

This is also told elsewhere as असारम् अल्पसारं च सारं सारतरं त्यजेत् । भजेत् सारतमं शास्त्रे रत्नाकर इवामृतम् ॥ - Though so many different things came during amruta mathana, they took only amruta.

The dharmas of one varna, one ashrama is not upadeya for another varna or ashrama. That does not mean that Vedas should not tell them. Vedas being मातापितृसहस्रेभ्यो वत्सलतरं शास्त्रम्, tell everything useful for everyone. So, even if many things are told in the Vedas, a person should select those for his needs only and reject the others (in this case those which are मोक्षसाधनव्यतिरिक्त for a मुमुक्षु), is the bhaava.

Sloka 47

अतः सत्त्वस्थस्य मुमुक्षोः एतावद् एव उपादेयम् इत्याह -

If so, if one rejects everything other than मोक्षसाधन, will it not lead to transgression of the नित्यनैमित्तिकनिषेधशास्त्र and thus leading to कामचारदोष - that is, the defect of the nature of one indulging in whatever one feels like instead of abiding by everything that the shastra tells. So, what is exactly meant by तावान् सर्वेषु वेदेषु - how to know how much one should take... Lord Krishna starts answering these questions in the next sloka.. There is no कामचारदोष, because for a मुमुक्षु this much only is to be accepted. If one likes something else, there will not be a defect of the nature of choosing some other means because the स्वरूप of those karmas are alone accepted and not the fruits thereof. Even if a मुमुक्षु does, let us say, ज्योतिष्टोमयाग, the karmasvarupa is accepted but not the fruits of that karma because there is no interest in it for a मुमुक्षु. So there will not be अन्योपायप्रवृत्तिदोष. He will be still steadfast in मोक्षोपाय only. That is made clear as :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूः मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

ते For you, कर्मण्येव अधिकारः - अधिकार is only in शास्त्रविहित कर्मs. कदाचन फलेषु मा Never in the fruits thereof. कर्मफलहेतुः मा भूः Do not become the cause of कर्म-फल. अकर्मणि ते सङ्गः मा - Let you not have interest in not doing कर्म.

नित्ये नैमित्तिके काम्ये च केनचित् फलविशेषेण संबन्धितया श्रूयमाणे कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः ते कर्ममात्रे अधिकारः । तत्संबन्धितया अवगतेषु फलेषु न कदाचिद् अपि अधिकारः । सफलस्य बन्धरूपत्वात् फलरहितस्य केवलस्य मदाराधनरूपस्य मोक्षहेतुत्वाच्च । मा च कर्मफलयोः हेतुः भूः । त्वया अनुष्ठीयमाने अपि कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः तवाकर्तृत्वम् अपि अनुसन्धेयम् । फलस्य अपि क्षुब्धिवृत्त्यादेः न त्वं हेतुः इति अनुसन्धेयम् । तद् उभयं गुणेषु वा सर्वेश्वरे मयि वा अनुसन्धेयम् इति उत्तरत्र वक्ष्यते । एवम् अनुसन्धाय कर्म कुरु । अकर्मणि अननुष्ठाने न योत्स्यामि इति यत् त्वया अभिहितं न तत्र ते सङ्गः अस्तु । उक्तेन प्रकारेण युद्धादिकर्मणि एव सङ्गः अस्तु इत्यर्थः । 47 ।

नित्ये नैमित्तिके काम्ये च केनचित् फलविशेषेण संबन्धितया श्रूयमाणे कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः ते कर्ममात्रे अधिकारः -What is told in mula sloka with a general term as कर्मणि एव is being made clear as nitya, naimittika and kaamya. केनचित् applies to all three groups. If one asks what is the fruits for नित्य and other karmas, it is कर्मान्तराधिकार, उपात्तदुरितक्षय, अकरणनिमित्त प्रत्यवायपरिहार, प्राजापत्यादिलोक, पशु, पुत्र etc as applicable. अग्निहोत्र can be done as नित्यकर्म or for some fruits such as svarga also.

तत्संबन्धितया अवगतेषु फलेषु न कदाचिद् अपि अधिकारः - So the general rule is फलविशेषेण संबन्धितया श्रूयमाणे कर्मणि. In all those karmas, whatever they be, for a mumukshu the अधिकार is in कर्ममात्र and not the associated fruits.

There are many कर्मs which are explained in कामाधिकार of पूर्वमीमांसासूत्रs by Jaimini that by the उत्पत्तिवाक्यs itself their svarupa is established and are associated with specific fruits such as svarga etc. So, in order to separate out मोक्ष and its means, it is said as तत्संबन्धितया अवगतेषु फलेषु - meaning fruits of the nature of svarga, pashu etc.

What is told in mula sloka as मा फलेषु, the word मा is not निषेधविधि but implies mere absence - अभावबोधकमात्रत्वात्. That is told in bhashya as न कदाचिदपि. By barring फलयोग्यता, सङ्गनिषेध is also implied.

सफलस्य बन्धरूपत्वात् फलरहितस्य केवलस्य मदाराधनरूपस्य मोक्षहेतुत्वाच्च - Two reasons for अधिकार being in कर्म only and not in फल, are told in bhashya as स्फलस्य etc. For one who is interested in मोक्ष or liberation, the desire for fruits which bind are not reasonable. And, it is not proper for such a person to reject those which will result in मोक्ष. So, सफलकर्म is बन्धरूप, and केवलकर्म done as भगवदाराधनरूप is मोक्षहेतु.

So, in the bhashya केवलकर्म is not mere disinterest in fruits because that is already told as फलरहितस्य. Or else, the svarupa of the karma itself would yield the prayojana. But it is not so. If it is done as मदाराधनरूप only it will become मोक्षहेतु.

मा च कर्मफलयोः हेतुः भूः - कर्मफलहेतुः is explained as उभयपदार्थप्रधान द्वन्द्व समास. Do not become the cause of कर्म and फल. The अकर्तृत्वानुसन्धान which will be told later is summarized also by this.

त्वया अनुष्ठीयमाने अपि कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः तवाकर्तृत्वम् अपि अनुसन्धेयम् - The mula sloka has कर्मण्येवाधिकारस्ते and मा ते सङ्गोस्त्वकर्मणि - in which case how can कर्महेतुत्व be barred here? The answer is नात्र वस्तुतो हेतुत्वं निषिध्यते; अपि तु हेतुत्वानुसन्धानम् ।

फलस्य अपि क्षुन्निवृत्त्यादेः न त्वं हेतुः इति अनुसन्धेयम् - Is the फलहेतुनिषेध पुनरुक्ति because it is already told as मा फलेषु कदाचन - If one says that the fruit of eating is elimination of hunger. So if one has to be not interested in such fruits of removing hunger, one should not be interested in eating also - in which case even living will become not possible and how will one do उपायानुष्ठान? So, it is the अनुसन्धान that even for removal of hunger etc. I am not the cause, that is to be thought of. So there is no पुनरुक्ति and that is made explicit by न त्वं हेतुः इति अनुसन्धेयम्. So here also the स्वरूप of क्षुन्निवृत्ति is not निषिद्ध because it exists but what is निषिद्ध is that thinking I am the cause.

तद् उभयं गुणेषु वा सर्वेश्वरे मयि वा अनुसन्धेयम् इति उत्तरत्र वक्ष्यते – Here one doubt may arise – when one is actually the cause of कर्म and हेतु, how can it be thought of that one is not the cause? Will it not lead to what चार्वाकs say as निर्हेतुकत्व? For them, it is the स्वभाव of the vastus that they exist like that, that's all. Then, again उपायानुष्ठान will not ensue because if everything is अहेतुक then one need not put any effort. This is answered by bhashyakarar as – तदुभयं गुणेषु वा सर्वेश्वरे मयि वा अनुसन्धेयम् – कर्महेतुत्व and फलहेतुत्व both. This is the main aspect of the third chapter and will be told there in detail. This is also as per Yamunacharya

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥ (गी.सं.7)

So the doubt of अहेतुकत्व is thus removed.

Even then, if one has to think that one is not the cause, will it not lead to अननुष्ठान? It is not so. When there are many causes thinking that I am only the cause is not correct; when it is being done due to the उपाधि of त्रिगुण (प्रकृति) thinking that it is स्वरूपप्रयुक्त for one is also not correct. These are निषिद्ध here. This is told in detail also in third chapter and also in 18th,

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधा च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥

शरीरवाङ्मनोभिः यत्कर्म प्रारभते नरः । न्याय्यं वा विपरीतं वा पञ्चैते तत्र हेतवः ॥ (18-14, 15)

So, साक्षात्-कर्तृत्व-अनुसन्धान-निषेध is there. In that case there will be no room for उपाय-अननुष्ठान. सर्वेश्वरे वा न्यस्योक्ता – this is as per shastra – जीवs कर्तृत्व is परायत्त is told clearly in brahmasutra – परात् तु तत् श्रुतेः (2-3-40). Here also it is told as,

सर्वस्य चाहं हृदि सन्निविष्टः मत्तः स्मृतिः ज्ञानमपोहनं च (15-15), ईश्वरः सर्वभूतानां हृद्देशे अर्जुन तिष्ठति। भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ (18-61), being antaryami, he controls everyone. etc.

एवम् अनुसन्धाय कर्म कुरु – So there is no विरोध in पूर्व and उत्तर-वाक्यs and there is no त्याग of कर्मस्वरूप is made clear in this part of the Bhashya. So, even if one has the कर्तृत्व-अनुसन्धान in गुण or ईश्वर, one should not neglect it thinking that 'I have given up desire in fruits and so why I should do भोजन and such acts which are दुःखः स्वरूपः'. That's why कर्म कुरु is specifically told in bhashya.

अकर्मणि अननुष्ठाने न योत्स्यामि इति यत् त्वया अभिहितं न तत्र ते सङ्गः अस्तु । उक्तेन प्रकारेण युद्धादिकर्मणि एव सङ्गः अस्तु इत्यर्थः – So अकर्मणि is not अभाव of कर्म as कर्मशब्द here is क्रियावाचि. So it is

told as 'न योत्स्यामि इति'. So the निषेध in अकर्मसङ्ग that was told as मा ते सङ्गोस्तु अकर्मणि actually results in सङ्ग of युद्धकर्म but as told - उत्तेन प्रकारेण.

Meaning, do not have सङ्ग in अननुष्ठान of युद्ध but have सङ्ग in युद्ध with the state of mind as told.

Sloka 48

एतद् एव स्पष्टीकरोति -

The अवधारण shows it is not to be interpreted in any other way. And, it is not पुनरुक्ति but is told for clarity.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 48 ॥

धनञ्जय Hey Arjuna योगस्थः having equanimity of mind - चित्तसमाधान, सङ्गं त्यक्त्वा not having interest, सिद्ध्यसिद्ध्योः समो भूत्वा treating सिद्धि-असिद्धि as equal कर्माणि कुरु do the कर्म's. समत्वं योग उच्यते - This kind of समभाव is called योग.

एतद् एव स्पष्टीकरोति -राज्यबन्धुप्रभृतिषु सङ्गं त्यक्त्वा युद्धादीनि कर्माणि योगस्थः कुरु । तदन्तर्भूतविजयादि-
सिद्ध्यसिद्ध्योः समो भूत्वा कुरु । तद् इदं सिद्ध्यसिद्ध्योः समत्वम्, योगस्थ इत्यत्रयोगशब्देन उच्यते । योगः
सिद्ध्यसिद्ध्योः समत्वरूपं चित्तसमाधानम् ।

राज्यबन्धुप्रभृतिषु सङ्गं त्यक्त्वा युद्धादीनि कर्माणि योगस्थः कुरु - If you have सङ्ग with kingdom then you will have desire in fruits and so it is बाधक due to desire in the fruits therein. If you have सङ्ग with relatives then you will not do yuddha and hence it becomes बाधक by making you not doing yuddha. So in both cases, सङ्ग is to be rejected and कर्म's such as yuddha have to be done with the mindset of योग. युद्धादीनि is told mainly to show the present context.

तदन्तर्भूतविजयादि-सिद्ध्यसिद्ध्योः समो भूत्वा कुरु - The आनुषङ्गिकफल's of that is told as सिद्धि-असिद्धि. What was told earlier as लाभालाभौ जयाजयौ (38) - is indicated by विजयादि. What is told here as सिद्ध्यसिद्ध्योः समो भूत्वा कुरु is the explanation of योगस्थः कुरु. So there is no पुनरुक्तिदोष.

तद् इदं सिद्ध्यसिद्ध्योः समत्वम्, योगस्थ इत्यत्रयोगशब्देन उच्यते - The समत्व of सिद्धि-असिद्धि is indicated by the word योग in योगस्थः. So it is not the समत्व of all atmans

as ज्ञानाकारs as told in विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ (5-18). That समदर्शित्व is different - seeing all Atmas as same with respect to being ज्ञानाकारs. So the meaning of the word योग is not same everywhere.

(extra from Appa's kalakshepam - not covered in class - samadarshina: and not samavartina: - you should see jn~Anaakaara aatma in all but one cannot treat them as equal by making them sit together for eating etc.)

योगः सिद्ध्यसिद्ध्योः समत्वरूपं चित्तसमाधानम् – If one asks where is the प्रमाण for the use of the word योग as meaning सिद्ध्यसिद्धिसाम्य - it is indicated here as चित्तसमाधानम् - in पतञ्जलयोगसूत्रs, the first chapter starts with समाधि पाद and there 'अथ योगानुशासनम्' is the first sutra and the second sutra is 'योगः चित्तवृत्तिनिरोधः'. This is also to be understood in the same way and is indicated as चित्तसमाधानम्.

Sloka 49

किमर्थम् इदम् असकृद् उच्यते? इत्यत आह -

But why is this told so many times again and again? It is not पुनरुक्तिदोष but it is one of the षड्विधतात्पर्यलिङ्ग - 'उपक्रमोपसंहारौ अभ्यासो अपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥' - There are six aspects which decide the gist or तात्पर्य of a प्रकरण and among them अभ्यास is one. Telling about the subject matter again and again is also an important aspect called अभ्यास. That is meant here. It is this चित्तसमाधान of the form of साम्यानुसन्धान and it will be praised later.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ 49 ॥

धनञ्जय Hey Arjuna, बुद्धियोगात् - compared to बुद्धियोग of the nature of चित्तसमाधान, कर्म the काम्यकर्म is, दूरेण हि अवरम् very lowly (अत्यन्त निकृष्ट). बुद्धौ In that बुद्धि which has equanimity of mind, शरणम् अन्विच्छ reside or take refuge. फलहेतवः Those who desire for fruits कृपणाः are दीनs, संसारिs.

किमर्थम् इदम् असकृद् उच्यते? इत्यत आह -यः अयं प्रधानफलत्यागविषयः अवान्तरफलसिद्ध्यसिद्ध्योः समत्वविषयश्च बुद्धियोगः तद्युक्तात् कर्मणः इतरत् कर्म दूरेण अवरम् । महद् एतद् द्वयोः उत्कर्षापकर्षरूपं वैरूप्यम् -उक्तबुद्धियोगयुक्तं कर्म निखिलं सांसारिकं दुःखं विनिवर्त्य परमपुरुषार्थलक्षणं च मोक्षं प्रापयति; इतरत् अपरिमितदुःखस्वरूपं संसारम् इति अतः

कर्मणि क्रियमाणे उक्तायां बुद्धौ शरणम् अन्विच्छ । शरणं वासस्थानम्; तस्याम् एव बुद्धौ वर्तस्व इत्यर्थः । कृपणाः फलहेतवः फलसङ्गादिना कर्म कुर्वाणाः कृपणाः संसारिणो भवेयुः । 49 ।

यः अयं प्रधानफलत्यागविषयः अवान्तरफलसिद्ध्यसिद्ध्योः समत्वविषयश्च बुद्धियोगः – The meaning of बुद्धियोग as qualified in this प्रकरण is being told. And not कर्ममात्रनिन्दा.

तद्युक्तात् कर्मणः इतरत् कर्म दूरेण अवरम् – The word बुद्धियोगात् is explained as तद्युक्तात् कर्मणः meaning बुद्धियोगात् युक्तात् कर्मणः – so it is लाक्षणिक and indicates कर्म which is always having such बुद्धिप्राचुर्य (so it is used in अजहल्लक्षणा) – abundance of mindset is indicated as तद्युक्तात्. इतरत् indicates that other कर्म's which are opposed to the कर्म which is enjoined here and they are being ridiculed here.

महद् एतद् द्वयोः उत्कर्षापकर्षरूपं वैरूप्यम् – The implied meaning of दूर and अवर is that there is great difference between these two as one being superior and the other lowly. What is the difference is told further.

उक्तबुद्धियोगयुक्तं कर्म निखिलं सांसारिकं दुःखं विनिवर्त्य परमपुरुषार्थलक्षणं च मोक्षं प्रापयति; - The word निखिलम् विनिवर्त्य indicates it is different from नीतिमन्त्र-औषध-केवलयाग and such things. All of them can only eliminate दुःखs or give some enjoyments within the upadhi of संसार but cannot get rid of samsara itself. While this kind of karma will lead to परमपुरुषार्थलक्षण मोक्ष – It can eliminate संसार itself. Here the word परम separates it from स्वर्ग and others which can be gained by केवलकर्म – that is without such a बुद्धिविशेष.

Here 'कृपणाः फलहेतवः' and what is told in next sloka as 'बुद्धियुक्तो जहातीह' etc. the meaning which is established with श्रुति and स्मृति etc the difference between the two ways of doing कर्म. One will lead to moksha removing all सांसारिक दुःख while the other will lead to अपरिमित दुःखरूप संसार. That is the वैरूप्य between the two.

इतरत् अपरिमितदुःखस्वरूपं संसारम् इति – The word अपरिमित indicates that it is immeasurable and so any amount of other karma, for any length of time cannot eliminate दुःख fully.

अतः कर्मणि क्रियमाणे – The meaning of word हि in mula sloka, दूरेण हि – is अतः for that reason. क्रियमाणे – shows it is not as per सांख्यदर्शन who say कर्मस्वरूपपरित्यागज्ञानमात्र is to be accepted as it is प्रकरणविरुद्ध.

उक्तायां बुद्धौ – Here also the तात्पर्यलिङ्ग अभ्यास is indicated by this repetition because of the outstanding nature of the meaning of बुद्धियोग.

शरणम् अन्विच्छ । शरणं वासस्थानम् :- The meaning of word शरण is given as वासस्थान. The word शरण has many meanings such a उपाय, गृह, रक्षक as told in अहिर्बुध्न्यसंहिता – उपाये गृहरक्षित्रोः शब्दः शरणमित्यपि' (अहि.36-34) and here it means वासस्थान in the sense of गृह.

तस्याम् एव बुद्धौ वर्तस्व इत्यर्थः :- If an objection is raised how can बुद्धि mean वासस्थान as it does not have आश्रयत्व ? Answer is here कर्मयोगनिष्ठा is being taught. निष्ठा means नितरां स्थितिः so it is told as वासस्थान.

कृपणाः फलहेतवः फलसङ्गादिना कर्म कुर्वाणाः कृपणाः संसारिणो भवेयुः – कृपण is meaning पुरुषविशेष by रूढि. कृपणाः फलहेतवः – कृपणाः does not just mean फलहेतु but पुरुषs who do कर्म having interest in फल. In the same way बुद्धियुक्तः is used in the sense of फलाभिसन्धिरहितपुरुष and मा कर्मफलहेतुर्भूः is used to tell फलहेतुत्व in पुरुष. So कृपणाः means those who are फलाभिसन्धिपूर्वककर्मकुर्वाणः पुरुषाः.

संसारिणो भवेयुः – Here कृपण shabda indicates absence of परमनिश्चयस् and hence संसारिणः is bhashya.

In बृहदारण्यक, याज्ञवल्क्य answers गार्गि as 'यो वा एतदक्षरं गार्गि अविदित्वा अस्माल्लोकात् प्रैति स कृपणोऽथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात् प्रैति स ब्राह्मणः' – where the Rangaramanujabhashya says 'तदज्ञानात् संसारी भवति' for कृपणशब्द.

महद् एतद् द्वयोः उत्कर्षापकर्षरूपं वैरूप्यम् -उक्तबुद्धियोगयुक्तं कर्म निखिलं सांसारिकं दुःखं विनिवर्त्य परमपुरुषार्थलक्षणं च मोक्षं प्रापयति; इतरत् अपरिमितदुःखस्वरूपं संसारम् इति अतः कर्मणि क्रियमाणे उक्तायां बुद्धौ शरणम् अन्विच्छ । शरणं वासस्थानम्; तस्याम् एव बुद्धौ वर्तस्व इत्यर्थः । कृपणाः फलहेतवः फलसङ्गादिना कर्म कुर्वाणाः कृपणाः संसारिणो भवेयुः ।

With respect to सिद्धि-असिद्धि समत्वरूपबुद्धि should be there was taught. कर्म which is done with desire in fruits is very lowly in comparison. Accordingly, the meaning of कृपणाः is given as संसारिणः. As told मा कर्मफलहेतुर्भूः so कृपणाः means फलसङ्गादिना कर्म कुर्वाणाः पुरुषाः they remain in samsara itself. So be firmly established in this type of बुद्धियोग which can get rid of संसारबन्ध was taught.

Sloka 50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ 50 ॥

बुद्धियुक्तः One who is having such बुद्धियोग told above इह he will, in this birth itself, सुकृतदुष्कृते उभे जहाति gets rid of both punya and papa. तस्मात् For that reason, योगाय युज्यस्व for that बुद्धियोग, do the required things. **कर्मसु** In the कर्म's that are done, योगः कौशलम् this type of बुद्धियोग can be achieved by great capability.

बुद्धियोगयुक्तः तु कर्म कुर्वाण उभे सुकृतदुष्कृते अनादिकालसञ्चिते अनन्ते बन्धहेतुभूते जहाति । तस्माद् उक्ताय बुद्धियोगाय युज्यस्व । योगः कर्मसु कौशलं कर्मसु क्रियमाणेषु अयं बुद्धियोगः कौशलम्, अतिसामर्थ्यम्; अतिसामर्थ्यसाध्यः इत्यर्थः ।

बुद्धियोगयुक्तः तु -What was told earlier in Bhashya as कर्मणि क्रियमाणे उक्तायां बुद्धौ शरणम् अन्विच्छ - inline with it, here the anvaya is कर्मणि क्रियमाणे बुद्धियुक्तः and that is indicated as बुद्धियोगयुक्तस्तु.

कर्म कुर्वाण उभे सुकृतदुष्कृते अनादिकालसञ्चिते अनन्ते बन्धहेतुभूते जहाति -Or, कर्म कुर्वाणः इह जहाति as told in 'इहैव तैर्जितस्सर्गः येषां साम्ये स्थितं मनः' (5-19). By this the elimination of obstructions is implied - प्रतिबन्धकनिवृत्ति.

कर्म कुर्वाणः - This is also told in ईशावास्य which has the roots of karmayoga - 'कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः । एवं त्वयि नन्यथेतोऽस्ति न कर्म लिप्यते नरे ॥' - as told in first mantra तेन त्यक्तेन भुञ्जीथाः - without any attachment towards the fruits. That is समत्वबुद्धि. Only then न कर्म लिप्यते नरे will happen. Karma has to be done with this buddhivishesha.

अनादिकालसञ्चित - shows that the केवलकर्म's, those which are done without such बुद्धि, cannot eliminate karma because it is being accumulated from beginningless time and it is endless. If it was possible to eliminate by now it should have got eliminated but since it is coming from beginningless time, it means it cannot be eliminated by such karma which are बुद्धिरहित. And, because it is getting accumulated since beginningless time अनादिसञ्चित, it implies अनन्त also.

बन्धहेतुभूते - both are बन्धहेतुs. One is gold chain and the other is iron chain and in the aspect of binding there is no difference between the two. For a मुमुक्षु the सुकृत's which get स्वर्ग etc are also दुष्कृत's only. Though it is अलौकिक, it is not इष्टफलसाधन. The fact that स्वर्ग and others are as good as नरक's is told in Mahabharata as 'एते वै निरयास्तात स्थानस्य परमात्मनः' (भा.मो.198-11).

तस्माद् उक्ताय बुद्धियोगाय युज्यस्व – Mula sloka has तस्मात् योगाय युज्यस्व – to make it clear that बुद्धियुक्तः and योगाय are not meaning different, bhashya is तस्मात् उक्ताय बुद्धियोगाय.

युज्यस्व means सन्नह्यस्व, उद्युक्तो भव – get ready, get prepared is the meaning.

योगः कर्मसु कौशलं कर्मसु क्रियमाणेषु अयं बुद्धियोगः कौशलम्, अतिसामर्थ्यम्; - कौशलम् means अतिसामर्थ्यम्. It is said नायमात्मा बलहीनेन लभ्यः (मु.3-2-4). Doing karmayoga requires lot of mental strength – मनोबल is needed.

अतिसामर्थ्यसाध्यः इत्यर्थः - If one gets a doubt how can बुद्धियोग be कर्मसामर्थ्यात्मक answer is अतिसामर्थ्यसाध्यः. The कारणशब्द is used in औपचारिक sense as कार्य itself. In this sloka the elimination of सुकृत and दुष्कृत which are binding one is told.

Shankaracharya says – the power of buddhiyoga as – the karmas which by nature are binding leave their nature and do not bind if one does their anushtana with samatva buddhi – (कर्माणि समत्वबुद्ध्या स्वभावात् निवर्तन्ते). That is the greatness of samatvabuddhi. And that is why Bhashyakarakar says it is अतिसामर्थ्यसाध्यः.

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 2 – Part 3)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

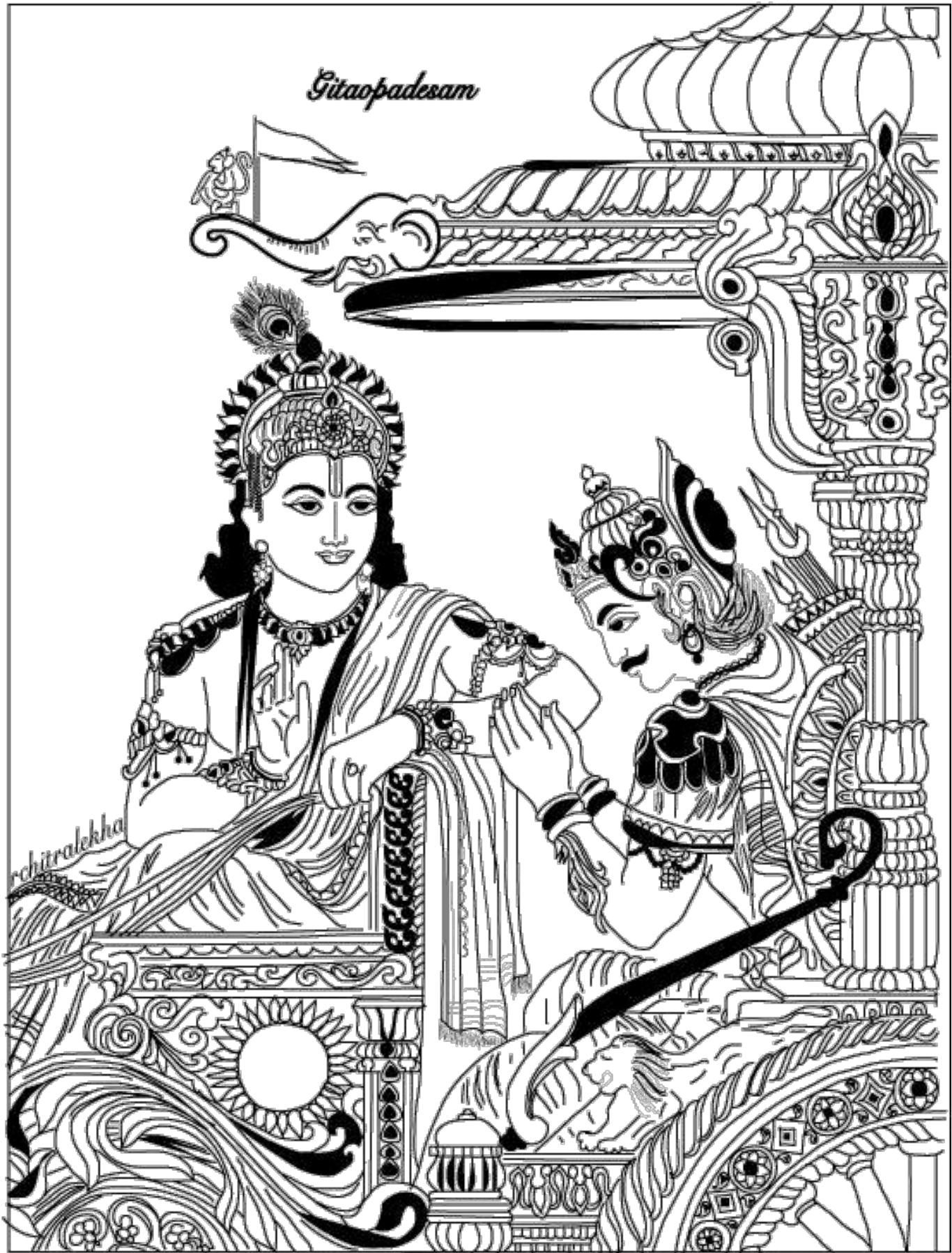
Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
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Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 2nd Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ द्वितीयोऽध्यायः

Part-3: Slokas 51-72

Sloka 51

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ 51 ॥

बुद्धियुक्ताः People who are having the बुद्धियोग as told earlier **मनीषिणः** such knowledgeable ones **कर्मजं फलं त्यक्त्वा** having rejected the fruits coming from karmas, **जन्मबन्धविनिर्मुक्ताः** having been released from the bondage of samsara of the type of births **अनामयं पदं गच्छन्ति** go to the place where there is no grief.

बुद्धियोगयुक्ताः कर्मजं फलं त्यक्त्वा कर्म कुर्वन्तः, तस्माद् जन्मबन्धविनिर्मुक्ताः अनामयं पदं गच्छन्ति । हि प्रसिद्धम् एतत् सर्वासु उपनिषत्सु इत्यर्थः । 51 ।

बुद्धियोगयुक्ताः कर्मजं फलं त्यक्त्वा कर्म कुर्वन्तः, तस्माद् जन्मबन्धविनिर्मुक्ताः अनामयं पदं गच्छन्ति – For one who is interested in gaining अमृतत्व having got rid of the bondage of the form of fruits of karmas, the हेतु and फलभाव is told here – those who have their mind steadfast in बुद्धियोग, do karma rejecting such fruits which bind one to samsara because the phala coming from karmas (**कर्मजं फलं**) is सांसारिक. So they are **जन्मबन्धविनिर्मुक्ताः** – Here it is not जन्म and बन्ध as two different things but जन्मना बन्धः जन्मबन्धः, बन्ध is स्वच्छन्दत्वहानिः or जन्मैव बन्धः. बन्ध is due to जन्म only. That itself is bandha.

They reject the phala of the karmas but not the karmas – they keep doing karmas – **कर्म कुर्वन्तः**.

अनामयं पदम् - अनामयं means सर्वोपद्रवरहितम् । स्थानविशेष or परमप्राप्यं परमात्मस्वरूपं, or ब्रह्मपर्यन्तजीवस्वरूपं वा according to prakarana. पद्यते गम्यते इति पदम्. All three are साक्षात् वा अन्यथा वा मुक्तप्राप्यत्वात् पदशब्दवाच्य. मोक्ष is स्वस्वरूपाविर्भावपूर्वकब्रह्मप्राप्ति or देशविशेषप्राप्तिपूर्वकप्राप्ति - so all are to be told. Jivatman's svarupa aavirbhaava is also there. This is told in Vedartha Sangraha by Bhashyakarar - all are in moksha. In this Prakarana, karmayoga is परम्परया मोक्षसाधन. All these are मुक्तप्राप्य - either directly or परंपरया.

Here Shankarabhashya says विष्णोः मोक्षाख्यं परमं पदं गच्छन्ति.

हि प्रसिद्धम् एतत् सर्वासु उपनिषत्सु इत्यर्थः - हि shabda is प्रसिद्धिपर - shows प्रसिद्धि. This is well known in all upanishats.

Sloka 52

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ 52 ॥

यदा ते बुद्धिः When your mind मोहकलिलं व्यतितरिष्यति crosses over the कालुष्य (quagmire) of the form of मोह(confusion or अविवेक etc), तदा then श्रोतव्यस्य what is to be heard in future श्रुतस्य what is already heard - in the aspect of कर्मफलत्याग - the rejection of the fruits of karma निर्वेदं गन्तासि you will get dejected, repent yourself.

निर्वेद - is दुःख leading to वैराग्य - परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् नास्ति अकृतः कृतेन - after experiencing all the fruits of the lokas earned through karmas, one should get dejection and know that by mere karma Paramatman cannot be attained. Moha is blocking this nirveda.

मोह - thinking dharma as adharma etc, अनात्मनि आत्म बुद्धिर्या, or अविवेक - dhrutarashtra says जानामि धर्मं न च मे प्रवृत्तिः जानामि अधर्मं न च मे निवृत्तिः अन्येन केनापि बलेन नीतः I am being dragged by पुत्रव्यामोह. etc He says मुह्यन्तम् अनुमुह्यामि, - these are all moha.

कलिलं - means दुष्टं, कालुष्य, - the दोष for buddhi is doing karma with फलापेक्षे

उक्तप्रकारेण कर्मणि वर्तमानस्य तया वृत्त्या निर्धूतकल्मषस्य ते बुद्धिः यदा मोहकलिलम् अत्यल्पफलसङ्गहेतुभूतं मोहरूपं कलुषं व्यतितरिष्यति । तदा अस्मत्त इतः पूर्वं त्याज्यतया श्रुतस्य फलादेः इतः पश्चात् श्रोतव्यस्य च कृते स्वयम् एव निर्वेदं गन्तासि गमिष्यसि ।

उक्तप्रकारेण कर्मणि वर्तमानस्य तया वृत्त्या निर्धूतकल्मषस्य ते बुद्धिः यदा मोहकलिलम् अत्यल्पफलसङ्गहेतुभूतं मोहरूपं कलुषं व्यतितरिष्यति – The प्रकार which was told of हेय and उपादेय विभाग will become clear to you without any yukti or आगम – is told to amuse Arjuna.

The मोहतरणहेतु is being told. That which is the cause of overcoming मोह. मोह comes due to सांसारिक कर्म of the form of पुण्य and पाप. And, संसार comes from what ? From karma done with फलाभिसन्धि, कर्तृत्वाभिमान etc. How to overcome that ? That has to be overcome by doing फलाभिसन्धिरहितकर्म. Then as the cause will not be present, the effect will also be not present (कार्याभाव due to कारणाभाव). This is told in ईशावास्य as अविद्यया मृत्युं तीर्त्वा विद्यया अमृतमश्नुते'. अविद्या is वर्णाश्रमविहित-फलाभिसन्धिरहितकर्म and मृत्यु is ज्ञानोत्पत्तिविरोधि प्राचीनं कर्म.

When you are doing कर्मानुष्ठान as told and with such कर्मानुष्ठान when you get rid of the कल्मष – impurities of mind, of the nature of मोह which comes due to desire in negligible fruits (अत्यल्पफल), you will get nirveda. This मोह, which is the desire in the small and negligible fruits is stopping you from getting निर्वेद. The कालुष्य (impurity) is not different from मोह and hence it is said in bhashya as मोहरूपं कालुष्यम्.

तदा अस्मत्त इतः पूर्वं त्याज्यतया श्रुतस्य फलादेः इतः पश्चात् श्रोतव्यस्य च कृते स्वयम् एव निर्वेदं गन्तासि गमिष्यसि –

Then you will by yourself get disinterested (वैरग्य) in the फल and others which was taught by me earlier as to be rejected and which I am going to teach further.

अस्मत्तः means from me who is आसतम to you. So it is प्रामाणिक.

त्याज्यतया – is for getting निर्वेद. How can उपादेयांश of श्रोतव्यस्य and श्रुतस्य both be निर्वेदहेतु?, because श्रोतव्य is yet to be heard. So the anvaya can be त्याज्यतया श्रुतस्य उपादेयविषयत्वाय श्रोतव्यस्य.

And what is this – निर्वेद – realizing that Paramatman cannot be attained with the negligible fruits of mere karmas and it will lead only to more बन्ध, one will think 'I have wasted so much time' etc. and this is of the nature of self-ridiculing. It comes when one examines the हेयसङ्ग and उपादेयवैतृष्ण्य – I have only had desire for what is हेय and have not had any desire for what is उपादेय.

Nammalwar says – Kirpan killen anru ilan muna naaLaal..

स्वयमेव - अस्मद्वाक्यादिनिरपेक्षः - You will realize by yourself - then there will be no need for me to convince you with युक्ति (logic) or आगम (shruti pramana) etc about it.

Sloka 53

'योगे त्विमां शृणु' इत्यादिना उक्तस्य आत्मयाथात्म्यज्ञानपूर्वकस्य बुद्धिविशेषसंस्कृत-धर्मानुष्ठानस्य लक्ष्यभूतं योगाख्यं फलम् आह -

As told in 2-39, योगे त्विमां शृणु etc. (येषां तेऽभिहिता सांख्ये बुद्धिः योगे त्विमां शृणु । बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥), that is done with आत्मयाथात्म्यज्ञान, that is well aided with बुद्धिविशेष - बुद्धिविशेषसंस्कृत - संस्कार is purifying सम्यक् क्रियते इति संस्कारः and can be done by two ways, गुण-आधान by bringing in some good quality (गुण) or by removing some defect- दोष-अपनयन. Which is the फल called योग and is the aim of or उद्देश्य of कर्मानुष्ठान is being told in the next sloka. The बुद्धिविशेष is what was told as व्यवसायात्मिका बुद्धिः etc. This is called ज्ञानयोग and is as per Yamunacharya,

नित्यात्मासङ्गकर्मेहागोचरा साङ्ख्ययोगधीः । द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥ (गी.सं.6)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिः तदा योगमवाप्स्यसि ॥ 53 ॥

श्रुतिविप्रतिपन्ना Having special discriminatory knowledge after having heard from me अचला ते बुद्धिः your बुद्धि which is steady or एकरूप, यदा समाधौ निश्चला स्थास्यति when it stays firm in your mind, तदा योगम् अवाप्स्यसि then you will get Yoga or आत्मावलोकन. This is the prati-pada-artha.

श्रुतिः श्रवणम्; अस्मत्तः श्रवणेन विशेषतः प्रतिपन्ना सकलेतरविसजातीयनित्यनिरतिशयसूक्ष्मात्मविषया स्वयम् अचला एकरूपा बुद्धिः असङ्गकर्मानुष्ठानेन निर्मलीकृते मनसि यदा निश्चला स्थास्यति तदा योगम् आत्मावलोकनम् अवाप्स्यसि । एतद् उक्तं भवति - शास्त्रजन्यात्मज्ञानपूर्वककर्मयोगः स्थितप्रज्ञताख्यज्ञाननिष्ठाम् आपादयति, ज्ञाननिष्ठारूपा स्थितप्रज्ञता तु योगाख्यम् आत्मावलोकनं साधयति इति ।

This sloka is the अवतारिका for teaching ज्ञानयोग from the following sloka.

Having known the specificities after hearing to my teaching, having the object of knowledge as the Atman who is different and distinct from everything else, eternal, more subtle than anything else, by itself it is unshakable and unified in one, such a buddhi, when it is firmly established in the mind that is purified by असङ्गकर्मानुष्ठान - then

you will achieve योग meaning आत्मावलोकन. This can be summarized thus - The karmayoga which is done with आत्मज्ञान that is obtained through शास्त्र will result in the ज्ञाननिष्ठा called स्थितप्रज्ञता. And, that स्थितप्रज्ञता which is of the form of ज्ञाननिष्ठारूपा - will result in आत्मावलोकन.

श्रुतिः श्रवणम्:- Here the meaning of the word विप्रतिपन्ना is being made clear that it does not mean there is विरुद्धार्थ in वैदिकवाक्यs. Because such a meaning is of no use in this context and it is also not what is told here. So, श्रुतिः means श्रवणम्. Hearing. It is inline with previously what was told as श्रोतव्यस्य श्रुतस्य च. So, the meaning of विप्रतिपन्ना here is विशेषतः प्रतिपन्ना.

अस्मत्तः:- Krishna is telling 'from me' which means - सार्वज्ञ्य-सर्वशक्ति-परमकारुण्यादिभिः अनाघ्रात-भ्रम-विप्रलम्भ-प्रमादादिदोषगन्धात् अव्याजबन्धोः ईश्वरात् इति भावः - Having not even a scent of any defects of the nature of भ्रम (giving wrong meanings, not knowing etc), विप्रलम्भ (cheating), प्रमाद (making mistakes unknowingly) - all these can come with any purusha but He is Paramapurusha and does not have any of these - He is also अव्याजबन्धु - निरुपाधिकबन्धु unlike anyone else here and ईश्वर ruler of all.

श्रवणेन विशेषतः प्रतिपन्ना:- From such a person you have heard and so it is not विरुद्धार्थ. As it is heard directly from none other than ईश्वर it is विशेषतः प्रतिपन्ना.

सकलेतरविसजातीयनित्यनिरतिशयसूक्ष्मात्मविषया स्वयम् अचला एकरूपा बुद्धिः:- Here there is no पुनरुक्ति by the use of निश्चला and अचला. So, अचला is commented upon as स्वयम् अचला एकरूपा - स्वयम् shows that the अचलत्व is अन्तर्गत in the उद्देश्य which is बुद्धिः (subject).

The निश्चलत्व is the विधेय विशेष. Buddhi which has एकरूपार्थविषय is एकरूपा बुद्धिः. - Also means विषयान्तररहिता. The mind is steadfast in one aspect only and Does not dwell into any other thing.

OR, because श्रवण is told as श्रुतिविप्रतिपन्ना, निश्चला - is to make it steady through मनन and अचला - make it unshakeable, that which cannot be shaken by कुतर्कs.

OR the word अचल can mean being एकरूपा and not have what was told as बहुशाखाह्यनन्ताश्च' - बहुशाखत्व and अनन्तत्व.

निश्चला and अचला - these words show the steadiness attained through मनन - that it cannot be shaken by कुतर्कs etc.

Here it is shown that there are three पर्वभेदs for ज्ञान - First the तत्त्वज्ञान from शास्त्र, then its उपासन which is of the form of स्मृतिसंततिरूप, then through that साक्षात्कार.

असङ्गकर्मानुष्ठानेन निर्मलीकृते मनसि यदा निश्चला स्थास्यति तदा योगम् - The निर्वचन of समाधि: is समाधीयते अस्मिन् आत्मज्ञानम् इति समाधि: मनः - तैलधारावदविच्छिन्नस्थितिहेतुता is told as असङ्ग.. etc.

आत्मावलोकनम् अवाप्स्यसि - The word योग means आत्मावलोकन here as per Bhashya. The word योग has the fruit that is attained through निश्चलबुद्धि of the form of ज्ञानयोग and hence आत्मावलोकन is told. It is told that योगः सन्नहनोपाय-ध्यान-सङ्गति-युक्तिषु (नामलिङ्गानुशासन). Three doubts may arise here - when योग is उपाय how can it be told as फल? Also there will be आत्माश्रयदोष as karmayoga which is आत्मज्ञानपूर्वक has आत्मज्ञान as साध्य. The third is that a स्थितप्रज्ञ does अनुष्ठान through श्रवण-मनन. How can स्थितप्रज्ञता be told as अनुष्ठानसाध्या? So what is this योग which does not seem to be different from निश्चलप्रज्ञास्थिति but which is told to be attained by it? This is answered in the summary further:

एतद् उक्तं भवति - शास्त्रजन्यात्मज्ञानपूर्वककर्मयोगः स्थितप्रज्ञताख्यज्ञाननिष्ठाम् आपादयति, ज्ञाननिष्ठारूपा स्थितप्रज्ञता तु योगाख्यम् आत्मावलोकनं साधयति इति - The word कर्मयोग and योगाख्यम् आत्मावलोकनम् clarify the first doubt. आत्माश्रयदोष is set to naught by शास्त्रजन्य-आत्मज्ञानपूर्वककर्मयोगः - the आत्मज्ञान that is required for कर्मयोग is शास्त्रजन्य and the आत्मावलोकन is साध्य of कर्मयोग and that is स्थितप्रज्ञताख्य ज्ञाननिष्ठा and योग is आत्मावलोकन and that is फल - so there is no विरोध.

The third doubt is set to naught by the words आत्मज्ञान (which is श्रवणमात्रसिद्ध) and ज्ञाननिष्ठा (which is तत्त्वनिश्चय) - this is told in तात्पर्यचन्द्रिका as श्रवणमात्रसिद्धतत्त्वनिश्चय-ज्ञानयोगविषयाभ्याम्.

First शास्त्रतः तत्त्वज्ञानम्, तत्पूर्वक-कर्मयोगः, स्थितप्रज्ञताख्यज्ञाननिष्ठा (स्मृतिसंततिरूपमुपासनम्), तन्मूलः साक्षात्कारः. Thus we can see ज्ञानपर्वभेद differences in the degree of आत्मज्ञान in these phases.

The आत्मज्ञान first can be had only from शास्त्र - नायं भूत्वा भविता वा न भूयः, अजो नित्यः शाश्वतोयं पुराणः - all these were told - only through the shastra this atma jnaana can be had. There is no other way. Just knowing atman exists is not sufficient, atma's svarupa has to be know well from shastra. Then with that buddhi karmayoga has to be done and then mind gets rid of the impurities of the nature of moha and it becomes pure.

Then continuous remembrance will be possible. Then finally
atmasaakshaatkaara will happen.

Sloka 54

एवम् उक्तः पार्थो निसङ्गकर्मानुष्ठानरूपकर्मयोगसाध्यस्थितप्रज्ञताया योगसाधनभूतायाः स्वरूपं स्थितप्रज्ञस्यानुष्ठानप्रकारं
च पृच्छति -

अर्जुन उवाच -

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ 54 ॥

केशव Hey Keshava, समाधिस्थस्य one who has controlled his mind स्थितप्रज्ञस्य one who has firm steadfast प्रज्ञा or intelligence, भाषा का what is the svarupa or nature of such a person ? स्थितधीः Such a स्थितप्रज्ञ, किं प्रभाषेत what does he speak? किम् आसीत what kind of mental activities does he do? ब्रजेत किम् what kind of physical activities does he do?

The activities of a स्थितप्रज्ञ done through all the three instruments - काया, वाचा, मनसा - त्रिकरणs - is asked here.

समाधिस्थस्य स्थितप्रज्ञस्य का भाषा को वाचकः शब्दः - तस्य स्वरूपं कीदृशम् इत्यर्थः । स्थितप्रज्ञः किं च भाषणादिकं करोति ।

What is the shabda which describes a स्थितप्रज्ञ who has controlled his mind? Means what is his nature (स्वरूप). What kind of speaking etc does such a स्थितप्रज्ञ do?

समाधिः - As told earlier, it means मनः. तत्र स्थितिः तद्वशीकरणेन अवस्थानम्.

समाधिस्थः means समाधौ स्थितः - being established there means controlling it.

There are two words - का भाषा and किं प्रभाषेत - in order to show that there is no पुनरुक्ति - Bhashya says को वाचकः शब्दः. A doubt may arise, the word स्थितप्रज्ञ itself gives the वाचक शब्द what else is being asked here by Arjuna? He wants to know the svarupa of sthitaprajna. A वाचक शब्द has to indicate the svarupa which is qualified by some प्रवृत्तिनिमित्त being the प्रकार or mode of someone - केनचिद्वाचकेन कस्यचित् प्रकारभूत-प्रवृत्तिनिमित्तविशिष्ट-स्वरूपं निर्देष्टव्यमिति भावः .

स्थितप्रज्ञः किं च भाषणादिकं करोति - स्थितधीः and स्थितप्रज्ञ have the same meaning is shown in Bhashya by the use of the word स्थितप्रज्ञ for the second half of the sloka also.

The word किं is to be taken as क्रियाविशेषण and so they are क्रियाप्रकारप्रश्नपराः. The question is to know the modes of activities. So, किं प्रभाषेत - is about वाचिक, किं व्रजेत - is about कायिक and किम् आसीत् - is about मानसिक because here आसन is in ध्यानार्थ.

Sloka 55

वृत्तिविशेषकथनेन स्वरूपम् अपि उक्तं भवति इति वृत्तिविशेष उच्यते -

The स्वरूप of स्थितप्रज्ञ will be told by telling the व्यापार. So Krishna starts to tell the special activities (प्रवृत्ति विशेष) of a स्थितप्रज्ञ. The word वृत्तिविशेष in Bhashya shows that the first of the four slokas which answer the questions on करणत्रय-अनुष्ठानप्रकार of a स्थितप्रज्ञ is about the स्वरूप also.

श्री भगवानुवाच -

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञः तदोच्यते ॥ 55 ॥ (वशीकार संज्ञा)

पार्थ Hey Arjuna, आत्मन्येव आत्मना तुष्टः being happy by the mind in Jivatman only यदा सर्वान् मनोगतान् कामान् all the desires which are in the mind प्रजहाति one leaves completely तदा स्थितप्रज्ञः उच्यते then he is called sthitaprajna.

आत्मनि एव आत्मना मनसा आत्मैकावलम्बनेन तुष्टः तेन तोषेण तद्व्यतिरिक्तान् सर्वान् मनोगतान् कामान् यदा प्रकर्षेण जहाति तदा अयं स्थितप्रज्ञ इति उच्यते । ज्ञाननिष्ठाकाष्ठा इयम् ।

आत्मन्येवात्मना - means experiencing joy due to having a mind which has only Atman as अवलम्बन or support, because of such joy, when one gets rid of all other desires connected with the mind completely with वासना, then he will be called स्थितप्रज्ञ. This is the highest level of ज्ञाननिष्ठा.

आत्मनि एव आत्मना मनसा आत्मैकावलम्बनेन तुष्टः - The mind of such a person is devoid of any other object other than the Atman and is established only in the Atman and gets abundant joy by that.

तेन तोषेण तद्व्यतिरिक्तान् सर्वान् मनोगतान् कामान् यदा प्रकर्षेण जहाति - Due to that joy he has no interest in anything other than the Atman. Here the सर्व shabda means

everything other than the atman. OR it can be that since the mind has only Atman as the विषय, he has the joy of the nature of अलंबुद्धि in everything else.

It is as told in 'स त्वासक्तमतिः कृष्णे दृश्यमानो महोरगैः । न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः' (वि.1-17-39). When Prahlada was tortured by Hiranyakashipu by letting venomous snakes towards him and when they were biting also, Prahlada had no feeling or fear of any of those as his mind so firmly established in Krishna and was deeply enjoying the joy of भगवत्स्मरण.

प्रकर्षेण - means in such a way that it does not arise again.

तदा अयं स्थितप्रज्ञ इति उच्यते । ज्ञाननिष्ठाकाष्ठा इयम् - This is the highest state of स्थितप्रज्ञता and hence it is told in Bhashya as ज्ञाननिष्ठाकाष्ठा. In पतञ्जलयोगशास्त्र it is told as 'दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्' (पा.सू.1-16). For one who is disinterested in all the ऐहिक-आमुष्मिकफलs and has सवासनरागतयाग in those fruits - this is called वशीकारसंज्ञा.

Sloka 56

अनन्तरं ज्ञाननिष्ठस्य ततः अर्वाचीना अदूरविप्रकृष्टावस्था उच्यते -

Now the third state which is one level earlier than वशीकारसंज्ञा and is known as एकेन्द्रियसंज्ञा is being told. This is the next nearest state for a संपूर्णज्ञानयोगि.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीः मुनिरुच्यते ॥ 56 ॥ (एकेन्द्रिय संज्ञा)

दुःखेषु When causes of grief occur अनुद्विग्नमनाः has a mind which does not have anxiety or does not get agitated सुखेषु when causes of happiness occur विगतस्पृहः he is without desire, वीतरागभयक्रोधः he does not have passion, fear or rage मुनिः such a muni स्थितधीः उच्यते is called as sthitaprajna.

प्रियविश्लेषादि दुःखनिमित्तेषु उपस्थितेषु अनुद्विग्नमनाः न दुःखी भवति, सुखेषु विगतस्पृहः प्रियेषु सन्निहितेषु अपि निःस्पृहः, वीतरागभयक्रोधः अनागतेषु स्पृहा रागस्तद्रहितः, प्रियविश्लेषाप्रियागमनहेतुदर्शननिमित्तं दुःखं भयम्, तद्रहितः, प्रियविश्लेषाप्रियागमनहेतुभूत-चेतनान्तरगत-दुःखहेतुभूत-स्वमनोविकारः क्रोधः, तद्रहितः, एवंभूतो मुनिः आत्ममननशीलः स्थितधीः इति उच्यते ।

When Loss of something dear to him which can cause grief happens he will not feel sad. Though things which are dear to him are present, he is without desire in them. Having deep desire in something which one does not have is राग. He is without that - वीतराग.

Similarly he is without भय and क्रोध. भय or fear is caused by grief which arises due to thinking about the causes of losing something dear or gaining something not dear. He is without such fear.

क्रोध - It is स्वमनोविकार - it causes grief in someone else who may be the cause of losing something dear or gaining something not dear. He is without that.

Such a मुनिः - आत्ममननशीलः - one who is all the time meditating on atman is called स्थितधीः

Additional explanations from tatparyachandrikaa...

प्रियविश्लेषादि दुःखनिमित्तेषु उपस्थितेषु अनुद्विग्नमनाः - The word अनुद्विग्नः means not having दुःख. So, दुःखेषु also means the causes of grief and is told as दुःखनिमित्तेषु. The word आदि in प्रयनिश्लेषादि includes अप्रियागमन.

उपस्थितेषु - means those that have started to induce grief.

न दुःखी भवति, सुखेषु विगतस्पृहः प्रियेषु सन्निहितेषु अपि निःस्पृहः - The word सुख also just like दुःख, includes the causes - हेतुपरत्व is there. So Bhashya is प्रियेषु सन्निहितेषु.

वीतरागभयक्रोधः अनागतेषु स्पृहा रागस्तद्रहितः,- The sloka has the words विगतस्पृहः and वीतरागः. To show that this is not a पुनरुक्ति, Bhashya is अनागतेषु स्पृहा रागः.

The words स्पृहा and राग apply to सामान्य-विशेष विषयs. When they are used together, they give different meanings. The meaning of सामान्यशब्द will be different from that known from विशेषशब्द. So स्पृहा is सन्निहितविषय and राग is अनागतविषय here.

प्रियविश्लेषाप्रियागमनहेतुदर्शननिमित्तं दुःखं भयम्, तद्रहितः, प्रियविश्लेषाप्रियागमनहेतुभूत-चेतनान्तरगत-दुःखहेतुभूत-स्वमनोविकारः क्रोधः, तद्रहितः,- Here दर्शननिमित्तं दुःखम् - means The causes of प्रियविश्लेष or अप्रियागमन are seen or the knowledge of that can also be told and by that immediately they cause trembling and such effects, that is भय. While with respect to क्रोध it can be present at all times. The word चेतनान्तरगत-दुःखहेतुभूत - shows that one does not get क्रोध with respect to winds, severe sunlight or thorns etc which also cause grief. If someone gets angry with even those अचेतनs then it means they are seeing चेतन there चेतनाध्यास.

Also चेतनान्तर says क्रोध will not happen for ones own causes and such स्वमनोविकार will be of the nature of निर्वेद.

एवंभूतो मुनिः आत्ममननशीलः स्थितधीः इति उच्यते – The मननविषय is nothing but the atman is indicated as आत्ममननशीलः.

This state is different from वशीकारसंज्ञा – because here there is some वासन causing औत्सुक्य – curiosity. In this state even though one knows that something causes सुख, something causes दुःख etc. one does not feel for them. In the वशीकारसंज्ञा there will not even be the knowledge of the nature of this is सुख, this is दुःख etc.

Sloka 57

ततः अर्वाचीनदशा प्रोच्यते –

The state prior to that (एकेन्द्रियसंज्ञा) is being told here now –

यस्सर्वत्रानभिस्नेहः तत्तत् प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ 57 ॥ (व्यतिरेक संज्ञा)

यः One who is सर्वत्र in all matters अनभिस्नेहः is disinterested and तत्तत् शुभाशुभं प्राप्य having obtained those good or bad things नाभिनन्दति न द्वेष्टि does not enjoy or hate तस्य प्रज्ञा प्रतिष्ठिता his prajna is steadfast and firm.

यः सर्वत्र प्रियेषु अनभिस्नेहः उदासीनः प्रियसंश्लेषविश्लेषरूपं शुभाशुभं प्राप्य अभिनन्दनद्वेषरहितः सोऽपि स्थितप्रज्ञः ।

One who is उदासीन – disinterested or not bothered – in all the aspects which are dear, and even after having obtained शुभ-अशुभ of the nature of coming in contact with things which are dear to him or losing things which are dear to him, does not get joy or hatred, he is also a स्थितप्रज्ञ.

सर्वत्रप्रियेषु अनभिस्नेहः – There is no question of स्नेह in matters related to अप्रिय and so this word सर्वत्र applies to only that which is प्रिय is indicated as सर्वत्र प्रियेषु.

This is explained by Swamy Deshika as 'अपक्वान् कषायान् पक्वेभ्यः पृथगनुसन्धाय तेषामपि पाक-आपादनदशा हि व्यतिरेकसंज्ञा'. One has to examine each of the defects of the mind separately from the controlled ones and make them also come under control.

He does not involve in things which are स्वयंप्रिय - dear by themselves. He will not have any अभिनन्दन etc. (संतोष or द्वेष) towards प्रियसंक्षेप-प्रियविक्षेप caused due to प्रारब्धकर्म or दैवागत. This means with regard to aspects which are not controlled yet also, he will withdraw his मनोव्यापार in order to control राग etc.

Sloka 58

ततः अर्वाचीनदशामाह -

The state which is previous to व्यतिरेकसंज्ञा is told here. This is called यतमानसंज्ञा.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ 58 ॥ (यतमान संज्ञा)

कूर्मः अङ्गानीव Just as a tortoise withdraws its limbs अयं this Jnaanayogi यदा सर्वशः इन्द्रियार्थेभ्यः इन्द्रियाणि संहरते withdraws his senses from sense objects from everywhere तस्य प्रज्ञा प्रतिष्ठिता then his prajna is steadfast and firm.

यदा इन्द्रियाणि इन्द्रियार्थान् स्पर्ष्टुम् उद्युक्तानि तदा एव कूर्मः अङ्गानि इव इन्द्रियार्थेभ्यः सर्वशः प्रतिसंहृत्य मन आत्मनि अवस्थापयति सोऽपि स्थितप्रज्ञः । एवं चतुर्विधा ज्ञाननिष्ठा पूर्वपूर्वा उत्तरोत्तरनिष्पाद्या ।

When the senses begin to contact the objects at that instant itself one who withdraws them completely just as a tortoise withdraws its organs and makes them steadfast in the atman, is also a स्थितप्रज्ञ. This way the four states of ज्ञाननिष्ठा are to be attained as told in progressive order from the last.

यदा इन्द्रियाणि इन्द्रियार्थान् स्पर्ष्टुम् उद्युक्तानि - This is the first state called यतमान. Here Bhashya says उद्युक्तानि and this separates this state from those where the senses do not touch the objects such as when one is sick or weak or during सुषुप्ति etc. Hence it is told as 'When senses are ready to contact the objects'.

तदा एव - Says at that Instant only and not after enjoying them for some time.

कूर्मः अङ्गानीव - This shows the control of senses told here is through a सङ्कल्पविशेष.

सर्वशः - This includes everything such as seeing, speaking and all those things.

प्रतिसंहृत्य मन आत्मनि अवस्थापयति सोऽपि स्थितप्रज्ञः - This withdrawal of senses is different from what happens during सुषुप्ति and such states. This is an accessory or अङ्ग to आत्ममनन is indicated by this. This should lead one to establishing the mind in the atman.

एवं चतुर्विधा ज्ञाननिष्ठा पूर्वपूर्वा उत्तरोत्तरनिष्पाद्या

So these four stages of ज्ञाननिष्ठा are as follows:

First stage is यतमान संज्ञा - In this state he withdraws the external senses from their objects and makes his mind establish firmly in the atman.

The second stage is व्यतिरेकसंज्ञा - Even though the senses are controlled by force, there will be some leftover राग-द्वेष and such a mind might divert one towards the objects of senses at times. Or he may not be able to establish the mind in the atman only. So one has to try to control the राग-द्वेष which are still not mature or पक्व with औदासीन्य and not having अभिनन्दन etc.

The third stage is एकेन्द्रियसंज्ञा - Due to वासना which remains due to the experiences that have happened from beginningless time, the आत्मानुभवज्ञान may get blocked. Then one has to keep showing the joyous nature of the atman again and again and make it get interested in the atman. By this the net or trap of sense objects which has continued due to वासना has to be slowly got rid of by such continued joy in the experience of the atman.

The last stage is वशीकारसंज्ञा - In this state the entire वासना is dissolved and there is not even any curiosity औत्सुक्य and one will get परमवैराग्य. This state will lead one to the आत्मावलोकन called योग.

So, the four questions asked in the sloka स्थितप्रज्ञास्य का भाषा, किं प्रभाषेत, किमासीत्, ब्रजेत् किम् - are answered thus:

आत्मरतित्वं तस्य स्वरूपम्, 2. तस्य तदेकभाषणम्, 3. तदनुसन्धानरूपं तदासनम्, and 4. तत् प्राप्त्यर्थ-प्रवृत्तिरूपं तस्य ब्रजनम्.

Sloka 59

इदानीं ज्ञाननिष्ठाया दुष्प्रापतां तत्प्राप्त्युपायं च आह –

Now, the fact that ज्ञाननिष्ठा is extremely difficult to attain, and the means to attain the same will be told. This shows what is going to be told is different from the previous prakarana. The means to all the four types of ज्ञाननिष्ठा is meant by this.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ 59 ॥

निराहारस्य देहिनः For a person who has withdrawn the senses from their objects विषयाः his sense-objects रसवर्जं विनिवर्तन्ते will subside fully except his राग in those sense-objects. अस्य रसोऽपि His विषयराग also परं दृष्ट्वा निवर्तते will subside after seeing the atman who is श्रेष्ठ or most joyful compared to the sense-objects.

इन्द्रियाणाम् आहाराः विषयाः, निराहारस्य विषयेभ्यः प्रत्याहृतेन्द्रियस्य देहिनो विषयाः विनिवर्तमाना रसवर्जं विनिवर्तन्ते । रसो रागः, विषयरागो न निवर्तते इत्यर्थः । रागः अपि आत्मस्वरूपं विषयेभ्यः परं सुखतरं दृष्ट्वा निवर्तते ।

The sense-objects are the food to the sense organs. निराहारस्य means the sense objects that are got rid of by withdrawing the sense organs will all go away except रस which is राग or desire. Means the विषयराग will still remain, the desire for the objects of senses will still be left over. That राग also will be got rid of when one sees that the atma svarupa is more joyful than the sense objects.

इन्द्रियाणाम् आहाराः - Here निराहाराः does not mean भोजननिषेध - complete stoppage of food. It is said in Mokshadharma, 'दशैतानीन्द्रियोक्तानि द्वाराण्याहारसिद्धये' (मो.238-9) meaning the sense objects are the food for the sense organs. It is also said in 6th chapter here, 'न चैकान्तमनश्नतः', 'युक्ताहारविहारस्य' (6-16,17) etc. Also in taittiriya narayana, 'अत्याशनादतीपानात्' etc is told. So आहार means sense objects of all sense organs and not mere भोजन.

विषयाः, निराहारस्य विषयेभ्यः प्रत्याहृतेन्द्रियस्य देहिनो विषयाः विनिवर्तमाना रसवर्जं विनिवर्तन्ते । रसो रागः, विषयरागो न निवर्तते इत्यर्थः - राग is commented as विषयराग because आत्मगोचरराग is needed.

रागः अपि आत्मस्वरूपं विषयेभ्यः परं सुखतरं दृष्ट्वा निवर्तते - Also here परं means विषयेभ्यः परम् as relevant to this context. The विषयाः are also सुखरूप but the आत्मस्वरूप is सुखतर - अतिशयेन सुखरूप.

Without आत्मदर्शन the विषयराग will not subside or cannot be got rid of is made clear here.

===== some notes

Karmas which were done earlier could have been with desire for fruits. So those fruits will come. One should not have dukha or harsha while enjoying those fruits.

Karmas which one is going to do:

If done without desire for fruits, whether nitya, naimittika or kaamya - the fruits will not be connected to him. Fruits may come or may not come. For a karmayogi it is as though its not there as it does not affect him in any way.

Some fruits may come which are not against upasana - अन्नं बहुकुर्वीत - upasaka may do an angaopasana for other fruits but it will be used for the purpose of upasane only. Those fruits would be enjoyed without attachment, without happiness or sadness etc.

Sloka 60

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ 60 ॥

कौन्तेय Hey Arjuna, विपश्चितः one who has the विवेकज्ञान or discriminatory knowledge यततः अपि and who is laboring towards it, even then पुरुषस्य प्रमाथीनि इन्द्रियाणि a person's powerful senses मनः प्रसभं हरन्ति distract the mind by force.

आत्मदर्शनेन विना विषयरागो न निवर्तते, अनिवृत्ते विषयरागे विपश्चितो यतमानस्य अपि पुरुषस्य इन्द्रियाणि प्रमाथीनि बलवन्ति मनः प्रसह्य हरन्ति । एवम् इन्द्रियजयः आत्मदर्शनाधीनः , आत्मदर्शनम् इन्द्रियजयाधीनम्; इति ज्ञाननिष्ठा दुष्प्राप्या ।

Without आत्मदर्शन the deep desire in the sense-objects does not subside. For a person who has the विवेक, if the desire in sense-objects has not subsided, even if he is putting efforts his senses which are powerful will distract the mind by force. This way, winning over the senses (or controlling them) is depending on आत्मदर्शन and आत्मदर्शन is depending on winning the senses and so the ज्ञाननिष्ठा is unattainable or very very difficult to attain.

आत्मदर्शनेन विना विषयरोगो न निवर्तते, -It is told here that the senses cannot be won over if the desire or interest in sense-objects does not subside.

अनिवृत्ते विषयरोगे विपश्चितो -The meaning of विपश्चित्त्व is having the discriminatory knowledge of what is हेय and what is उपादेय. This will lead one to put efforts to win over senses.

यतमानस्य अपि पुरुषस्य इन्द्रियाणि प्रमाथीनि बलवन्ति -Those which are powerful have the capability to cause turbulence. It is said 'बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति' (मनु.2-215). The बल of the senses is nothing but राग and others.

मनः प्रसह्य हरन्ति । एवम् इन्द्रियजयः आत्मदर्शनाधीनः , आत्मदर्शनम् इन्द्रियजयाधीनम्; इति ज्ञाननिष्ठा दुष्प्राप्या - It is shown thus that there is अन्योन्याश्रय between इन्द्रियजय and विषयरोग.

Sloka 61

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ 61 ॥

तानि सर्वाणि संयम्य Having withdrawn all sense organs from respective sense objects मत्परः having established the mind in ME, युक्त आसीत one should stay with समाहितचित्त steady in that state. इन्द्रियाणि यस्य वशे One who has senses under control तस्य प्रज्ञा प्रतिष्ठिता हि his ज्ञान will be firm and steady only.

अस्य सर्वस्य परिजिहीर्षया विषयानुरागयुक्ततया दुर्जयानि इन्द्रियाणि संयम्य चेतसः शुभाश्रयभूते मयि मनः अवस्थाप्य समाहितः आसीत । मनसि मद्विषये सति निर्दग्धाशेष-कल्मषतया निर्मलीकृत विषयानुरागरहितं मन इन्द्रियाणि स्ववशानि करोति । ततो वश्येन्द्रियं मन आत्मदर्शनाय प्रभवति । यथोक्तं - 'यथाग्निरुद्धतशिखः कक्षं दहति सानिलः । तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्बिषम्' ॥ (वि० पु० 6।7।74) इति । तदाह - वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता इति ।

Having decided to put a stop to all these, controlling the senses which are very difficult to be won over, establishing the mind in ME who is the शुभाश्रय of the mind, one should have समाधान or peace of mind. This way, if the mind is established in ME, entire sin will get burnt completely and such a mind which is clear, without any impurities and without any desire for sense-objects will be able to bring the senses under its control. Then such a mind which has control over senses will become capable of having आत्मदर्शन. This is told thus - Just as fire which has huge flames combines with air and burns dry wooden sticks, in the same way, Vishnu who is in the mind will destroy all sins of one who is meditating on Him. This has been told here as 'one who has

senses under control, his ज्ञान will be steady and firm' (वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता) .

It was told that there is अन्योन्याश्रय between इन्द्रियजय and विषयराग. Then how can there be साध्य-साधनभाव ? For that the answer is given here. It is impossible to win over the senses, so the solution is that one has to make the mind be firmly established in the Lord.

अस्य सर्वस्य परिजिहीर्षया - अस्य means this defect of the nature of अन्योन्याश्रय

विषयानुरागयुक्ततया दुर्जयानि इन्द्रियाणि संयम्य - Here what is told by संयम्य is not the state of winning over the senses but preventing the senses from contacting the sense objects alone.

चेतसः शुभाश्रयभूते मयि मनः अवस्थाप्य - मत्परः - shows the वक्तृविग्रहवैशिष्ट्य - which is शुभाश्रयविग्रहविशेषवत्त्व. The word शुभ shows it is not like that of हिरण्यगर्भ and others who are also under the influence of karma. आश्रय shows it is different from परिशुद्ध-आत्मस्वरूप also.

समाहितः आसीत् - The nature of the object, विषयस्वभाव is such it is easy to get चित्तसमाधान and that is told by युक्त आसीत् in mula sloka.

मनसि मद्दिष्ये सति निर्दग्धाशेष-कल्मषतया - Here the doubt that just by telling मत्परः how can अन्योन्याश्रयदोष be removed? is answered. When the mind is established in HIM, all the कर्म's which are opposed to the means उपायविरोधिसर्वकर्म is destroyed completely.

निर्मलीकृत विषयानुरागरहितं मन इन्द्रियाणि स्ववशानि करोति - निर्मलीकृत means without रजस् and तमस्. Due to that only it will be without desire for objects of senses such as शब्द, स्पर्श etc.

ततो वश्येन्द्रियं मन आत्मदर्शनाय प्रभवति - Here the words प्रज्ञा प्रतिष्ठिता shows that such प्रज्ञा will be present till the fruit of ज्ञाननिष्ठा is realized and that is indicated in Bhashya as आत्मदर्शनाय.

By the continuous remembrance of शुभाश्रय all the कल्मषs - karmas obstructing the उपाय will get destroyed. So the इन्द्रियजय will be got even before आत्मदर्शन. So there is no अन्योन्याश्रयदोष. A pramana from another स्मृति, विष्णुपुराण is shown for this:

यथोक्तं - 'यथाग्निरुद्धतशिखः कक्षं दहति सानिलः । तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्बिषम्' ॥ (वि० पु० ६।७।७४) इति ।

तदाह – वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठता इति – By this the साध्यसाधनभाव which was told as आत्मदर्शनम् इन्द्रियजयाधीनम् also becomes reasonable.

Sloka 62, 63

एवं मयि अनिवेश्य मनः स्वयत्नगौरवेण इन्द्रियजये प्रवृत्तो विनष्टो भवति इत्याह – If one does not do like this – establishing the mind in ME but tries to win over the senses by his own efforts, he will be destroyed not being able to achieve it is told further in two slokas.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥ 62 ॥

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।

स्मृतिभ्रंशात् बुद्धिनाशः बुद्धिनाशात् प्रणश्यति ॥ 63 ॥

विषयान् ध्यायतः पुंसः For a person who is thinking about sense objects तेषु सङ्गः उपजायते interest develops in them सङ्गात् कामः सञ्जायते From the interest in sense objects uncontrollable desire develops कामात् क्रोधः अभिजायते From such desire, anger arises. क्रोधात् संमोहः भवति From such anger, the discriminatory capability of knowing what is right and what is wrong is lost. संमोहात् स्मृति विभ्रमः From such loss of discriminatory capability, memory of mind is lost. स्मृति भ्रंशात् बुद्धिनाशः From that mind or knowledge is lost. बुद्धिनाशात् प्रणश्यति from that one falls into this samsara and is doomed.

अनिरस्तविषयानुरागस्य हि मयि अनिवेशितमनस इन्द्रियाणि संयम्य अवस्थितस्य अपि अनादिपापवासनया विषयध्यानम् अवर्जनीयं स्यात् । ध्यायतो विषयान् पुंसः पुनरपि सङ्गः अतिप्रवृद्धो जायते । सङ्गात् संजायते कामः । कामो नाम सङ्गस्य विपाकदशा । पुरुषो यां दशाम् आपन्नो विषयान् अभुक्त्वा स्थातुं न शक्नोति स कामः । कामात् क्रोधः अभिजायते । कामे वर्तमाने विषये च असन्निहिते सन्निहितान् पुरुषान् प्रति एभिः अस्मदिष्टं विहतम् इति क्रोधो भवति । क्रोधाद् भवति संमोहः । संमोहः कृत्याकृत्यविवेकशून्यता यया सर्वं करोति । ततश्च प्रारब्धे इन्द्रियजयादिके प्रयत्ने स्मृतिभ्रंशो भवति । स्मृतिभ्रंशाद् बुद्धिनाशः, आत्मज्ञाने यो व्यवसायः कृतः, तस्य नाशः स्यात् । बुद्धिनाशाद् पुनरपि संसारे निमग्नो विनष्टो भवति ।

अनिरस्तविषयानुरागस्य हि मयि अनिवेशितमनस इन्द्रियाणि संयम्य अवस्थितस्य अपि अनादिपापवासनया विषयध्यानम् अवर्जनीयं स्यात् ।

One who is not get his deep desire in sense objects by not establishing the mind in ME, though he can control the senses to some extent he cannot avoid thinking about the sense objects due to अनादिपापवासना.

Here संयम्यावस्थितस्य - means avoiding contact with sense objects by closing eyes and such efforts only.

ध्यायतो विषयान् पुंसः पुनरपि सङ्गः अतिप्रवृद्धो जायते - For one who is thinking of sense objects thus, the desire in those sense objects will keep increasing to great level.

सङ्गात् संजायते कामः । कामो नाम सङ्गस्य विपाकदशा । पुरुषो यां दशाम् आपन्नो विषयान् अभुक्त्वा स्थातुं न शक्नोति स कामः । - Then from that काम arises. काम is the saturation of desire. The state which one reaches where he cannot stay without experiencing the senseobjects is called as काम (this is उत्कटावस्था).

The words सङ्ग and काम mean the same, so how can there be कार्यकारणभाव between them which is told as सङ्गात् सञ्जायते कामः - This is made clear in Bhashya as कामो नाम सङ्गस्य विपाकदशा and also explained further. The highest state of सङ्ग is called काम.

कामात् क्रोधः अभिजायते । कामे वर्तमाने विषये च असन्निहिते सन्निहितान् पुरुषान् प्रति एभिः अस्मदिष्टं विहतम् इति क्रोधो भवति । - From this काम क्रोध arises. When such काम exists, and the enjoyments are not accessible, then one gets angry with whoever is nearby thinking 'from this person only I am not able to get these enjoyments'.

Here विषये च असन्निहिते shows that काम does not give rise to क्रोध all the time but only when the the sense objects are not accessible.

Here सन्निहितान् पुरुषान् प्रति - shows anyone nearby not necessarily those stopping one from fulfilling the desires. This can be seen in Sri Rama showing anger on everything when only Ravana has done something wrong, as - 'सदेवजन्धर्वमनुष्यपन्नगं जगत्सशैलं परिवर्तयाम्यहम्'.

क्रोधाद् भवति संमोहः । संमोहः कृत्याकृत्यविवेकशून्यता यया सर्वं करोति । ततश्च प्रारब्धे इन्द्रियजयादिके प्रयत्ने स्मृतिभ्रंशो भवति । - From such anger, संमोह arises. संमोह means one loses the discriminatory knowledge of the nature of 'this has to be done' and 'this should not be done' (कृत्याकृत्यविवेक is lost). In this state, one can do anything without thinking.

यया सर्वं करोति - it is said in Ramayana - 'क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्यात् गुरुनपि' (रा.सु. 55-4).

स्मृतिभ्रंशाद् बुद्धिनाशः, आत्मज्ञाने यो व्यवसायः कृतः, तस्य नाशः स्यात् । - By this, he loses memory
स्मृतिभ्रंश happens of the purpose - that he started to win over senses etc.
Whatever decision one had taken with respect to attaining आत्मज्ञान will
be lost.

आत्मज्ञाने यो व्यवसायः - The sloka has just बुद्धिनाश which is explained here as
which बुद्धिविशेष - it is आत्मज्ञानप्राप्तिव्यवसाय. Here the word बुद्धि does not mean
mere ज्ञान and not even the आत्मदर्शन which is attained or going to be
attained. So the meaning is the अध्यवसाय done for उपायानुष्ठान for getting
आत्मज्ञान. The firm decision taken to implement the means to get the
atmajnana.

बुद्धिनाशाद् पुनरपि संसारे निमग्नो विनष्टो भवति - By this one gets deeply buried in the
संसार only and attains downfall.

The sloka says प्रणश्यति - The आत्मन् being नित्य, the destruction is equal to
becoming like असत्, that is not being able to attain स्वरूप. Due to not
getting such यथावस्थितस्वरूपज्ञान - देहात्मभ्रम etc would ensue. So that is
indicated in Bhashya as संसारे निमग्नः.

Sloka 64

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ 64 ॥

रागद्वेषवियुक्तैः Having got detached from राग or desire and द्वेष or hatred,
आत्मवश्यैः being under the control of the mind इन्द्रियैः by such sense organs
विषयान् चरन् one who is present in the midst of such sense objects
rejecting them विधेयात्मा and one who has brought his mind under control
प्रसादम् अधिगच्छति such a person will attain purity or peace of mind.

उक्तेन प्रकारेण मयि सर्वेश्वरे चेतसः शुभाश्रयभूते न्यस्तमना निर्दग्धाशेषकल्मषतया रागद्वेषवियुक्तैः आत्मवश्यैः इन्द्रियैः
विषयान् चरन् विषयान् तिरस्कृत्य वर्तमानो विधेयात्मा विधेयमनाः प्रसादम् अधिगच्छति । निर्मलान्तः करणो भवति
इत्यर्थः ।

Following the path as told, one who establishes his mind firmly in ME
who is सर्वेश्वर and शुभाश्रय for the mind, all his पापs will get completely
burnt. And so, the senses would be obedient to the mind being without
राग-द्वेष. With such sense organs, one who stays rejecting all sense

objects, having the mind under control will attain प्रसाद which is mind without any impurities.

उक्तेन प्रकारेण मयि सर्वेश्वरे चेतसः शुभाश्रयभूते न्यस्तमना निर्दग्धाशेषकल्मषतया रागद्वेषवियुक्तैः आत्मवश्यैः इन्द्रियैः विषयान् चरन् विषयान् तिरस्कृत्य वर्तमानो विधेयात्मा विधेयमनाः प्रसादम् अधिगच्छति । निर्मलान्तः करणो भवति इत्यर्थः ।

The way in which अन्योन्याश्रय will not happen if one follows as told in 'तानि सर्वाणि संयम्य' and how one can get the परमप्रयोजन which is getting rid of संसार is told in this and next sloka.

रागद्वेषवियुक्तैः - The meaning of this in the moola sloka is explained as मयि न्यस्तमनाः. This being detached from राग and द्वेष causes the senses to be under the control of self. They become आत्मवश्यैः इन्द्रियैः.

विषयान् इन्द्रियैः चरन् - It is made clear that the meaning of what is told in moola sloka is not विषयभोग by the Bhashya as 'विषयान् तिरस्कृत्य वर्तमानः'. The word चरति is in गत्यर्थ. By this तिरस्कार is what is meant here. That is अनादर - neglecting.

विधेयमनाः - The mind becomes obedient - this is told because the winning over of external sense organs and the sense organs themselves winning over the sense objects would lead to winning over the mind. So it is told like this in Bhashya.

प्रसादम् - The meaning of this word is given in Bhashya as निर्मलान्तःकरणः or मनोऽनैर्मल्य. This is justified here because of the usage of विधेयात्मा which indicates mind and in the next sloka it is said प्रसन्न चेतसः.

Sloka 65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ 65 ॥

अस्य प्रसादे When this persons mind is clear or pure or at peace सर्वदुःखानां हानिः उपजायते destruction of all grief happens. प्रसन्न चेतसः That such a person who has pure mind, बुद्धिः his knowledge of the Atman आशु पर्यवतिष्ठते shines forth soon. हि Is this not well known ?

अस्य पुरुषस्य मनसः प्रसादे सति प्रकृतिसंसर्गप्रयुक्तसर्वदुःखानां हानिः उपजायते । प्रसन्नचेतसः
आत्मावलोकनविरोधिदोषरहितमनसः तदानीम् एव हि विविक्तात्मविषया बुद्धिः मयि पर्यवतिष्ठते; अतो मनःप्रसादे
र्वदुःखानां हानिः भवति एव ।

For such a person, if the mind becomes pure, all the दुःखs which come due to the contact with matter will get destroyed. For such a person who is प्रसन्न चेतस - that is one who has a pure mind without the defects preventing आत्मावलोकन, the ज्ञान of the शुद्धात्मन् who is different and distinct compared to the प्रकृति arises. Due to that only when that मनःप्रसाद happens, all the दुःखs will definitely get destroyed.

प्रकृतिसंसर्गप्रयुक्त - As told in Vishnu Purana, 'दुःखाज्ञानमला धर्माः प्रकृतेस्ते न चात्मनः । निर्वाणमय एवायम् आत्मा ज्ञानमयोऽमलः ॥' (वि.पु. 6-7-22) - The दुःखs are all connected with प्रकृति and not आत्मन् and they appear as औपाधिक in the Atman and so they are to be destroyed is the meaning.

Sloka 66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥ 66 ॥

अयुक्तस्य One who does not have his mind established in Paramatman बुद्धिः नास्ति does not get knowledge of the Atman. अयुक्तस्य One who does not have his mind established in Paramatman, भावना च न does not also have the feeling of the Atman (आत्मभावना). अभावयतः For one who does not feel the Atman शान्तिश्च न the deep desire in the sense objects does not subside. अशान्तस्य One for whom the desire of sense objects has not subsided सुखं कुतः how can abundant happiness come ?

मयि संन्यस्तमनोरहितस्य स्वयत्नेन इन्द्रियनियमने प्रवृत्तस्य कदाचिद् अपि विविक्तात्मनिषया बुद्धिः न सेत्स्यति । अत एव तस्य तद्भावना च न संभवति । विविक्तात्मानम् अभावयतो विषयस्पृहाशान्तिः न भवति । अशान्तस्य विषयस्पृहायुक्तस्य कुतो नित्यनिरतिशय-सुखप्राप्तिः ।

Not having a mind which is established in ME and trying to win over the senses by own efforts, for such a one the बुद्धि of शुद्धात्मविषय who is distinct from प्रकृति will never arise. So for such a person even thinking about the nature of such Atman does not happen. For one who is not meditating on such Atman, the desire in sense objects will not subside. How can one who is having such desire in sense objects even get eternal unparalleled happiness?

मयि संन्यस्तमनोरहितस्य स्वयत्नेन इन्द्रियनियमने प्रवृत्तस्य कदाचिद् अपि विविक्तात्मनिषया बुद्धिः न सेत्स्यति ।

One who is not following what was told in 'युक्त आसीत् मत्परः' is here mentioned as अयुक्तस्य and this is made clear in Bhashya as 'मयि संन्यस्तमनोरहितस्य' .

What was told in यततो ह्यपि कौन्तेय ... इन्द्रियाणि प्रमाथीनि' is again reminded here is told in Bhashya - 'स्वयत्नेन इन्द्रियनियमने प्रवृत्तस्य' .

What is told in mula sloka as 'नास्ति' is explained in Bhashya as 'कदाचिदपि' meaning that even after a long long time also it is not possible to attain.

अत एव तस्य तद्भावेना च न संभवति । न चायुक्तस्य भावना - This is told in Bhashya as अत एव. Means अयुक्तत्वादेव. Not being able to attain आत्मभावना is because the भावनान्तरा towards other objects is not eliminated.

विविक्तात्मानम् अभावयतो विषयस्पृहाशान्तिः न भवति । अशान्तस्य विषयस्पृहायुक्तस्य कुतो नित्यनिरतिशय-सुखप्राप्तिः - The word शान्तिः in Mula sloka is explained as 'विषयस्पृहाशान्तिः'. This is inline with 'रसोप्यस्य परं दृष्ट्वा' (2-50) and 'सुखेषु विगतस्पृहः' (2-56) etc.

For one who is अशान्त the enjoyments of स्वर्ग etc can happen. But this प्रकरण is about अमृतत्व and so the word सुख is commented as नित्यनिरतिशय सुखप्राप्तिः .

Here the accessories of योग such as प्रत्याहार, धारणा and ध्यान are indicated. In नास्ति बुद्धिरयुक्तस्य the प्रत्याहार which is withdrawing the mind from sense objects is indicated. In न चायुक्तस्य - The accessory धारणा is indicated. नचाभावयतः indicates ध्यान.

Sloka 67

पुनरपि उक्तेन प्रकारेण इन्द्रियनियमनम् अकुर्वतः अनर्थम् आह -

Again the अनर्थ which can ensue for one who is not able to control the senses following the way told earlier is being explained -

In the previous sloka the absence of बुद्धि when the senses are not under control was told. Now the प्रकार or mode of that is being told here. So there is no पुनरुक्ति. Or even if there is पुनरुक्ति it is because of the importance given to it and so there is no दोष.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ 67 ॥

चरताम् इन्द्रियाणाम् अनु The sense organs which are moving among sense objects
यत् मनः अनुविधीयते that mind which is made to follow them, तत् such a mind
अम्भसि नावं वायुमिव just as the opposing wind carries away a boat in water
by force, अस्य प्रज्ञाम् हरति makes his buddhi to be deeply interested in
sense objects only.

The gist is: Just as a boat floating on water is carried away by a
wind blowing in the opposite direction by force, the mind of a person,
which is made to follow the sense organs which are in turn among the
sense objects, distracts him from thinking about the distinct
Individual Self and makes him deeply interested in those sense objects
only.

**इन्द्रियाणां विषयेषु चरतां विषयेषु वर्तमानानां वर्तनम् अनु यन्मनः विधीयते पुरुषेण अनुवर्त्यते तत् मनः अस्य
विविक्तात्मप्रवणां प्रज्ञां हरति विषये प्रवणां करोति इत्यर्थः । यथा अम्भसि नीयमानां नावं प्रतिकूलो वायुः प्रसह्य हरति ।**

One whose mind acts following the activities of the senses which are
associated with the sense objects, such a mind attracts the प्रज्ञा or
awareness or intelligence which is trying to establish in परिशुद्धात्म -
means it will make him deeply immersed in the sense objects. This is
similar to the way a strong wind blowing in an unfavourable direction
pulls by force a boat which is being sailed or rowed on water.

इन्द्रियाणां विषयेषु चरतां विषयेषु वर्तमानानां - It is not mere स्पन्द (just a reaction etc)
but actively engaged in the sense objects. The word वर्तमानानां indicates
the औन्मुख्य or being agreeable to the sense objects. This is because all
sense will not have विषयसञ्चार. This is also told later as 'इन्द्रियाणि इन्द्रियार्थेषु
वर्तन्ते कामकारतः' (5-6) .

The words यत्, तत् used in this sloka are addressing the mind. Because
that is the main thing responsible for losing knowledge. If the
external sense organs follow the mind, there will not be प्रज्ञाहरण. This
can also be seen in manu smruti as 'इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् । तेनास्य
क्षरति प्रज्ञा दृतेः पादादिवोदकम् ॥ (मनु.2-99) - Among all these senses, if one
becomes slave to any one sense organ also such a person's knowledge
will drip away just like water from a torn skin-sack.

विधीयते पुरुषेण अनुवर्त्यते - The verb विधीयते needs a doer. So it is told as पुरुषेण.

प्रज्ञां हरति विषये प्रवणां करोति – The word हरति does not mean destroys. So it is commented as विषये प्रवणां करोति – it makes the mind deeply interested in sense objects. The example indicates that the boat is being carried away to a place which is against one's liking and this is in accordance to that.

यथा अम्भसि नीयमानां नावं प्रतिकूलो वायुः प्रसह्य हरति – The word अम्भसि is not connected to हरति and that is indicated as अम्भसि नीयमानाम्. प्रतिकूलवायु means winds which are not favourable but blowing in some other direction.

Sloka 68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ 68 ।

तस्मात् For that reason, महाबाहो hey Arjuna of powerful shoulders यस्य इन्द्रियाणि one whose sense organs इन्द्रियार्थेभ्यः सर्वशः निगृहीतानि are completely controlled from sense objects तस्य प्रज्ञा प्रतिष्ठिता his awareness or mind is steadfast.

So, powerful Arjuna, the mind of a person whose sense organs are completely controlled from the sense objects is steadfast.

तस्माद् उक्तेन प्रकारेण शुभाश्रये मयि निविष्टमनसो यस्य इन्द्रियाणि इन्द्रियार्थेभ्यः सर्वशो निगृहीतानि तस्य एव आत्मनि प्रज्ञा प्रतिष्ठिता भवति ।

Therefore, as told earlier , one whose mind is established in Me having शुभाश्रय, the most auspicious object of meditation, and whose senses are completely restrained from sense-objects, in his mind alone wisdom is firmly set.

यदा संहरते (2-58) – The teaching on controlling the senses which was started from sloka 58 as यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः.. is concluded here.

तस्मात् – For that reason which is that the mind which follows the senses is opposed to getting steadfast knowledge or wisdom.

उक्तेन प्रकारेण मयि निविष्टमनसो – What was earlier told that for controlling the senses only a mind which is firmly established in Lord is the cause is reminded here.

Sloka 69

एवं नियतेन्द्रियस्य प्रसन्नमनसः सिद्धिम् आह -

The benefit or fruit obtained by one who has a pure mind by controlling the senses is told here.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ 69 ॥

या That knowledge of the Atman, सर्वभूतानां for all the beings निशा does not showup like darkness or night तस्यां in such knowledge संयमी one who has controlled senses जागर्ति is awake. यस्यां That बुद्धि pertaining to the sense objects such as शब्द and others भूतानि in which beings who have not won over the senses जाग्रति are awake सा that kind of बुद्धि, पश्यतो मुनेः for a meditator who is constantly seeing the Atman निशा does not show up like darkness or night.

The gist is: The knowledge of the Individual Self which does not show up (just like darkness) for all beings, is fully visible for one who has controlled his senses. The knowledge of the sense objects which is fully visible for all beings who have not controlled their senses, is like darkness for one who is constantly meditating on the individual self, meaning does not show up.

या आत्मविषया बुद्धिः सर्वभूतानां निशा निशा इव अप्रकाशा । तस्याम् आत्मविषयायां बुद्धौ इन्द्रियसंयमी प्रसन्नमना जागर्ति - आत्मानम् अवलोकयन् आस्ते इत्यर्थः । यस्यां शब्दादिविषयायां बुद्धौ सर्वाणि भूतानि जाग्रति प्रबुद्धानि भवन्ति, सा शब्दादिविषया बुद्धिः आत्मानं पश्यतो मुनेः निशा इव अप्रकाशा भवति ।

That बुद्धि pertaining to the atman as the object which is like darkness or night, meaning does not happen to all the beings, in that बुद्धि pertaining to atman as the object, a person who has controlled the senses and has pure mind is always awake - means his mind has the atman as the object or he remains seeing the atman. In that बुद्धि having शब्द and others as the object, in which all the beings are awake or consciously involved, that बुद्धि related to शब्द and other sense objects is not appearing like darkness to a मुनि whose mind is all the time established in the atman.

What was earlier told as he four states of a sthitaprajna starting with प्रजहाति यदा कामान् (2-55) indicated in three slokas from this sloka

(69, 70 and 71). The four states were यतमान, व्यतिरेक, एकेन्द्रिय and वशीकार. Of these, this sloka या निशा talks of वशीकार संज्ञा, the sloka आपूर्यमाणम् (2-70) talks of एकेन्द्रिय संज्ञा. In the sloka 71, विहाय कामान् is about यतमान संज्ञा and निःस्पृहः in the same sloka is about व्यतिरेक संज्ञा.

OR, it can also be taken as the first two slokas 69, 70 are telling about the fruit of the four states and the next two are concluding the four states.

या - The word या is addressing something well known here and that is what was told all this while as प्रज्ञा. So Bhashya is आत्मविषया बुद्धिः. When we say प्रज्ञा it is प्रकृष्ट ज्ञान. What is प्रकृष्ट and निकृष्ट - superior and inferior, say, for buddhi means the object of knowledge is superior or inferior. When the object of knowledge is superior, the knowledge is also told as superior knowledge.

निशा सर्वभूतानाम् - Here the word सर्वभूतानां means all beings who do not have control of senses. निशा means like night or darkness - that which is not seen by them. When some are sleeping, some others are awake means it is about अलौकिक विषय and hence Bhashya is निशेव अप्रकाशा in लक्षणार्थ (secondary sense). Though बुद्धि is स्वप्रकाश, the state in which it is not able to flow is addressed as अप्रकाश.

संयमी - The mula sloka says just संयमी. In this प्रकरण, इन्द्रियनिग्रह is relevant and hence Bhashya is इन्द्रियसंयमी. In पातञ्जलपरिभाषा (यो.सू. 2-4), संयम is given the meaning of combination of धारणा, ध्यान and समाधि and is told as त्रयमेकत्र संयमः. But that meaning is not relevant here and so not taken.

When इन्द्रियसंयम gives rise to आत्मविषयबुद्धि, it first causes purity of mind and that is told in Bhashya as प्रसन्नमनाः.

The word जागर्ति cannot be given मुख्यार्थ and hence explained as आत्मानम् अवलोकयन् आस्ते.

यस्यं जगर्ति...सा निशा - Here भूतानि is addressing those who are असंयमिs and for them it is निशा, so the word यस्यां is interpreted as शब्दादिविषया बुद्धिः

The word पश्यतो expects an object for seeing, कर्माकाङ्क्षा is there (किं पश्यति). The object of seeing according to the context प्रकरण is commented as आत्मानं पश्यतो. The individual self is the object of seeing.

Sloka 70

आपूर्यमाणम् अचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ 70 ॥

यद्वत् Just as आपूर्यमाणम् being full by itself अचल प्रतिष्ठं and being unshakable or constant समुद्रम् such an ocean आपः प्रविशन्ति the waters of rivers enter तद्वत् in the same way सर्वे कामाः all the sense objects or विषयs such as शब्द and others यं प्रविशन्ति enter which संयमि, or one who has controlled his senses सः such a one शान्तिमाप्नोति gets peace. कामकामी न one who desires the sense objects such as शब्द and others will not get peace.

The waters of the rivers enter into a sea which is full by itself and does not change its level whether the river waters enter into it or not. In the same way, if the objects of the senses such as sound, touch, form etc come into contact with the sense organs of a person who has his senses under control, he does not get affected and only such a person gets peace. One who still gets affected or has desire for such sense objects not being able to control the senses, will not get peace.

यथा स्वेनैव आपूर्यमाणम् एकरूपं समुद्रं नादेय्य आपः प्रविशन्ति, आसाम् अपां प्रवेशे अपि अप्रवेशे च समुद्रो न कञ्चन विशेषम् आपद्यते । एवं सर्वे कामाः शब्दादयो विषया यं संयमिनं प्रविशन्ति इन्द्रियगोचरतां यान्ति स शान्तिम् आप्नोति । शब्दादिषु इन्द्रियगोचरताम् आपन्नेषु अनापन्नेषु च स्वात्मावलोकनतृप्त्या एव यो न विकारम् आप्नोति स एव शान्तिम् आप्नोति इत्यर्थः, न कामकामी, यः शब्दादिभिर्विक्रियते स कदाचिद् अपि न शान्तिम् आप्नोति ।

Just as the river waters enter into a sea which is by itself full and still and not changing, whether the waters enter into it or not, the sea neither increases or decreases in level, in the same way if the sense objects such as शब्द and others enter a संयमि - meaning come into contact with his sense organs, he gets peace or शान्ति. That means, whether the sense objects or विषयs whether come into contact with sense organs or not, he remains steady as he is always having atman in his mind and is fully satisfied with that and so he is at peace. One who gets disturbed or distracted when sense objects come into contact with senses will never get शान्ति.

In the previous sloka, the state in which the शब्दादिविषयs are not seen at all being in the constant sight of the atman was told. Here the state when the sense objects are nearby and are coming in contact with senses but even then one does not get distracted - such a state is being told.

आपूर्यमाणम् - It is said that whether river waters enter or not, the sea is full by itself and does not change is being told. So it is not in the sense of sea being full with river waters. This is in line with आत्मावलोकनतृप्ति and hence स्वेनैवपूर्यमाणम् is told in Bhashya.

अचलप्रतिष्ठम् - This is commented as एकरूपम् - as this shows that there will not change in the sea which may cause it to exceed the limit or reduce.

कामाः - Is commented as शब्दादयो विषयाः according to कर्मणिव्युत्पत्ति.

नादेय्या आपः - In Bhashya, shows that the river waters enter a sea by themselves without any effort from the sea.

प्रविशन्ति - The विषयs such as रूप and others do not enter the body of a person like food or water etc. So they indicate cognizance through the respective senses as channels.

न विकारमाप्नोति स शान्तिमाप्नोति - Is explained by Deshika as 'नित्य-निरवद्य-निरतिशय स्वानुभवानन्द सम्दोहमग्नौ नश्वर-दुःखमिश्र-सातिशय-विषयानुभव-आनन्दबिन्दुषु न सज्जते इति भावः'. When one is immersed completely in the abundance of the defect-free eternal unparalleled self-experience of joy, he will not even be interested in the experience of negligible limited joy of the senses which is filled with grief.

कदाचिदपि - Never gets शान्ति means will he leaves all कामs completely. This also indicates that when there is विषयदर्शन he undergoes विकार - distraction and when there is no विषयदर्शन he will not be without desire.

Sloka 71

विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ 71 ॥

यः पुमान् That person who सर्वान् कामान् विहाय having abandoned completely all the sense objects निस्पृहः having no desire in them निर्ममः having no selfish feeling निरहङ्कारः not having the idea of self in the body चरति does all acts सः शान्तिम् अधिगच्छति such a person gets peace.

One who does all his acts abandoning all the sense objects, having given up desire completely in those sense objects, having given up

selfish feeling and does not have the wrong knowledge that the body itself is the self, only such a person gets peace.

काम्यन्ते इति कामाः शब्दादयो विषयाः । यः पुमान् शब्दादीन् सर्वान्विषयान् विहाय तत्र निःस्पृहः ममतारहितश्च अनात्मनि देहे आत्माभिमानरहितः चरति स आत्मानं दृष्ट्वा शान्तिम् अधिगच्छति ।

कामाः means the sense objects which are desired. That person who having abandoned in totality all the sense objects such as शब्द etc., having no desire in them, having no idea of belonging to self in them and not having the idea of self in the body which is not the individual self, that person having seen the self or Atman, gets peace.

If a doubt arises that is there no peace ever for a कामकामी as told in previous sloka? The answer is given here. How a कामकामी can attain peace is told here.

Here two things are told - that which makes one not see the sense objects - this is by अन्वय and that which causes one to undergo disturbances or gets affected by sense objects - by व्यतिरेक.

The causes of मनोविकार - the changes in the mind or disturbances in the mind are - grasping the sense objects, having desire in them, having the idea of 'belonging to self' or ममता in them and having 'देहात्मभ्रम' or idea of atman in the body. All these disturb the mind and attract it in different directions. If one gets rid of these, then one attains the state of निवृत्ति. Then the experience of the Atman which is full of joy happens and one loses desire in the limited joy of the experience of the sense objects. Then one gets the experience of what was told as 'सा निशा पश्यतो मुनेः'.

विहाय कामान् - here काम means the sense objects which are desired, **काम्यन्ते इति कामाः शब्दादयो विषयाः**.

Previous two slokas या निशा सर्वभूतानाम् and आपूर्यमाणम् अचलप्रतिष्ठं show the पर्वभेद - different states or levels of one who is having आत्मदर्शन. This sloka is about one who is interested in attaining such आत्मदर्शन - how such a one can attain it.

The शान्ति that is told in this and previous sloka is of the nature of abandoning or getting rid of the experience of the sense objects such as शब्द etc.

Sloka 72

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्याम् अन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ 72 ॥

पार्थ Hey Arjuna, एषा ब्राह्मी स्थितिः this is the steady state which makes one attain the experience of the Atman, एनां प्राप्य having attained this steadfastness in निष्कामकर्म, न विमुह्यति will not be subjected to मोह again, meaning will not get into संसार again. अन्तकालेऽपि Even if it is during end stage of ones life अस्यां स्थित्वा if one is able to achieve this steadfastness निर्वाणं ब्रह्म ऋच्छति he will attain the Atman of the nature of pure bliss.

Such a steady state makes one attain the experience of the Individual Self and having attained such steadfastness in the duties done without desire, one will not come into contact with the cycle of birth and death. Even if one attains such a state in old age, he will still attain the Individual Self if the nature of pure bliss.

एषा नित्यात्मज्ञानपूर्विका असङ्गकर्मणि स्थितिः स्थितधीलक्षणा, ब्राह्मी ब्रह्मप्रापिका । ईदृशीं कर्मणि स्थितिं प्राप्य न मुह्यति पुनः संसारम् न आप्नोति । अस्यां स्थित्याम् अन्तिमे अपि वयसि स्थित्वा ब्रह्म निर्वाणं ऋच्छति निर्वाणमयं ब्रह्म गच्छति, सुखैकतानम् आत्मानम् अवाप्नोति इत्यर्थः ।

एवम् आत्मयाथात्म्यं युद्धाख्यस्य कर्मणः तत्प्राप्तिसाधनताम् अजानतः शरीरात्मज्ञानेन मोहितस्य तेन च मोहेन युद्धात् निवृत्तस्य मोहशान्तये नित्यात्मविषया या सांख्यबुद्धिः तत्पूर्विका च असङ्गकर्मानुष्ठानरूपकर्मयोगविषया बुद्धिः स्थितप्रज्ञतायोगसाधनभूता द्वितीयेऽध्याये प्रोक्ता । तदुक्तम् - 'नित्यात्मासङ्गकर्मेहागोचरा सांख्ययोगधीः । द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये' ॥ (गीतार्थसंग्रहे 6) इति ।

This steadfastness in असङ्गकर्म with the knowledge of the Atman as eternal, gets one स्थितप्रज्ञता. This state is ब्राह्मीस्थितिः - means that this state is the way to get associated with Brahman. One who gets this steadfastness in निष्कामकर्म will never be lost or undergo मोह, meaning he will not get संसार of the nature of birth and death again. Even if one is able to attain this state in old age, he will get the experience of the blissful Brahman meaning the Atman who has only bliss as his nature.

Thus Arjuna was not knowing the true nature of the Atman and the fact that the karma called yuddha is the means to realize such Atman and had decided to retire from waging the war due to the confused wrong knowledge that body only is the Atman. To such an Arjuna, in order to pacify his confusion or मोह, in this second chapter the following are

taught: The knowledge about the real nature of the eternal Atman, the knowledge or steadfastmind that is to be attained which is pertaining to कर्मयोग of the form of असङ्गकर्मानुष्ठान done with the knowledge of the Atman, and that such कर्मयोग is the means to attain the ज्ञानयोग of the nature of स्थितप्रज्ञता. All these are told by Sri Yamunacharya as 'The बुद्धि which leads one to realize नित्यात्मतत्त्व (सांख्यधीः) and the बुद्धि of the nature of असङ्गकर्मानुष्ठान (योगधीः), both have the goal as ज्ञानयोग of the nature of स्थितप्रज्ञता (स्थितधीलक्षा). And this was taught to pacify Arjuna's मोह in second chapter'.

This sloka does निगमन that is conclusion of the प्रकरण with the most important aspect in this context which is शान्ति or संसार निवृत्ति. It can also be said that the फल told in slokas 70, 71 and 72 as शान्ति, निर्वाण etc are having the same meaning. Also, in 4th chapter, Bhashyakarar comments 'ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति' (4-39) as परं निर्वाणमाप्नोति.

एषा ब्राह्मी स्थितिः - This sloka summarises all the aspects taught in the second chapter. Also it is clearly told that the fruits would come without fail.

स्थितधीलक्षा - means the means to ज्ञानयोग of the nature of स्थितप्रज्ञता.

ब्राह्मी - The सम्बन्धविशेष in this तद्धित is commented as ब्रह्मप्रापिका. The relation indicated by the तद्धित word is that it gets one association with Brahman.

अन्तकाले - This is not about the moment when one leaves the body (प्राणवोयोगकाल). So it is commented as अन्तिमे वयसि. This is similar to what is told as अन्तिमे चेद्वयसि साधुवृत्तः'. Even if one has spent childhood, youth etc in experiencing the pleasures of the senses, if one retires from them in old age such a person also has the अधिकार for this yoga. Being so, one need not tell about those who have such steadfastness right from young age itself. The Kenopanishat says 'इह चेदवेदीत् अथ सत्यमस्ति न चेदिहावेदीत् महती विनष्टिः''

The words ब्रह्म, निर्वाण etc are about the Atman who is of blissful nature. This is told as सुखैकतानम् आत्मानम् in Bhashya.

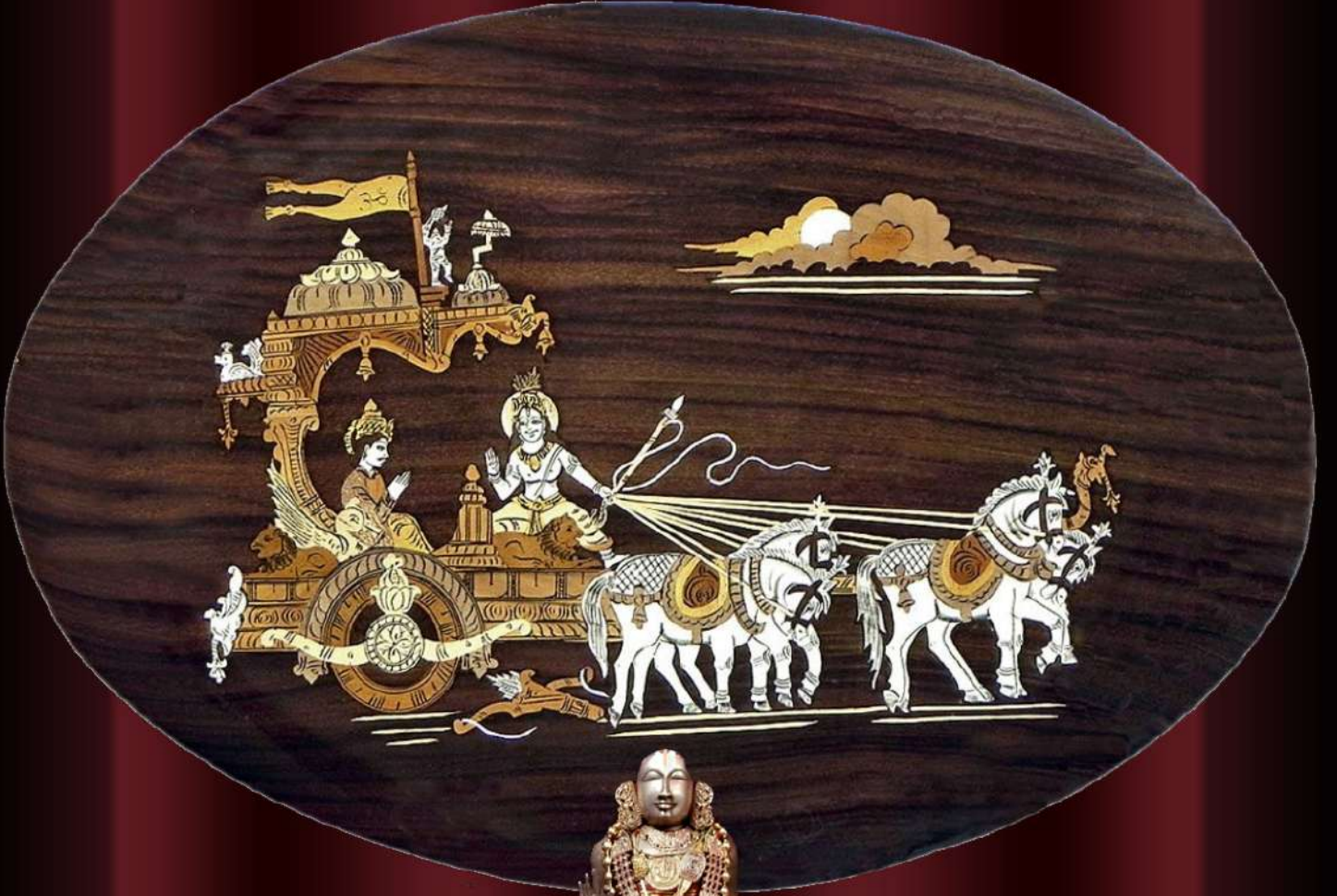
There could be an objection here - when the subject matter here is नित्यात्मतत्त्व and आत्मसाक्षात्कार of such Atman, how can it be told that this

sloka is talking mainly about only कर्मनिष्ठा ? How can it be concluded thus in this chapter is the doubt. The answer is - The main teachings are आत्मज्ञान and आत्मसाक्षात्कार and since कर्मनिष्ठा is connected to them, it is taught here. Also, the main foundation for getting rid of संसार is कर्मयोगानुष्ठान. Earlier आत्मतत्त्वज्ञान was taught in 'एषा ते अभिहिता साङ्ख्ये' (2-39). This ज्ञानयोग is to be attained through कर्मयोग and so कर्मयोग is told here separately.

स्थितप्रज्ञतायोगसाधनभूता - The word योग is told along with स्थितप्रज्ञता here. This can be interpreted either as विशेषण-विशेष्यभाव or using द्वन्द्वसमास. In case of द्वन्द्वसमास it would mean स्थितप्रज्ञता and the योग of the form of आत्मसाक्षात्कार which is attained through स्थितप्रज्ञता.

**इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोऽध्यायः
समाप्तः**

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 3)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

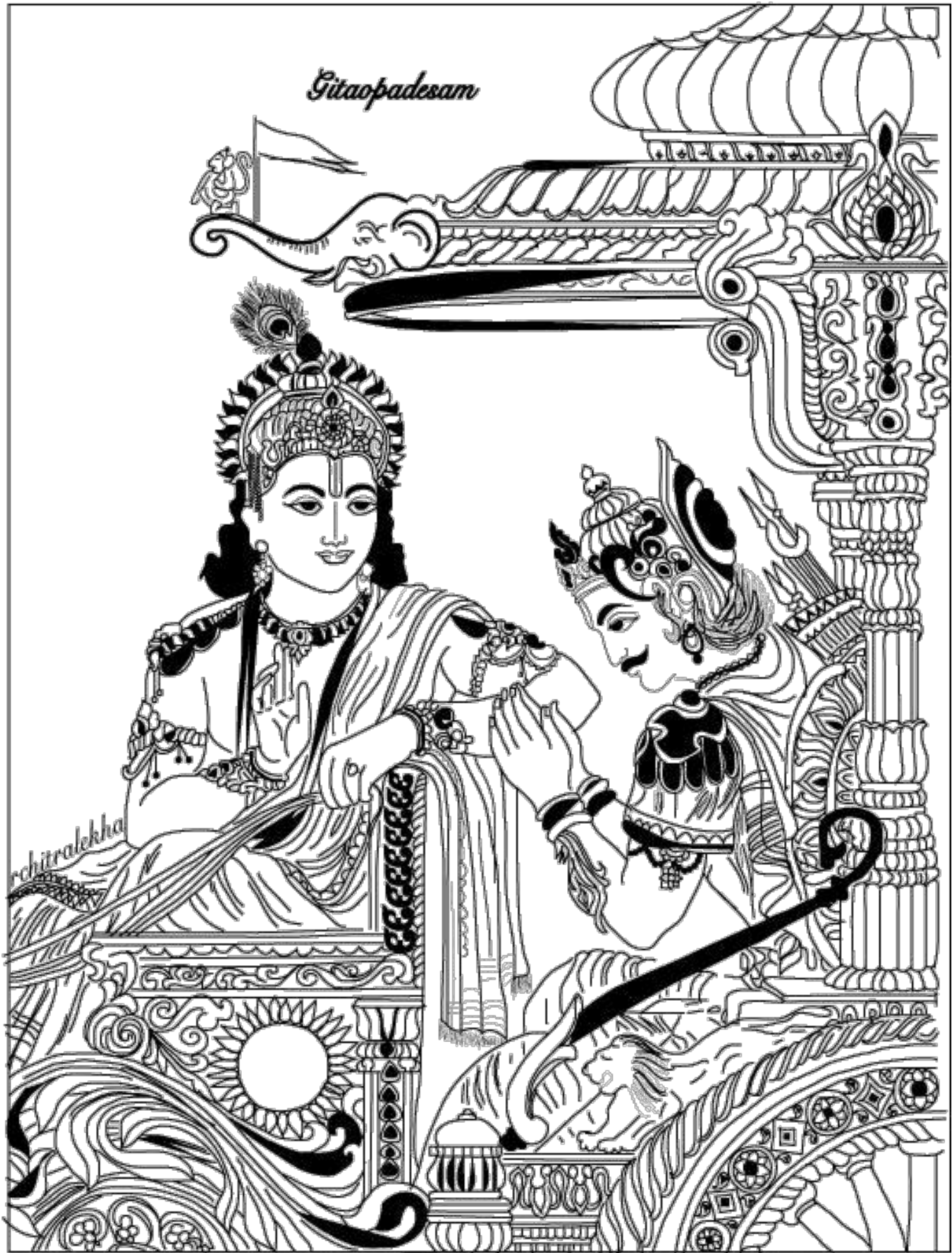
Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

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Sri:

Srimad Ramanuja Gita Bhashyam – 3rd Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ तृतीयोऽध्यायः

तद् एवं मुमुक्षुभिः प्राप्यतया वेदान्तोदित-निरस्तनिखिलाविद्यादि-दोषगन्धानवधिकातिशया-संख्येयकल्याणगुणगण परब्रह्म पुरुषोत्तमप्राप्त्युपायभूत-वेदनोपासनध्यानादिशब्दवाच्यां तदैकान्तिकात्यन्तिक-भक्तिं वक्तुं तदङ्गभूतम् 'य आत्मापहतपाप्मा' (छा0 उ0 8।7।1) इत्यादि प्रजापति-वाक्योदितं प्राप्तुः आत्मनो याथात्म्यदर्शनं तन्नित्यताज्ञानपूर्वकासङ्गकर्मनिष्पाद्यज्ञानयोगसाध्यम् उक्तम् । प्रजापतिवाक्ये हि दहरवाक्योदितपरविद्याशेषतया प्राप्तुः आत्मनः स्वरूपदर्शनं 'यस्तमात्मानमनुविद्य विजानाति' (छा0 उ0 8।12।6) इति उक्त्वा जागरितस्वप्नसुषुप्त्यतीतं प्रत्यगात्मस्वरूपम् अशरीरं प्रतिपाद्य 'एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परंज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते' (छा0 उ0 8।12।3) इति दहरविद्याफलेन उपसंहृतम् । अन्यत्र अपि 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति' (क0 उ0 1।2।12) इत्येवमादिषु 'देवं मत्वा' इति विधीयमानपरविद्याङ्गतया 'अध्यात्मयोगाधिगमेन' इति प्रत्यगात्मज्ञानम् अपि विधाय 'न जायते म्रियते वा विपश्चित्' (क0 उ0 1।2।18) इत्यादिना प्रत्यगात्मस्वरूपं विशोध्य 'अणोरणीयान्' (1।2।20) इत्यारभ्य 'महान्तं विभुमात्मानं मत्वा धीरो न शोचति' (क0 उ0 1।2।22) 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥' (क0 उ0 1।2।23) इत्यादिभिः परस्वरूपं तदुपासनम् उपासनस्य च भक्तिरूपतां प्रतिपाद्य 'विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥' (क0 उ0 1।3।9) इतिपरविद्याफलेनोपसंहृतम् । अतः परम् अध्यायचतुष्टयेन इदम् एव प्राप्तुः प्रत्यगात्मनो दर्शनं ससाधनं प्रपञ्च्यति –

The सङ्गति is being told here for the adhyaya. First there could be doubt that the second chapter is talking about the जीवात्म only. This shastra being मोक्षशास्त्र, it should talk about परमात्मन्. Why is the nature of Jivatman told and how is this relevant in मोक्षप्रधानशास्त्र? This doubt is cleared here by detailing that the knowledge of the Jivatman is accessory to upasana and the same is established with shruti pramanas.

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥

Because of those reasons only, what is told in the Upanishats as the ONE to be attained by मुमुक्षुs (those who are desirous of liberation), one who has not even a faint scent of अविद्या (nasscience) and other defects, one who has limitless innumerable groups of unsurpassed auspicious qualities, one who is the परब्रह्म, the means to attain that पुरुषोत्तम, that is told by the words वेदन, उपासन, ध्यान etc., in order to establish that Bhaktiyoga of the nature of ऐकान्तिक and आत्यन्तिक (having HIM as one and the final goal) in detail, the accessory to that bhaktiyoga was told so far in the second chapter. That accessory was told as getting the direct perception of the essential nature of the Atman as it exists of the one who is the प्राप्नु – the one who has to attain the Parabrahman, (प्राप्नुः आत्मनो याथात्म्य-दर्शनम्). The essential nature of that Atman is as told by Prajapati in Daharavidya as 'य आत्मा अपहतपाप्मा (छा.8-7-1), 'This atman who is bereft of all defects' and this can be attained by ज्ञानयोग which is done with the knowledge that this Atman is eternal and by doing कर्मयोग without interest in the fruits thereof.

In Prajapati vakya, the स्वरूपदर्शन or realization of essential nature of the Jivatman who is the attainer (प्राप्नु) is told as accessory to परविद्या or उपासना which is taught in दहरवाक्य in दहरविद्याप्रकरण as 'one who having known the nature of this Jivatman through the knowledge of the Shastras does meditation (upasana) on the same' and continuing, establishing the nature of that Individual Self as without a body and beyond what is seen in the awakened state, dream state and the state of deep sleep. Then he teaches him the fruit of that दहरविद्या as 'Like this, this Jivatman, leaving his body goes out and approaching Paramatman he shines forth having attained the emergence of his complete true nature'. Thus he concludes the teaching of दहरोपासना. Also, in another Upanishad, it is taught that 'a ज्ञानि will get rid of happiness and grief having done meditation upon Paramatman after having realized the knowledge of the Individual Self'. Thus in all these, the परविद्या or the ultimate means to liberation is taught as 'having done upasana of Paramatman' and the accessory to it is ordained as the realization of Individual Self. The nature of such a Jivatman or Individual Self is taught as 'The Self who is of the nature of Consciousness is not born and does not die' and others. Then the nature of the Paramatman is told as 'one who is more subtle than the subtle', 'A meditator (dheera) does not suffer grief having meditated upon the Paramatman who is Supreme and all pervasive', and, 'This paramatman cannot be attained by meditation alone or mere devotion or much hearing (बहुना

श्रुतेन is श्रवण, प्रवचन is मनन and मेधा is निदिध्यासन). Here it is meant that by केवल श्रवण/मनन/निदिध्यासन one cannot attain HIM. HE chooses one who chooses HIM. To such a devotee only HE reveals HIS divine form. Thus the means to attain HIM was told as upasana, and establishing that that upasana is of the form of devotion, the fruit of practicing the means to liberation was told as 'with the knowledge as the charioteer and mind as the stick to control he senses, he will reach the Paramapada of Vishnu crossing over the path of samsara'.

अध्यायचतुष्टयेन इदम् एव प्राप्तुः प्रत्यगात्मनो दर्शनं ससाधनं प्रपञ्चयति –

Now, after this, in the next four chapters Lord Krishna teaches in detail this vision of the Individual Self for the attainer with the accessories.

Explanations from Tatparya Chandrika

तद् एवं – तत् means the way the teachings are depicted in second chapter as told and rejecting the way in which other darshanas interpret these meanings. एवम् – means the aptness of what is explained so far in our commentary – स्वोक्त-औचित्य.

मुमुक्षुभिः प्राप्यतया वेदान्तोदित – What is established by hundreds of श्रुतिवाक्यसः such as 'ब्रह्मविदाप्नोति परम्' (तै.), 'परं ज्योतिरुपसंपद्य' (छा.8-3-4), 'परात्परं पुरुषमुपैति' (मु.3-2-8), 'रसं ह्येवायं लब्ध्वा आनन्दी भवति' (तै.), 'परमं साम्यमुपैति' (मु.3-1-3) and others and also by groups of sutras such as 'कर्मकर्तृव्यपदेशाच्च' (ब्र.1-2-4) (comes in सर्वत्रप्रसिद्ध्यधिकरण (1-2-1). The Bhashya for this sutra is 'एवमितः प्रेत्य अभिसंभवितास्मि' (छा.3-14-4) – departing from this body, I shall attain HIM' Here the कर्ता (attainer) and कर्म (object of attainment) are told as different – प्राप्यतया उपास्यो निर्दिश्यते; प्राप्तृतया च जीवः । ततश्च जीवादन्यदेव इदं परं ब्रह्म'.

Here the plural in मुमुक्षुभिः indicates that the object of attainment in all the brahmavidyas is one and the same.

वेदान्तोदित – also indicates that this is उपबृम्हण and is explaining what is told in the वेदs.

निरस्तनिखिलाविद्यादि-दोषगन्धानवधिकातिशया-संख्येयकल्याणगुणगण – The important attributes of Brahman which is the object of attainment is told next – that attributes which differentiate Brahman from प्रकृति and पुरुष and also how to understand the meanings of सगुण and निर्गुण विषयवाक्य is also established by these two attributes. The saguna vakyas establish that Brahman has innumerable incomparable unsurpassable groups of auspicious qualities. The meaning of निर्गुण vakyas such as निष्कलं निरञ्जनं etc are that Brahma svarupa is opposed to even a faint scent of any kind of defect. This is established in several Brahma sutras such as ‘आनन्दादयः प्रधानस्य’ (ब्र.3-3-11), ‘अक्षरधियां त्ववरोधः’ (ब्र.3-3-33) and these two qualities known as उभयलिङ्ग of Brahman is common to all the brahma vidyas. Bhashya says ‘सर्वासु परविद्यासु ब्रह्म एकमेव अनुसन्धेयं चेत्, यैः गुणैः विना ब्रह्मस्वरूप-अनुसन्धानम् अशक्यम्, ते ज्ञानानन्दादयो अनुसन्धेया इत्यर्थः’. Similarly in the sutra अक्षरधियां also it is said that the qualities told in ‘एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति अस्थूलम् अनणु अह्रस्वम् अदीर्घम्’ etc. is to be included in all vidyas. Such a svarupa of Brahman common to all vidyas is told by these two attributes.

परब्रह्म पुरुषोत्तम – What is established by shrutis as ‘स उत्तमः पुरुषः’ (छा.8-12-3) and others and what is going to be told in this shastra as ‘उत्तमः पुरुषस्त्वन्यः’ (15-17) is told here. These two words also indicate several important aspects of our siddhanta such as

कारण-शोधक-वाक्य-ऐकार्थ्यम् – The kaarana vakyas are those which tell about creation of this world. Shodhaka vakyas are those which tell the essential nature of Brahman. These vakyas are to be interpreted without any contradiction. kaarana vakyas say that there is परिणाम during creation, सत्यं.. and such shodhaka vakyas say Brahman is unchanging in nature. So the contradiction is removed if we understand the relationship between the कारण and the कार्य, that they are different states of the same object and the modifications are only in the अचेतन and जीव which are like body to paramatman and HE is always unchanging. So both are explained giving primary meaning to shruti vakyas.

सामान्यशब्दानां विशेषोपसंहारम् – The common words such as आकाश, ज्योति, सत्, ब्रह्म, आत्म are all culminating in the विशेषशब्द पुरुषोत्तम or नारायण.

त्रिमूर्त्यैक्य-साम्य-अतिरेक-व्यक्त्यन्तरत्वनिरासम् – There are many views about the trinity of Brahma, Vishnu and Shiva and they are all set to naught. The various views are that there is identity of three, they are equal, one is superior, Brahman is different from the three and so on.

एकस्यैव जगदुपादाननिमित्तत्वम् – Brahman only is the material and efficient or intelligent cause of the universe.

प्राप्त्युपायभूत-वेदनोपासनध्यानादिशब्दवाच्यां – The means to attain such Brahman is told in the shruti using the words वेदन, ध्यान, उपासन etc. आत्मानमुपासीत, परमपुरुषमभिध्यायीत, यो वेद निहितं गुहायाम्, कारणं तु ध्येयः etc. are the examples. This shows that the means as told by other darshanas as only jnana, only karma or jnana-karma together etc are all rejected and also shruti says 'नान्यः पन्था विद्यतेयनाय' (पु.सू.), 'नायमात्मा' (कठ.1-2-23) that there is no other means than upasana. So the सामान्य शब्दs such as वेदन, ध्यान are all culminating in the भक्तिलक्षणविशेष which is भक्तियोग. That is told here in Bhashya.

तदैकान्तिकात्यन्तिक- The word तत् here shows that the उपास्य and प्राप्य are same. The meaning of एकान्तिक is given as 'एकान्तिकत्वं नाम देवतान्तर-फलान्तरपरित्यागेन प्राप्य-प्रापकभूत-एकनिष्ठत्वम्'. For this there are many pramanas – in मोक्षधर्म it is told 'ब्रह्माणं शितिकण्ठं च याश्चान्या देवताः स्मृताः । प्रतिबुद्धा न सेवन्ते यस्मात् परिमितं फलम्' (मो.342-36). Also in बार्हस्पत्य स्मृति it is told as 'परमात्मनि यो रक्तः विरक्तः अपरमात्मनि'. In Gita also, 'भक्त्या त्वनन्यया शक्यः अहमेवं विधोर्जुन' (11-54), 'मयि चानन्ययोगेन भक्तिरव्यभिचारिणी' (13-10) etc.

The word अत्यन्त shows that there is no end or destruction to it. So, even during the state of moksha (फलदशा), it is present is told as आत्यन्तिक. The bhakti becomes निरतिशय as it goes through बहुल, बहुलतर and बहुलतम states starting with उपायदशा and attaining its highest state in the फलदशा.

भक्तिं वक्तुं तदङ्गभूतम् – Here the commentary indicates that the अङ्ग is told first in order to tell about भक्ति. This is similar to the Brahma sutras where the इतिकर्तव्यता (कर्म's as accessories) is depicted first and then the भक्तियोग.

'य आत्मापहतपाप्मा' (छा0 उ0 8।7।1) इत्यादि प्रजापति-वाक्योदितं प्रासुः आत्मनो याथात्म्यदर्शनं

तन्नित्यताज्ञानपूर्वकासङ्गकर्मनिष्पाद्यज्ञानयोगसाध्यम् उक्तम् – प्रासुश्च प्रत्यगात्मनः - the nature of the Individual Self प्रासु is being told is indicated. प्रासुः shows it is different from प्राप्य who is ब्रह्म. The pramanas for establishing आत्मदर्शन that is the vision of the Individual Self as an accessory to उपासना or भक्तियोग or परविद्या are shown.

प्रजापतिवाक्ये हि दहरवाक्योदितपरविद्याशेषतया प्रासुः आत्मनः स्वरूपदर्शनं 'यस्तमात्मानमनुविद्य विजानाति' (छा0 उ0 8।12।6) इति उक्त्वा जागरितस्वप्नसुषुप्त्यतीतं प्रत्यगात्मस्वरूपम् अशरीरं प्रतिपाद्य -

In Chandogya, 8th chapter, दहरविद्या is present. In that प्रकरण which teaches परविद्या called दहरविद्य, after concluding the same, there is a prakarana about प्रत्यगात्मविद्या as an accessory to दहरविद्या. Prajapati makes an announcement that 'य आत्मा अपहतपाप्मा विजरो विमृत्युः विशोकः विजिघत्सः अपिपासः सत्यकामः सत्यसङ्कल्पः, सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । स सर्वाश्च लोकानाप्नोति सर्वाश्च कामान् यस्तमात्मानम् अनुविद्य विजानाति ह प्रजापतिरुवाच' (छा. 8-7-1).

अनुविद्य means after gaining वाक्यार्थं ज्ञान, विजानाति means ध्यान. Prajapati teaches Indra the nature of Individual self as characterised by जागरित, स्वप्न and सुषुप्ति अवस्थाs.

साध्वलङ्कृतौ, परिष्कृतौ, सुवसनौ – एष आत्मेति होवाच. नाहमत्र भोग्यं पश्यामि.

य एष स्वप्ने महीयमानः चरति एष आत्मेति होवाच – एतदमृतम् अभयम् एतत् ब्रह्मेति.

तद्यत्र एतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानाति, एष आत्मेति होवाच एतदमृतम् अभयम् एतत् ब्रह्मेति. – नाहं खल्वयमेवं संप्रत्यात्मानं जानात्ययमहमस्मीति; नो एवेमानि भूतानि । विनाशमेव अपीतो भवति । नाहमत्र भोग्यं पश्यामि ।' – due to absence of 'I am this' or about others, it is as good as destruction only.

Finally he teaches Indra the परिशुद्धात्मस्वरूप as 'न ह वै सशरीरस्य सतः प्रियाप्रिययोः अपहृतिरस्ति । अशरीरं वाव सन्तं प्रियाप्रिये न स्पृशतः' (छा.8-12-1).

'एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परंज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते' (छा0 उ0 8।12।3) इति दहरविद्याफलेन उपसंहृतम् – This statement in daharavidya shows that there is no separate fruit mentioned for प्रत्यगात्मदर्शन that is taught here and the fruit is one only and as told for daharavidya. This is indicated by एवमेव in the mantra.

So the conclusion is that प्रजापतिवाक्य about प्रत्यगात्म is part of daharavidya prakarana only. Because there is no other fruit mentioned for this प्रत्यगात्मदर्शन other than moksha which is mentioned for दहरविद्यानिष्ठ – one who is adopting the daharavidya. Also, nowhere in the shrutis it can be seen that vision of the Individual self will lead one to moksha. On the other hand, it is told as नान्यः पन्थाः विद्यतेयनाय etc that only upasana is means to moksha. And, the तत्कृतुन्याय – whatever one meditates on he attains that – shows paramatmopasana leads to paramatmaprapti. The mantra परं ज्योतिः उपसम्पद्य shows that नारायण who is told as परं ज्योति in 'नारायण परोज्योतिः' (तै.महा.) is attained by the upasaka. There is भेद between one who attains and one who is attained. For a प्रत्यगात्म the परमात्म साम्यापत्ति is also told. Etc. From all these pramanas and reasons, the fact that प्रत्यगात्मदर्शन is accessory to परविद्या is established.

अन्यत्र अपि 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति' (क0 उ0 1।2।12) इत्येवमादिषु 'देवं मत्वा' इति विधीयमानपरविद्याङ्गतया 'अध्यात्मयोगाधिगमेन' इति प्रत्यगात्मज्ञानम् अपि विधाय 'न जायते म्रियते वा विपश्चित्' (क0 उ0 1।2।18) इत्यादिना प्रत्यगात्मस्वरूपं विशोध्य – Now Bhashyakarakar elaborates the meanings as propounded in Kathipanishad as there are many mantras similar to Gita in that Upanishad such as न जायते म्रियते वा..etc. Also, Kathopanishad also gives prime importance to Bhakti just as Gita. देवं मत्वा is the प्रधानांश. So अध्यात्मयोगाधिगमेन is about प्रत्यगात्मसाक्षात्कार. That it cannot be interpreted in any way is made clear by Swamy Deshika. For this, the स्वरूप of pratyagatma is to be known and is told as न जायते म्रियते etc. This is the topic of the first six chapters. This is told by Yamunacharya as ज्ञानकर्मात्मिके निष्ठे योगलक्ष्ये सुसंकृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते'.

'अणोरणीयान्' (1।2।20) इत्यारभ्य 'महान्तं विभुमात्मानं मत्वा धीरो न शोचति' (क0 उ0 1।2।22) 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥' (क0 उ0 1।2।23) इत्यादिभिः परस्वरूपं– Now the subject matter of second and third sets of six chapters is told. This is also as per Yamunacharya 'मध्यमे भगवत्तत्त्वयाथात्म्यावासिसिद्ध्ये ज्ञानकर्माभिनिर्वर्त्यो भक्तियोगः प्रकीर्तितः' and 'प्रधानपुरुषव्यक्त-सर्वेश्वर विविचनम् । कर्मधीर्भक्तिरित्यादिः पूर्वशेषोऽन्तिमोदितः'. The bhagavat svarupa is established by अणोरणीयान् etc.

तदुपासनम् उपासनस्य च भक्तिरूपतां प्रतिपाद्य – The kathopanishat mantra महान्तं विभुमात्मानम् मत्वा – talks of upasana. The mantra नायमात्मा shows that upasana has to be bhaktirupa. It is not केवलश्रवण-मनन-निधिध्यासन but भक्त्याख्य-वरणीयताहेतु-गुणविशेष-विधि. This is told in shribhashya etc.

'विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥' (क0 उ0 1।3।9)

इतिपरविद्याफलेनोपसंहृतम् – The fruit of प्रत्यगात्मज्ञान is the same as what is obtained from परविद्या which was told as मत्वा धीरो हर्षशोकौ जहाति and मत्वा धीरो न शोचति etc. Here it is told in a similar way as विज्ञानसारथिर्यस्तु etc. So separate fruit is not mentioned for pratyagatma sakshatkara and it is the same as paravidya and this means it is accessory to paravidya. विज्ञानसारथिः - समीचीनविज्ञानमननशाली – one who has sound intellect as charioteer and controlled mind as the bridle (the reins with which the horses are controlled).

So this way, by examining the उपक्रम and उपसंहार of this परविद्या-प्रकरण it is known clearly that प्रत्यगात्मज्ञान is accessory to परविद्या and in order to explain that in detail (उपबृंहण), in this prakarana in the Bhagavadgita also the same is to be taught.

अतः परम् अध्यायचतुष्टयेन इदम् एव प्राप्तुः प्रत्यगात्मनो दर्शनं ससाधनं प्रपञ्चयति – Thus, ending the sangati with a brief conclusion, the subject matter of the remaining part of the first षट्क (six chapters) is told. Even though it is considered one unit as षट्क, there can be sub-chapters dealing with the subject matter sometimes briefly and sometimes in detail.

The words इदमेव are significant. It means this in the next four chapters also anything told about परमात्मन् and HIS ध्यान are to be taken as useful for attaining प्रत्यगात्मदर्शन just like earlier what was told 'युक्त आसीत् मत्परः'. The word प्रपञ्चयति shows there is no पुनरुक्ति and it means explaining the same in detail and more clearly etc.

Chapter 3 - Sloka 1, 2

अर्जुन उवाच

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

जनार्दन Hey Krishna, कर्मणः compared to karmanishthaa, बुद्धिः the jnyaananishthaa is ज्यायसी ते मता चेत् in your opinion superior, तत् केशव in that case hey Keshava, मां घोरे कर्मणि किं नियोजयसि why do you make me engage in this dreadful karma? व्यामिश्रेणैव वाक्येन Using words which have opposite meanings मे बुद्धिं मोहयसीव you seem to be confusing my mind तत् So, येन अहं निश्चित्य By knowing which definitively श्रेयः आप्नुयां I can uplift myself, एकं वद that one path you enlighten me about.

The gist is: Hey Janardana (one who makes people get rid of cycle of birth and death), if in your opinion Jnanayoga is only superior compared to Karmayoga, then why do you make me engage in that dreadful or very tough karma. You seem to be making me confused by asking me to do something while at the same time telling that something else is superior. So, please tell me one thing (either jnana or karma) by following which I can uplift myself.

यदि कर्मणो बुद्धिरेव ज्यायसी इति ते मता, किमर्थं तर्हि घोरे कर्मणि मां नियोजयसि? एतदुक्तं भवति - ज्ञाननिष्ठा एव आत्मावलोकनसाधनम्, कर्मनिष्ठा तु तस्याः निष्पादिका । आत्मावलोकनसाधनभूता च ज्ञाननिष्ठा सकलेन्द्रियमनसां शब्दादिविषयव्यापारोपरतिनिष्पाद्या इत्यभिहिता । इन्द्रियव्यापारोपरतिनिष्पाद्यम् आत्मावलोकनं चेद् सिषाध्यिषितम्, सकलकर्म-निवृत्तिपूर्वकज्ञाननिष्ठायाम् एव अहं नियोजयितव्यः, किमर्थं घोरे कर्मणि सर्वेन्द्रियव्यापाररूपे आत्मावलोकनविरोधिनि कर्मणि मां नियोजयसि इति । अतो मिश्रवाक्येन मां मोहयसि इव प्रतिभाति; तथा हि आत्मावलोकनसाधनभूतायाः सर्वेन्द्रियव्यापारोपरतिरूपाया ज्ञाननिष्ठायाः तद्विपर्ययरूपं कर्म साधनं तद् एव कुरु इति वाक्यं विरुद्धं व्यामिश्रम् एव; तस्माद् एकम् अमिश्ररूपं वाक्यं वद; येन वाक्येन अहम् अनुष्ठेयरूपं निश्चित्य आत्मनः श्रेयः प्राप्नुयाम् ।

If you consider that attaining steadfastness in the knowledge of the Atman is superior to doing karmayoga or nishkama karma, why do you engage me in this dreadful karma?' The gist of this is as follows: Attaining steadfastness of the meditation of the Jivatman is only the means to attain the vision of the Atman (आत्मावलोकन) and the practice of doing all karmas without interest in fruits etc as told is the one which will lead one to that kind of steadfastness. The

steadfastness of the mind which is the means to attain vision of the Atman is attained by withdrawing all sense organs and the mind from the respective sense objects such as शब्द etc. was told earlier. If such a state of mind which is obtained by withdrawing all sense organs from engaging in any kind of activity is to be achieved, then I should be made to engage in achieving that state of mind by getting rid of engagement in all kinds of karmas. That being the case, why are you making me to engage in such karmas which involves use of all sense organs and seems to be opposed to the cessation of sense organs from all activities and so opposed to getting me that state of steadfastness needed for ज्ञाननिष्ठा. So if you are telling me to engage in doing my duties (karma), it seems to be contradicting your own thinking. So give me one advice without mixing these two by which I can know definitely what is to be done and uplift myself.

Arjuna is having the reminiscent impression (पूर्ववासना) that he should give up engaging in this war. Now he has heard the teachings of karma and jnana yoga which are of the nature of engaging in karma and meditating on the Atman controlling all senses etc. and is interested in the teaching of jnanayoga which is of the nature of retiring from activities and is asking this question.

Where is it told that buddhi is superior to karma? In the sloka 'दूरेण ह्यवरं कर्म' the karmayoga done with बुद्धिविशेष is superior is told. Also, in what way is it told as superior? And, even if बुद्धि is superior, there is nothing wrong in making one to engage in कर्मयोग according to one's eligibility. And, कर्मयोग is not dreadful afterall. All these are meant in the Bhashya told as एतदुक्तं भवति...

In the स्थितप्रज्ञप्रकरण while explaining the nature of a स्थितप्रज्ञ, karmayoga was told as the cause of ज्ञाननिष्ठा – achieving steadfastness in the Atman. Such steadfastness was only the cause of vision of Atman was also told. So Arjuna thinks that because such बुद्धि is directly leading one to the vision of the Individual Self without the intermission of कर्मयोग, that ज्ञानयोग is superior to karmayoga. So Arjuna thinks that सकलेन्द्रियव्यापारनिवृत्ति includes असङ्गकर्म according to सकल. That is what is explained in Bhashya as the reason why Arjuna is asking this question.

किमर्थं मां नियोजयसि? – Why are you making me to engage in this karmayoga which involves all the sense organs and is opposed to आत्मावलोकन? It is as though Arjuna is thinking like this:

1. Not because it is of any use to you because you are by yourself परिपूर्ण.
2. Not for सांसारिकफलप्रदान as you are जनार्दन – is जनिनिरासकः - one who makes chetanas get rid of birth.
3. Also, it is not to cheat me by using me who has surrendered unto YOU as mere cause for reducing the भूभार by killing the sons of Dhrutarashtra and others because Krishna is addressed here as केशव – the declaration for this is that he is the father of even Brahma, Rudra and others.
4. Not because I should get the fruits quickly as you are teaching that the fruits would come in steps and not immediately.
5. Not even because it is easy to do or to make me get rid of any sins which might ensue due to non-performance (अकरणनिमित्तप्रत्यवायपरिहारार्थ). Engaging in war only involves all senses and hence it is opposed to a person who is desirous of liberation through getting the vision of Self which is of the nature of withdrawal of senses from activities. So it is घोर for a मुमुक्षु.
6. Not even for लोकसङ्ग्रह – that is in order to practice what is simple and so possible by others even though one has the capability for higher means. Because even to others one should teach what is proper and as it is – यथावस्थित, that is only dharma.
7. So, you, who told once that मम प्राणा हि पाण्डवाः - that we are most dear to you, should not make me engage in karma which is not in your opinion the best.

घोरे कर्मणि – Here the word घोर is सकलेन्द्रियव्यापाररूप – and not शास्त्रीयप्राणिपीडनपर as that is not applicable here. And it is dreadful because it is opposed to आत्मावलोकन. Duties such as war involve one completely and all the senses are actively engaged during the war. There will be sukha, dukha, harsha, shoka due to various causes – injuries to self or to dear ones, death of dear ones, injuries death of enemies, heat, cold and such conditions and so on. If one has to involve with all these fully and be thinking that it is परमपुरुष-आराधनरूप etc and not have any desire in fruits, have समत्वबुद्धि in सुख-दुख, लाभ-अलाभ etc. it is very very difficult and so it is told as घोरे कर्मणि and bhashya is सकलेन्द्रियव्यापाररूपे आत्मावलोकनविरोधिनि कर्मणि.

बुद्धिं मोहयसीव मे – The Bhashya for this is मां मोहयसीव – Since buddhi is achetana, buddhi cannot be made to get confused. So this usage is औपचारिक – secondary sense. It is the person who is getting confused, so bhashya is मां मोहयसीव.

मोहयसि इव प्रतिभाति – the word प्रतिभाति in Bhashya means you, who are most compassionate would not confuse me, but because I am a dullard it looks to me so.

तथा हि आत्मावलोकनसाधनभूतायाः सर्वेन्द्रियव्यापारोपरतिरूपाया ज्ञाननिष्ठायाः तद्विपर्ययरूपं कर्म साधनं तद् एव कुरु इति वाक्यं विरुद्धं व्यामिश्रम् एव – This is what is meant by व्यामिश्र – How can karma which is opposed to ज्ञान be the means? Why should I do such karma which is opposed to achieving steadfastness in the Self which is of the nature of withdrawal of all senses and which is the means to achieve the vision of the Self? So your instruction to me to do karma only seems to be viruddha or व्यामिश्र.

तस्माद् एकम् अमिश्ररूपं वाक्यं वद; येन वाक्येन अहम् अनुष्ठेयरूपं निश्चित्य आत्मनः श्रेयः प्राप्नुयाम् -

तत् एकं वद – It does not mean one of ज्ञान or कर्म. Because Krishna has been teaching him only Karma so far and has not yet taught jnanayoga. But Arjuna is feeling that what Krishna is telling is not reasonable and he wants to get rid of his confusion and that is only possible by words which are not contradictory. So Bhashya is अमिश्ररूपं वाक्यम्.

निश्चित्य – This is not to be taken with वद because Krishna is सर्वज्ञ and there is no question of HIM not being sure so far. The need for being sure is for Arjuna and not Krishna. So the anvaya in Bhashya is निश्चित्य श्रेयः प्राप्नुयाम्.

अनुष्ठेयरूपं निश्चित्य – The doubt which needed to be cleared was with respect to अनुष्ठान – what is to be practiced?

Sloka 3.3

श्रीभगवानुवाच

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नम ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ 3 ॥

अनघ Hey Arjuna, who is without defect, अस्मिन्लोके in this world द्विविधानिष्ठा two types of being steadfast पुरा मया उक्ता was told by me earlier. सांख्यानां Those of desirous of gaining the knowledge of the Individual Self ज्ञानयोगेन achieving steadfastness through meditation of the Individual Self योगिनां and for those who have disturbed mind कर्मयोगेन achieving such steadfastness through karmayoga.

The gist is: Hey Arjuna, earlier two types of being steadfast was told by me. Those who are capable and want to achieve the steadfastness in the Individual Self through meditation of the Self and those who are incapable of such meditation due to disturbed mind and can achieve the same through karmayoga.

पूर्वोक्तं न सम्यग् अवधृतं त्वया; पुरा ह्यस्मिन् लोके विचित्राधिकारिपूर्णे द्विविधा निष्ठा ज्ञानकर्मविषया यथाधिकारम् असंकीर्णा एव मया उक्ता । न हि सर्वो लौकिकः पुरुषः संजातमोक्षाभिलाषः तदानीम् एव ज्ञानयोगाधिकारे प्रभवति, अपि तु अनभिसंहितफलेनकेवलपरमपुरुषाराधनवेषेण अनुष्ठितेन कर्मणा विध्वस्तस्वान्तमलः अव्याकुलेन्द्रियो ज्ञाननिष्ठायाम् अधिकरोति - 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (गीता 18।46) इति परमपुरुषाराधनैकवेषता कर्मणां वक्ष्यते । इहापि 'कर्मण्येवाधिकारस्ते' (गीता 2।47) इत्यादिना अनभिसंहितफलं कर्म अनुष्ठेयं विधाय तेन विषयव्याकुलतारूपमोहाद् उत्तीर्णबुद्धेः 'प्रजहाति यदा कामान्' (गीता 2।55) इत्यादिना ज्ञानयोग उदितः । अतः सांख्यानाम् एव ज्ञानयोगेन स्थितिः उक्ता, योगिनां तु कर्मयोगेन । सांख्या बुद्धिः, तद्युक्ताः सांख्याः - आत्मैकविषयया बुद्ध्या सम्बन्धिनः सांख्याः, अतदर्हाः कर्मयोगाधिकारिणो योगिनः । विषयव्याकुलबुद्धियुक्तानां कर्मयोगे अधिकारः, अव्याकुलबुद्धीनां तु ज्ञानयोगे अधिकार उक्तः, इति न किञ्चिद् इह विरुद्धम्, व्यामिश्रम् अभिहितम् ।

What I told you earlier was not understood by you properly. It was told by me earlier that in this world which is filled with variety of people desirous of various fruits there are two specific means having action and knowledge as their central theme and are clearly different without any mixup and these are meant for specific individuals based on their needs. Even if all the people in this world become desirous of getting liberation, they will not become eligible for ज्ञानयोग centered on knowledge of the Individual Self. On the contrary, by performing the duties without desire for fruits thereof and with the idea that it is done only as worship of the Lord they get rid of the defects and impurities of their mind and their senses would be unwavering and then they

become eligible for achieving steadfastness in the Individual Self. This will be told later as 'Because of whom all the activities of all beings happen, by whom all these are pervaded, by worshipping HIM through the performance of the duties of one's station in life, man gets the benefits' (18-46) meaning the very nature of the duties or karmas is worship of the Lord. Even here, by 'for you the eligibility is only in performing duties and not the fruits thereof' etc. it is ordained that one should do karma without interest in the fruits. By performing duties in that way, for one who has a steadfast mind which has overcome the confusion of the form of turbulence arising out of the diverse interests in the senses Jnanayoga was told as 'when he leaves all desires completely' etc. So the steadfastness in the knowledge of the Individual Self was told for Sankhyas'. For yogis, steadfastness in karmayoga was told. Sankhyaa means buddhi. Those having a mind which has only Atman as the object are saankhyas. Those who are not eligible for that are eligible for karmayoga. They are yogis. The eligibility for jnaana was told for those who do have a steady mind undisturbed by the senses. So there is nothing contradicting here.

पूर्वोक्तं न सम्यग् अवधृतं त्वया; पुरा ह्यस्मिन् लोके विचित्राधिकारिपूर्णे – In this world some people are capable of doing karmayoga and some jnanayoga. This way there is possibility of difference. Even duties which are opposed to each other are meant for people belonging to specific varna, ashrama, desha, kaala, kaamane, nimitta etc. and there is no contradiction here. मया प्रोक्ता is commented as पूर्वोक्तम्. What was told earlier is itself clear and there is no mixup of ideas is the meaning.

अनघ – You are अनघ, one who is free of defects or blemishless, and so are eligible for attaining liberation. Others are only eligible for those works giving lesser fruits (काम्यकर्मसः). And for one who is just anagha, the eligibility is only in karmayoga. For those who have gone further (अनघतर) are eligible for jnaana. So Lord Krishna who is a doctor who is संसार-दाह-ज्वर-चिकित्सक and सर्वज्ञ has taught respective means for people in different states.

द्विविधा निष्ठा ज्ञानकर्मविषया यथाधिकारम् असंकीर्णा एव मया उक्ता - What was told as प्रोक्ता meaning प्रकर्षेण उक्ता – is explained further. The प्रकर्ष is अधिकार-अनतिलङ्घन – so it is commented as यथाधिकारम्. मया – by ME who knows the difference in capability of respective persons and who is always thinking about their utmost good, who is far from any defect of the nature of confusion or cheating or accidental mistakes or incapability etc. (तत्तद्धितकामेन अस्पृष्ट-भ्रम-विप्रलम्भ-प्रमाद-अशक्तिगन्धेन मया).

न हि सर्वो लौकिकः पुरुषः संजातमोक्षाभिलाषः तदानीम् एव ज्ञानयोगाधिकारे प्रभवति, अपि तु अनभिसंहितफलेन केवलपरमपुरुषाराधनवेषेण अनुष्ठितेन कर्मणा विध्वस्तस्वान्तमलः अव्याकुलेन्द्रियो ज्ञाननिष्ठायाम् अधिकरोति – Even if desire for liberation arises, only those who have got all their impurities of mind destroyed through all the good acts done during hundreds of births are only eligible for jnaana yoga immediately (जन्मान्तरशत-सुचरित-मृदितकल्मषाणाम्). So the applicability of ज्ञान and कर्म is well established for the capable and the incapable. But that does not mean that ज्ञान is never applicable to the incapable. Because if one does निष्कामकर्म with the idea that it is परमपुरुषाराधनरूप, then the all capable(सर्वशक्ति), all knowing(सर्वज्ञ) compassionate (कारुण्यविशिष्ट) Bhagavan will bestow upon such a person the ability to practice ज्ञानयोग (through HIS अनुग्रहरूप-अदृष्ट).

- 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (गीता 18।46) इति परमपुरुषाराधनैकवेषता कर्मणां वक्ष्यते । इहापि 'कर्मण्येवाधिकारस्ते' (गीता 2।47) इत्यादिना अनभिसंहितफलं कर्म अनुष्ठेयं विधाय तेन विषयव्याकुलतारूपमोहाद् उत्तीर्णबुद्धेः 'प्रजहाति यदा कामान्' (गीता 2।55) इत्यादिना ज्ञानयोग उदितः – Having sense organs which easily get disturbed prevents one from getting steadfastness in knowledge of Atman. The sense organs get disturbed thus due to impurities of mind. The impurities themselves are the effects of रजस् and तमस् which are due to the bad deeds done from beginningless time. These impurities should be removed by performing निष्कामकर्म which causes increase in सत्त्व. And that will lead to शान्ति which further helps one to attain ज्ञाननिष्ठा. So कर्मयोग is that way helpful only as it leads to that kind of शान्ति. These are told in shrutis as धर्मेण पापमपनुदति (तै.महा) etc. Dharma here is वर्णाश्रमधर्म and निष्काम कर्म.

विषयव्याकुलतारूपमोहाद् उत्तीर्णबुद्धेः – What was said earlier as 'यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति', 'श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला समाधौ अचला बुद्धिः' etc. is reminded here.

अतः सांख्यानाम् एव ज्ञानयोगेन स्थितिः उक्ता, योगिनां तु कर्मयोगेन ।संख्या बुद्धिः, तद्युक्ताः सांख्याः - आत्मैकविषयया बुद्ध्यया सम्बन्धिनः सांख्याः – सांख्याः here means those who have firm knowledge of the real nature of the Atman. This does not here indicate the सांख्यदर्शन – a system of philosophy.

अतदर्हाः कर्मयोगाधिकारिणो योगिनः – Those who associate themselves with योग are told as योगिः here. Here it specifically implies eligibility for karmayoga – योग्यतारूप. The meaning of अतदर्हाः is those who do not have the capability to do ज्ञानयोग straightaway.

विषयव्याकुलबुद्धियुक्तानां कर्मयोगे अधिकारः, अव्याकुलबुद्धीनां तु ज्ञानयोगे अधिकार उक्तः, इति न किञ्चिद् इह विरुद्धम्, व्यामिश्रम् अभिहितम् – Bhashyakarar concludes the gist of this sloka making clear the meaning of अतदर्हत्वं and तदर्हत्वं and justifies that it is not व्यामिश्रम्.

Chapter 3, Sloka 4

A doubt arises here; When one gets a desire to attain liberation, one will engage in karmayoga. If that desire is generated, why not one engage in jnanayoga directly without karmayoga. That is cleared in the following sloka.

सर्वस्य लौकिकस्य पुरुषस्य मोक्षेच्छायां संजातायां सहसा एव ज्ञानयोगो दुष्कर इत्याह –

For anyone, if a desire to attain liberation has come, then immediately they will not be able to engage in jnanayoga as it is very difficult is being told.

लौकिकस्य – this word indicates that they are all part of this संसारलोक and hence will have uncontrolled senses or sense organs which easily get disturbed by the objects of the senses (विषयव्याकुलेन्द्रियत्व).

The word सहसा in Bhashya says without performing karmayoga.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।

न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ 4 ॥

पुरुषः A person कर्मणाम् अनारम्भात् just by not starting to act नैष्कर्म्यं न अश्रुते will not be able to achieve the steadfastness in atman. सन्न्यसनादेव After having started, by mere giving up those actions सिद्धिं न समधिगच्छति will not be able to achieve the steadfastness which is the result of karmayoga.

The gist is: Probably Arjuna was thinking that he can start to meditate upon the Individual Self by giving up all actions (karma) such as war etc. In order to achieve that Arjuna does not want to even start engaging in any act. So Krishna says that just by not starting any act, one cannot attain the steadfastness in the Individual Self. After having started, if one gives up such acts, even then one cannot achieve the steadfastness. The point which Krishna is trying to impress upon Arjuna is that one can attain such steadfastness only through karmayoga and not directly. Because for such steadfast meditation, one's mind should be pure and that can be achieved only by engaging in duties giving up the desire in fruits and idea of doership etc and having the idea of worship of the Supreme.

न शास्त्रीयाणां कर्मणाम् अनारम्भाद् एव पुरुषः नैष्कर्म्यं ज्ञाननिष्ठाम् प्राप्नोति; न च आरब्धस्य शास्त्रीयस्य कर्मणः त्यागात्; यतः अनभिसंहितफलस्य परमपुरुषाराधनवेषस्य कर्मणः सिद्धिः सा, अतः तेन विना तां न प्राप्नोति; अनभिसंहितफलैः कर्मभिः अनाराधितगोविन्दैः अविनष्टानादिकालप्रवृत्तानन्त-पापसंचयैः अव्याकुलेन्द्रियतापूर्विका आत्मनिष्ठा दुःसंपादा ।

By mere not starting of the ordained duties, one will not be able to achieve ज्ञाननिष्ठा that is steadfastness in the meditation of the Individual Self. Not even by giving up the duties which one has started. This is because, such a state of steadfastness is the result of karmayoga – performing duties without desire in fruits. Those who do not engage in such duties without desire in fruits, without performing them as worship of Lord Govinda thereby getting destroyed the endless collection of पापस (sins) which is not destroyed from beginningless time. Such a state of steadfastness needs undisturbed, steady and pure senses and it can only be achieved through karmayoga.

न शास्त्रीयाणां कर्मणाम् अनारम्भाद् एव पुरुषः – The निषेध told in न कर्मणाम् अनारम्भात् – is not about karmas which are barred from doing but about शास्त्रीयकर्मस which are ordained to be done.

नैष्कर्म्यं ज्ञाननिष्ठाम् प्राप्नोति; - the meaning of नैष्कर्म्य is ज्ञाननिष्ठा – so it is निष्कर्मा निष्क्रान्तकर्मयोगः पर्यवसितकर्मयोगः ज्ञाननिष्ठः इत्यर्थः. That is how it is commented upon in Bhashya.

न च आरब्धस्य शास्त्रीयस्य कर्मणः त्यागात्; - The anvaya of सन्न्यसनादेव is also with कर्मणाम् and since it is about giving up, it applies to those acts which are started. Krishna is also knowing the desire of Arjuna to give up the war which has started and hence Bhashya is according to it.

यतः अनभिसंहितफलस्य परमपुरुषाराधनवेषस्य कर्मणः सिद्धिः सा – Though it may mean that न च सन्न्यसनादेव नैष्कर्म्यं नेह विद्यते. But the mula shloka has the word सिद्धि again. So the meaning of that word is explained here in Bhashya as the result of acts done without desire for fruits and as worship of paramapurusha.

अतः तेन विना तां न प्राप्नोति; - The Bhashya तेन विना includes अनारम्भ and सन्न्यसन. If कारण is not present, कार्य will not be present too. If the कर्म's as told are not done, the सिद्धि will not be present too.

The usage of पञ्चमी विभक्ति in अनारम्भात् and सन्न्यसनात् are to be taken as हेतुपर (tells the causes) and that is either for निषेध or निषेध्य.

If कर्मयोग is not started, ज्ञानयोग cannot be achieved. What Arjuna thought that only by giving up कर्मयोग (सन्न्यसनादेव) he can achieve ज्ञानयोग is not correct because, ज्ञानयोग is generated by कर्मयोग only.

अनभिसंहितफलैः कर्मभिः अनाराधितगोविन्दैः अविनष्टानादिकालप्रवृत्तानन्त-पापसंचयैः अव्याकुलेन्द्रियतापूर्विका आत्मनिष्ठा दुःसंपादा – This is the gist of this sloka. Here अनाराधितगोविन्दैः is to be used with कर्मभिः. This is also as per Vishnu dharma, 'अनाराधितगोविन्दा ये नराः दुःखभागिनः' (वि.ध.29-13). In absence of duties performed without desire in fruits, the प्रीति of परमात्मन् which is needed for getting liberation will not be present. In absence of परमपुरुषप्रीति the stoppage of accumulated sins will not happen. Because of that the impurities of mind such as रजस् and तमस् cannot be got rid of. Then राग, द्वेष etc will remain for ever. When these are present, the senses will never become calm from sense objects. When the senses are all indulging in the enjoyment of outward sense objects, one will not be able to concentrate on the Individual Self who is inside (प्रत्यगात्मा). So,

those who are trying to give up such कर्मयोग and are trying to start ज्ञानयोग would be just like a person who is trying to build the seventh floor of the seven-storied building before building the ground floor!

Sloka 3.5

एतद् एव उपपादयति –

The same is being explained further removing the doubt whether this sloka is related to previous or not. That means, the fact that ज्ञाननिष्ठा is impossible to attain if one stops performing duties with the idea of worship of the Lord, i.e. by कर्मयोगत्याग one cannot attain ज्ञाननिष्ठा.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ 5 ॥

कश्चित् Anyone जातु ever क्षणमपि even for a second अकर्मकृत् न तिष्ठति can not be without doing work. हि Because सर्वः every one कर्म with respect to work प्रकृतिजैः गुणैः अवशः being controlled by or influenced by the qualities born of matter or prakruti कार्यते is made to engage in work.

In this world, no one is ever without doing work for even a second. That is because everyone is controlled by the qualities of matter or prakruti with which one is associated and is made to do some work or the other all the time.

न हि अस्मिन् लोके वर्तमानः पुरुषः कश्चित् कदाचिद् अपि कर्म अकुर्वाणः तिष्ठति । 'न किञ्चित्करोमि' इति व्यवसितः अपि सर्वः पुरुषः, प्रकृतिसंभवैः सत्त्वरजस्तमोभिः प्राक्तनकर्मानुगुणं प्रवृद्धैः गुणैः स्वोचितं कर्म प्रति अवशः कार्यते प्रवर्त्यते । अत उक्तलक्षणेन कर्मयोगेन प्राचीनं पापसञ्चयं नाशयित्वा गुणांश्च सत्त्वादीन् वशे कृत्वा निर्मलान्तःकरणेन संपाद्यो ज्ञानयोगः ।

In this world, any person at any time cannot be without doing some work. Even if one decides that 'I will not do anything', he will be lured by the qualities satva, rajas and tamas which are due to matter and get increased due to the effects of karmas done from beginningless time and one gets lured to the acts according to the influence of the qualities and is made to act. So, one has to earn steadfastness in the meditation of the Individual Self by attaining a pure mind through

performance of karmayoga as taught which helps one to destroy the collected sins and bring the qualities of matter under control.

न हि - The first हि in the sloka indicates that this sloka is going to explain the meaning of previous sloka. The second हि is to justify what is told in the first half of this sloka.

अस्मिन् लोके वर्तमानः पुरुषः कश्चित् – The different kinds of अधिकारिs told earlier as लोकेऽस्मिन् द्विविधानिष्ठा in the beginning of this prakarana and also indicated by words कश्चित् and सर्वः in this sloka are meant by अस्मिन् लोके.

कदाचिद् अपि – The meaning of word जातु in mula sloka is कदाचिदपि. It is in the sense of many many days. क्षण is the small amount of time of a particular act and in the many days indicated. So there is no पुनरुक्ति. Both these are combined in कदाचिदपि. This means all times excepting the duration of प्रलय. When one is sleeping, one is doing the work called स्वाप. That is why for sleeping also there is permission or negation based on place, time etc. One should not sleep during sandhyaakaala etc. is known from shastras. So except during the state of Pralaya, there is no time when one is not doing karma.

कर्म अकुर्वाणः तिष्ठति – The meaning of अकर्मकृत् is not one who does अकर्म but कर्मणः अकर्ता and so Bhashya is कर्म अकुर्वाणः..

'न किञ्चित्करोमि' इति व्यवसितः अपि सर्वः पुरुषः – The interpretation of the word सर्वः is explained here. This will become clear in the next sloka 'कर्मेन्द्रियाणि संयम्य'...

प्रकृतिसंभवैः सत्त्वरजस्तमोभिः प्राचीनकर्मानुगुणं प्रवृद्धैः गुणैः – Mula sloka has प्रकृतिजैः - when the qualities of satva etc are always present in prakruti, how can they be said to be born of prakruti? This is answered as प्राचीनकर्मानुगुणं प्रवृद्धैः - they have become abundant due to praacheena karma. Prakruti is associated with Jiva in the form of body, indriyas etc. Based on karma, one gets body, indriyas etc. It is said in Vishnu Purana as 'कर्मवश्या गुणा ह्येते सत्त्वाद्याः पृथिवीपते' (वि.2-13-70). It is said, ऊर्ध्वं गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः अधो गच्छन्ति तामसाः etc is being told later. Means at the time of leaving the body whatever is the level of quality one has – satva, rajas or tamas, the next birth is got according to that. So when we get a body the satva, rajas and tamas gunas

are according to our previous karma. That does not mean it cannot be changed at all, this can be controlled, changed etc by doing the right things. भगवद्गुणश्रवणं (मद्कथाश्रवणे रक्तिः) , भागवतसंसेव्यता (सत्समागम, सज्जनसमागम), सात्विकाहारसेवना – with these satva guna can be increased (told in Bhagavata).

The ill effects of previous karma can be reduced thus. So Swamy Deshika writes here 'एतेन कर्मयोगतनूकृतगुणकज्ञाननिष्ठव्यवच्छेदः' – The ज्ञाननिष्ठा achieved through the same body by performing karmayoga is not included in this.

स्वोचितं कर्म प्रति – The word स्वोचित indicates what is going to be told in the last षट्क (that is the third set of 6-chapters). The word स्व here indicates गुण.

अवशः कार्यते प्रवर्त्यते – It is not अवशः सर्वः and that is made clear by Bhashya as अवशः कार्यते. The word कार्यते has प्रयोज्यकर्तृविषयत्व and is shown as प्रवर्त्यते.

अत उक्तलक्षणेन कर्मयोगेन प्राचीनं पापसञ्चयं नाशयित्वा गुणांश्च सत्त्वादीन् वशे कृत्वा निर्मलान्तःकरणेन संपाद्यो ज्ञानयोगः – The summary of this and previous slokas is given here. अतः means because everyone is under the control of the qualities of prakruti, namely satva, rajas and tamas, without performing कर्मयोग it is not possible to attain ज्ञानयोग. The control of the gunas can be eliminated by eliminating the accumulated sins and that makes the mind pure and then it will be helpful to act for attaining liberation. The purity meant here is either eliminating the abundance of rajas and tamas or eliminating the effects of those rajas/tamas which are राग, द्वेष etc. It is as told in Ramayana, 'इदमेवावगाहिष्ये तमसातीर्थमुत्तमम् । रमणीयं प्रसन्नान्बु सन्मनुष्यमनोयथा' ॥ (Valmiki tells his shishya Bharadvaja). This is told here as निर्मलान्तःकरणेन.

Sloka 3.6

अन्यथा ज्ञानयोगाय प्रवृत्तः अपि मिथ्याचारो भवति इति आह –

If one does not follow this path, even if such a person starts to practice jnanayoga he will become mithyacaara or a hypocrite.

The meaning of अन्यथा is not doing karmayoga.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ 6 ॥

यः One who कर्मेन्द्रियाणि संयम्य having controlled the karmendriyas (action-oriented senses) such as वाक्, पाणि, पाद etc, विमूढात्मा and having a mind which is away from the thought of the Atman इन्द्रियार्थान् मनसा स्मरन् आस्ते and keep thinking about the objects of the senses through their mind सः such a person मिथ्याचारः उच्यते is called a मिथ्याचार – one whose action is false (not true to his thought).

The gist is: One who has controlled all the action-senses but is thinking about sense-objects in mind and so his thought is away from the thought of the Individual Self is said to be a hypocrite.

अविनष्टपापतया अजितबाह्यान्तःकरणः आत्मज्ञानाय प्रवृत्तो विषयप्रवणतया आत्मनि विमुखीकृतमनाः विषयान् एव स्मरन् य आस्ते; अन्यथा संकल्प्य अन्यथा चरति इति स मिथ्याचारः उच्यते; आत्मज्ञानायोद्युक्तो विपरीतो विनष्टो भवति इत्यर्थः ।

As the sins are not destroyed by the practice of कर्मयोग, one who has not yet won over the senses and mind starts to engage in gaining the steadfastness in the Individual Self (Atman), for such a person, since such a person still has interest in enjoyments of the sense objects (विषयासक्ति is still present) he will be thinking about them only and will not be able to concentrate his mind on the Atman. So such a person will be acting in a way which is very different from his thoughts and so is called a hypocrite (मिथ्याचार). And, if such a person starts to engage in ज्ञानयोग he will only do things opposed to such a practice and will be lost only.

अविनष्टपापतया – What is known from the sloka ‘मनसा स्मरन्’ is told here.

अजितान्तःकरणः आत्मज्ञानाय प्रवृत्तो विषयप्रवणतया आत्मनि विमुखीकृतमनाः – The meaning of आत्म in विमूढात्मा is mind. विमूढ means turning away from atman.

विषयान् एव स्मरन् य आस्ते; - The word एव in bhashya indicates that one is thinking about the same विषयस from which only one is trying to withdraw the senses.

अन्यथा संकल्प्य अन्यथा चरति इति स मिथ्याचारः उच्यते; – How will one become मिथ्याचार is explained as thinking to do something and acting differently. मिथ्यात्व is अन्यथाभाव only. His sankalpa is to do jnanayoga while in practice, he is indulging in sense objects which is opposed to his sankalpa.

आत्मज्ञानाद्युक्तो विपरीतो विनष्टो भवति इत्यर्थः – It is not that one simply gets a name that he is a मिथ्याचार but he will be completely lost. The words विपरीत and विनष्ट in Bhashya indicate that because of उपायवैपरीत्य that is what is done is contrary to the means, फलवैपरीत्य ensues, that is the result will also be contrary and one will be lost. This was also highlighted in second chapter starting with ध्यायतो विषयान् पुंसः... and ending with बुद्धिनाशात्प्रणश्यति. The word प्रणश्यति is told here as विनष्टो भवति.

Sloka 3.7

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ 7 ॥

अर्जुन Hey Arjuna, यस्तु one who इन्द्रियाणि मनसा नियम्य controlling the senses with the mind असक्तः being unattached कर्मेन्द्रियैः कर्मयोगम् आरभते starts karmayoga with the action-oriented senses सः विशिष्यते he excels.

The gist is: One who controls the sense organs with the mind and starts performing actions with the action-oriented sense organs such as speech, hands etc. without desire in the fruits thereof, with the idea that it is only worship of the Lord, giving up the idea of doership etc excels.

अतः पूर्वाभ्यस्तविषयसजातीये शास्त्रीये कर्मणि इन्द्रियाणि आत्मावलोकनप्रवृत्तेन मनसा नियम्य तैः स्वत एव कर्मप्रवणैः इन्द्रियैः असङ्गपूर्वकं यः कर्मयोगम् आरभते, सः असंभाव्यमान-प्रमादत्वेन ज्ञाननिष्ठाद् अपि पुरुषाद् विशिष्यते ।

For that reason only, one who starts karma yoga without attachment to the fruits with the senses in the performance of ordained duties which are of the same nature as what one is always used

to, having controlled the senses with the mind which is directed towards attaining the vision of the Individual Self, deploying the same senses that are naturally inclined towards action, but does without any attachment etc., such a person exceeds one who is a jnananishtha (one who is performing meditation on the Individual Self) because for one who is performing karmayoga in this way there is no chance of any accidental mistakes etc. (which are very much possible in jnanayoga).

अतः – In the beginning itself, a karmayogi is praised by rejecting one who wants to get into jnanayoga as a first step. This is also the sangati, continuing what is already being told and is indicated by the word अतः.

पूर्वाभ्यस्तविषयसजातीये – What was told in the sloka न हि कश्चित् क्षणमपि.. as the reason for jnanayoga being difficult to perform, the same reason is being told here as very useful and so easy to chose for karmayoga. Doing karma is natural for the senses and so it is more logical and easy for one to chose.

शास्त्रीये कर्मणि – If there is a doubt that the fact of controlling the senses completely seems to be contradicting starting of karmayoga, it is made clear that the karma which to be started is not any karma but it is शास्त्रीय कर्म that are to be done.

इन्द्रियाणि आत्मावलोकनप्रवृत्तेन मनसा नियम्य – Here a doubt may come: We are doing karma all the time in all our previous births and so it is useful for us to do karmayoga which is also of the nature of doing karma. But we have been doing karmas which are barred in the shastras, that is we are alwyls doing निषिद्धकर्म's only and hence a very strong interest (वासनाप्राचुर्य in doing निषिद्धकर्म's) has developed over births. So is it not going to be very difficult for us to control ourselves from not doing what is not to be done? To clear this doubt and also to make it clear that desire in other fruits are to be rejected completely, it is told as 'आत्मावलोकनप्रवृत्तेन मनसा नियम्य'. It means, since निषिद्धकर्म's are opposed to आत्मावलोकन, even though their वासना is very strong, it gets removed by putting effort in the direction of आत्मावलोकन. That is the भाव. The आत्मावलोकनप्रवृत्ति reduces the effects of वासना over a period of time.

तैः स्वत एव कर्मप्रवणैः इन्द्रियैः – The word कर्मेन्द्रियैः in mula shloka is explained as स्वत एव कर्मप्रवणैः इन्द्रियैः - by nature the karmendriyas are engaged in karmas.

असङ्गपूर्वकं यः कर्मयोगम् आरभते – असङ्ग is pre-requisite to starting कर्मयोग is indicated as असङ्गपूर्वकं यः कर्मयोगमारभते.

असक्तः सुखमन्वभूत् by Kalidasa, असक्त्या लोकरक्षायै by Yamunacharya.

सः असंभाव्यमान-प्रमादत्वेन ज्ञाननिष्ठाद् अपि पुरुषाद् विशिष्यते – Mula shloka has विशिष्यते – the वैशिष्ट्यप्रकार – in what way is it special and the limit of such specialty is told as असंभाव्यमान-प्रमादत्वेन – One who does karmayoga is having the specialty (विशेष) that there is no possibility of accidental mistakes (प्रमाद) happening in karmayoga. And, that he is superior to one who is ज्ञाननिष्ठ.

Sloka 3.8

So Karmayoga is superior to Jnanayoga because it is सुकर, निष्प्रमाद and दुस्त्यज – cannot be left out while ज्ञानयोग is दुष्कर, सप्रमादगर्भ, not पूर्वाभ्यस्त (one is not used to doing this earlier while one is used to doing karmas all the time) and so the answer to what Arjuna asked ज्यासी चेत् कर्मणस्ते..., एकं वद येन अहं निश्चित्य श्रेयः आप्रयाम् is given here:

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ 8 ॥

त्वं नियतं कर्म कुरु You do the ordained concomitantly related karma. कर्म Karmayoga is अकर्मणः ज्यायः superior to Jnanayoga. अकर्मणः ते If you do not engage in Karmayoga शरीरयात्रापि न प्रसिद्ध्येत् even the journey of life or living with the body will not be possible ।

Arjuna, engage in action which exists in concomitant relation and is ordained. Such karmayoga is superior to jnanayoga. If you do not engage in such karmayoga, it will not be possible to even carry on living with your body.

नियतं व्याप्तम् । प्रकृतिसंसृष्टेन हि व्याप्तं कर्म, प्रकृतिसंसृष्टस्त्वम् अनादिवासनया नियतत्वेन सुशकत्वाद् असंभावितप्रमादत्वाच्च कर्मणः, कर्म एव कुरु; अकर्मणः ज्ञाननिष्ठाया अपि कर्म एव ज्यायः । 'नैष्कर्म्यं पुरुषोऽश्रुते' (गीता 3।4) इति प्रक्रमात् अकर्मशब्देन ज्ञाननिष्ठा एव उच्यते; ज्ञाननिष्ठाधिकारिणः अपि अनभ्यस्तपूर्वतया हि अनियतत्वेन दुःशकत्वात् सप्रमादत्वाच्च ज्ञाननिष्ठायाः कर्मनिष्ठा एव ज्यायसी । कर्मणि क्रियमाणे च आत्मयाथात्म्यज्ञानेन आत्मनः अकर्तृत्वानुसंधानम् अनन्तरम् एव वक्ष्यते; अतः आत्मज्ञानस्य अपि कर्मयोगान्तर्गतत्वात् स एव ज्यायान् इत्यर्थः । कर्मणो ज्ञाननिष्ठाया ज्यायस्त्ववचनं ज्ञाननिष्ठायाम् अधिकारे सति एव उपपद्यते । यदि सर्वं कर्म परित्यज्य केवलं ज्ञाननिष्ठायाम् अधिकरोषि तर्हि अकर्मणः ते ज्ञाननिष्ठस्य ज्ञाननिष्ठोपकारिणी शरीरयात्रा अपि न सेत्स्यति । यावत्साधनसमाप्ति शरीरधारणं च अवश्यं कार्यम्; न्यायार्जितधनेन महायज्ञादिकं कृत्वा तच्छिष्टाशनेन एव शरीरधारणं कार्यम्; 'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः ।' (छा0 उ0 7।26।2) इत्यादिश्रुतेः । 'ते त्वघं भुञ्जते पापाः ये पचन्ति आत्मकारणात्' (गीता 3।13) इति वक्ष्यते । अतो ज्ञाननिष्ठस्य अपि कर्म अकुर्वतो देहयात्रापि न सेत्स्यति । यतो ज्ञाननिष्ठस्य अपि ध्रियमाणशरीरस्य यावत्साधनसमाप्ति महायज्ञादि नित्यनैमित्तिकं कर्म अवश्यं कर्तव्यम् । यतश्च कर्मयोगे अपि आत्मनः अकर्तृत्वभावनया आत्मयाथात्म्यानुसन्धानम् अन्तर्गतम्; यतश्च प्रकृतिसंसृष्टस्य कर्मयोगः सुशकः अप्रमादश्च, अतो ज्ञाननिष्ठायोग्यस्य अपि ज्ञानयोगात् कर्मयोगो ज्यायान् । तस्मात्त्वं कर्मयोगम् एव कुरु इत्यभिप्रायः ।

'Obligatory' (Niyatam) means 'concomitant' (Vyaptam); for action is concomitant with that which is conjoined with Prakrti or the body. The contact with Prakrti is due to beginningless reminiscent impressions (अनादिवासनया). So because it is thus नियतप्राप्त or exists with concomitant relation, it is easy to perform and there is no possibility of accidental mistakes, you perform karma only. Compared to अकर्म or ज्ञाननिष्ठा, karmayoga is superior. It is told in the beginning 'नैष्कर्म्यं पुरुषोऽश्रुते' one gets steadfastness of the knowledge of Individual Self and so the word अकर्म here means ज्ञाननिष्ठा only. Even for a person who is eligible or qualified for performance of ज्ञाननिष्ठा, it is better to engage in karmanishtha because one is not used to jnananishthaa previously in earlier births and it has possibility of accidental mistakes.

नियतं व्याप्तम् – It is given the meaning of समानाधिकरण – व्याप्तम् which is more meaningful and useful. This concomitant relation happens by nature of the karma or through शास्त्र or both. If both are applicable it is best. While commenting on शरीरयात्रापि च ते – शास्त्रीयकर्मनियम is meant and so here स्वभावतो नियतत्वम् is meant. When the difficulty in doing ज्ञाननिष्ठा was told, naturally the ease of doing karmayoga would follow and keeping all these in mind Bhashyakarar gives the meaning व्याप्तम् for नियतम्.

प्रकृतिसंसृष्टेन हि व्याप्तं कर्म, प्रकृतिसंसृष्टस्त्वम् अनादिवासनया नियतत्वेन सुशकत्वाद् असंभावितप्रमादत्वाच्च कर्मणः, कर्म एव कुरु; - The relation for the व्याप्ति is told as प्रकृतिसंसृष्टेन.

अकर्मणः ज्ञाननिष्ठाया अपि कर्म एव ज्यायः । 'नैष्कर्म्यं पुरुषोऽश्रुते' (गीता 3।4) इति प्रक्रमात् अकर्मशब्देन ज्ञाननिष्ठा एव उच्यते; ज्ञाननिष्ठाधिकारिणः अपि अनभ्यस्तपूर्वतया हि अनियतत्वेन दुःशकत्वात् सप्रमादत्वाच्च ज्ञाननिष्ठायाः कर्मनिष्ठा एव ज्यायसी - Earlier in कर्मण्येवाधिकारस्ते मा ते सङ्गोऽस्त्वकर्मणि – the word अकर्म was commented upon as not doing karma (कर्माभाव). So in order to make sure the same meaning is not applicable here, the sloka नैष्कर्म्यं is quoted. The meaning of नैष्कर्म्यं was given earlier as निष्क्रान्तकर्मयोगः पर्यवसितकर्मयोगः ज्ञाननिष्ठः निष्कर्मा तस्य भावः नैष्कर्म्यम् - So it is not अनुष्ठानत्याग but stressing that अनुष्ठान only is superior. In this context, the comparison between karma and jnanayoga is mentioned in the beginning in respect of superiority and hence here that is the meaning to be given.

कर्मणि क्रियमाणे च आत्मयाथात्म्यज्ञानेन आत्मनः अकर्तृत्वानुसंधानम् अनन्तरम् एव वक्ष्यते; अतः आत्मज्ञानस्य अपि कर्मयोगान्तर्गतत्वात् स एव ज्यायान् इत्यर्थः – This is another reason why karmayoga is told as superior to jnanayoga. आत्मयाथात्म्यज्ञान is very much part of karmayoga.

कर्मणो ज्ञाननिष्ठाया ज्यायस्त्ववचनं ज्ञाननिष्ठायाम् अधिकारे सति एव उपपद्यते – Here Swamy Deshika makes an observation that ज्ञानयोग is not compared with कर्मयोग here but one who is trying to start ज्ञानयोग without doing कर्मयोग is compared with one who is going to कर्मयोग and then ज्ञानयोग. If one is so qualified only it will be possible is the भावः.

यदि सर्वं कर्म परित्यज्य केवलं ज्ञाननिष्ठायाम् अधिकरोषि तर्हि अकर्मणः ते ज्ञाननिष्ठस्य ज्ञाननिष्ठोपकारिणी शरीरयात्रा अपि न सेत्स्यति – The explanation of second half of the sloka starts here (शरीरयात्रापि च ते न प्रसिद्ध्येत् अकर्मणः). Here the word अकर्मणः is in बहुव्रीहिसमास – अकर्मणि स्थितिः यस्य सः अकर्मा तस्य अकर्मणः ज्ञाननिष्ठस्य.

यावत्साधनसमाप्ति शरीरधारणं च अवश्यं कार्यम्; - A doubt may arise here: If someone gives up all karmas (सर्वकर्मपरित्यागि) and for him शरीरयात्रा does not happen, does that mean he will become मुक्त, because his उपाय or means is fulfilled and all impediments are removed and so without any effort such a person should be liberated? Answer is no because if it is simply interpreted as absence of karma, then it will be easily possible to achieve that during states such as सुषुप्ति.

So, to remove such a doubt it is made clear that just having a साधन or means is not sufficient to get the fruits but it should be taken to completion (that is यावत्साधनसमाप्ति). And that cannot be obtained in 3-4 days so that we can neglect the शरीर. It can only be obtained after performance of the means for long time and till such time the means is completely done and fruits can be got, one has to protect the body for without the body it is not possible to even carry out the means itself. Not only that, if one leaves half way through, because of neglecting and not completing, it causes प्रत्यवाय that is punishment due to निग्रह of Lord.

(Here we have to note that Jnanayoga is not कर्माभावविशिष्ट ज्ञानयोग or अत्यन्तकर्माभाव as told by others.)

न्यायार्जितधनेन महायज्ञादिकं कृत्वा तच्छिष्टाशनेन एव शरीरधारणं कार्यम्; - Now another doubt may arise: let us say शरीरधारण, that is having the body, is necessary. Even then one cannot keep the body for a long time, that is as long as one wishes. And by mere neglecting also it cannot be got rid of. Because the body will exist as long as the karmas which are responsible for that body are not fully exhausted. Or, let us say body can be kept as per one's wishes. Even then the body can be maintained easily by doing any लौकिककर्म. To this the answer in Bhashya is न्यायार्जितधनेन...

The gist is : The fruits of karma are two fold – नियत and अनियत. Those that are a result of some strong curse etc are नियत while others are अनियत. The अनियतत्व is also not by स्वरूप because by nature they are niyata only but based on देश, काल etc the fruits may come at any time. And for such fruits which are अनियत, one may do प्रयश्चित्त, medicine, mantra etc Else, if it is accepted that one has no freedom to do anything, one will not resort to any medicine while ill or even shastra will become futile because then कर्तृत्व itself will not be present. So you who are now trying to start ज्ञानयोग directly are disproving that there is any influence of कर्म in this world and the मोक्ष will then become possible to achieve without any effort.

तच्छिष्टाशनेन एव – Here the word एव indicates that earning through right means and eating only what is left over after offering to Lord in the Yajna is नियमविधि – means it has to be done only that way – अनेकसाधनसाध्ये अप्राप्तस्य प्रापको विधिः नियमविधिः. If the शरीर is not maintained this way, it will simply deteriorate is indicated by the word शरीर itself as विशरणस्वभाव.

'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः ।' (छा0 उ0 7।26।2) इत्यादिश्रुतेः – This particular shruti quoted shows that even during भक्तियोग (ध्रुवास्मृतिः) which is achieved through ज्ञानयोग, शरीरधारण is to be done this way only.

'ते त्वघं भुञ्जते पापाः ये पचन्ति आत्मकारणात्' (गीता 3।13) इति वक्ष्यते । अतो ज्ञाननिष्ठस्य अपि कर्म अकुर्वतो देहयात्रापि न सेत्स्यति – A quote from Gita is also selected to show that even this shastra is detailing what is told in the shruti only.

यतो ज्ञाननिष्ठस्य अपि ध्रियमाणशरीरस्य यावत्साधनसमाप्ति महायज्ञादि नित्यनैमित्तिकं कर्म अवश्यं कर्तव्यम् । यतश्च कर्मयोगे अपि आत्मनः अकर्तृत्वभावनया आत्मयाथात्म्यानुसन्धानम् अन्तर्गतम्; यतश्च प्रकृतिसंसृष्टस्य कर्मयोगः सुशकः अप्रमादश्च, अतो ज्ञाननिष्ठायोग्यस्य अपि ज्ञानयोगात् कर्मयोगो ज्यायान् । तस्मात्त्वं कर्मयोगम् एव कुरु इत्यभिप्रायः – All the reasons give earlier are all summarized here clearly. Even for one who is eligible for ज्ञानयोग directly, resorting to कर्मयोग is better. So even if you are eligible for jnanayoga directly, do only karmayoga is one meaning. OR, right now you are not eligible for jnanayoga and so the only way for you is karmayoga. This is meant by त्वम्.

Sloka 3.9

एवं तर्हि द्रव्यार्जनादेः कर्मणः अहङ्कारममकारादिसर्वेन्द्रियव्याकुलतागर्भत्वेन अस्य पुरुषस्य कर्मवासनया बन्धनं भविष्यति इति अत्र आह –

If so, because the acts of earning material etc are filled with the feelings of selfishness and ownership etc and thus cause the senses to get disturbed, a person would only get bound to the cycle of birth and death due to the reminiscent impressions. If such a doubt arises, the answer is given here:

This reminds that this sloka, यज्ञार्थात्, is to establish the subject matter of the shruti vakyas which ordain certain duties and those which prohibit certain things (कर्मविधिनिषेधयोः विषय व्यवस्थापकः).

The word आदि in द्रव्यार्जनादेः includes महायज्ञाः, दान, तपस् etc. The word आदि in अहङ्कारममकारादि includes राग, द्वेष, अभिनिवेश etc. Because अहङ्कार, ममकार etc are all different modes of the mind, it is commented as सर्वेन्द्रियव्याकुलतागर्भत्वेन.

अस्य पुरुषस्य – Means even for a मुमुक्षु – one who is desirous of attaining liberation.

कर्मवासनया – The reminiscent impression which is old and has not stopped and is getting increased by the impressions due to repeated actions being done even now.

बन्धनं भविष्यति – It causes one to get associated with bodies in future and hence becomes the cause of putting one in the cycle of birth and death.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

यज्ञार्थात् कर्मणः अन्यत्र While performing actions done for purposes other than यज्ञ or sacrifice अयं लोकः people of this world कर्मबन्धनः are bound by the effects of those actions. कौन्तेय Hey Arjuna, तदर्थं for the purpose of यज्ञ, कर्म मुक्तसङ्गः समाचर you perform actions without any attachment.

Hey Arjuna, being of this world are getting bound to the cycle of birth and death on account of karmas performed for purposes other than Yajna or worship of the Lord. So, you perform actions without any attachment to fruits and only for the purpose of worship of the Lord.

यज्ञादिशास्त्रीयकर्मशेषभूताद् द्रव्यार्जनादेः कर्मणः अन्यत्र आत्मीयप्रयोजनशेषभूते कर्मणि क्रियमाणे अयं लोकः कर्मबन्धनो भवति । अतः त्वं यज्ञार्थं द्रव्यार्जनादिकं कर्म समाचर । तत्र आत्मप्रयोजनसाधनतया यः सङ्गः तस्मात् सङ्गात् मुक्तः समाचर । एवं मुक्तसङ्गेन यज्ञाद्यर्थतया कर्मणि क्रियमाणे यज्ञादिभिः कर्मभिः आराधितः परमपुरुषः अस्य अनादिकालप्रवृत्तकर्मवासनां उच्छिद्य अव्याकुलात्मावलोकनं ददाति इत्यर्थः ।

The material earnings that one does with actions which are meant for selfish needs and are outside of those prescribed as accessories to the sacrifices ordained in the shastras will lead the beings of this world to get bound by the karmas. So, you engage in acts for earling materials etc. only for the purpose of sacrifice. Thus getting rid of the attachment which occurs while using the acts as means to fulfil selfish needs, perform the duties. Thus having got rid of attachment, if you do your duties only for purposes of sacrifice etc., The Supreme Lord, परमपुरुष who is worshipped by those duties such as sacrifice and others, will grant the vision of Individual Self

with undisturbed senses to such a person desirous of liberation after destroying the reminiscent impressions which are continuing from beginningless time.

यज्ञादिशास्त्रीयकर्म – The meaning of यज्ञ is given as विष्णु based on the pramana ‘यज्ञो वै विष्णुः’ by other commentators. Swamy Deshika observes that it is not against our siddhanta also. Even then, in order to give a meaning which is inline with the usage in the next sloka, Bhashya is यज्ञादि शास्त्रीय कर्म. It is उपलक्षण to all शास्त्रीयकर्मs and is indicated by आदि. Shruti says ‘तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा अनाशकेन’ etc.

शेषभूताद् – The word in mula sloka यज्ञार्थात् is interpreted as शेषभूतात्. Means all actions are meant for sacrifice etc.

द्रव्यार्जनादेः कर्मणः अन्यत्र आत्मीयप्रयोजनशेषभूते कर्मणि क्रियमाणे अयं लोकः कर्मबन्धनो भवति – कर्मैव बन्धनं कर्मणा बन्धनं वा यस्य सः कर्मबन्धनः. It binds one through its reminiscent impressions and not because it is sin to do them. Because the कर्मबन्धन here is addressing karmas which are not ordained or prohibited. That is indicated as कर्मवासनया बन्धनं भविष्यति in Bhashya.

लोकः - means संसारिचेतनवर्गः - all the Individual Selves who are caught in this cycle of birth and death.

अतः त्वं यज्ञार्थं द्रव्यार्जनादिकं कर्म समाचर – Because any karma done for purposes of Yajna etc do not bind one. The word द्रव्यार्जनादिकं is used in Bhashya to specifically say that a war will lead to earning lot of material benefits etc and if all those are earned with the idea that it is only for purposes of Yajna, it will not bind one. Kalidasa says दुदोहं गां स यज्ञाय सस्याय मघवा दिवम् – Dilipa milked the earth (meaning earned or accepted all things in this world) for purposes of Yajna and Indra milked the sky (meaning caused rains) for purposes of growing plants.

तत्र आत्मप्रयोजनसाधनतया यः सङ्गः तस्मात् सङ्गात् मुक्तः समाचर – The सङ्गत्याग is told separately because if what is earned is to be meant for sacrifice etc, then one should get rid of selfish attachment in them. The nature of सङ्गत्याग is different from कर्तृत्वत्याग and फलत्याग is shown here. If one asks, प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते, we say, yes it is true. One should not have the

idea that the karma is going to be the means for getting some fruits (that is प्रयोजनसाधनत्वबुद्धि should not be there) but just as one takes care of a friend, if the karma is performed with the idea that by nature it is of the form of worship of the Lord, and that itself is the use, then it is alright.

मुक्तसङ्गः - In Mula sloka is commented as सङ्गात् मुक्तः. The सङ्ग or attachment leads to bondage and hence it is clearly specified.

एवं मुक्तसङ्गेन यज्ञाद्यर्थतया कर्मणि क्रियमाणे यज्ञादिभिः कर्मभिः आराधितः – Here the view of the mimamsakas is refuted. They say that when karmas are performed, अपूर्व is created and through that one gets the fruits because karmas themselves are अचेतन and are short-lived etc. That is refuted here. The shruti स एनं प्रीतः प्रीणाति (यजु.) shows that the devata who is worshipped through the karmas gets pleased and through that devata only fruits are obtained. And there is no pramana to say that अपूर्व only gives fruits. The words कर्मभिः आराधितः indicate हविर्ग्रहण and प्रीति. Mimamsakas say that devas do not have a form – they say विग्रहो हविरादानं युगपत् कर्मसंस्थितिः । तृप्तिः फलप्रदानं (वरप्रदानं) च देवतानां न विद्यते॥ - that one offers हविस् to अग्नि – अग्नये स्वाहा – when so many people are performing yajnas and offering havis to agni at the same time, how can a devata with a body be present in all places at the same time? So they do not have a body. They cannot receive havis. Trupti, phalapradata etc are all not there. Mantra itself is devata and an apurva is created and fruits are obtained through that apurva is their view. This is refuted fully in देवताधिकरण of Brahmasutras which is part of प्रमिताधिकरण. तदुपर्यपि बादरायणः सम्भवात् – sutra establishes that devas also have sharira etc. Here आराधितः indicates that havis offering is done and the Lord who is pleased bestows the fruits.

परमपुरुषः – This indicates also that Lord has a Divya Mangala Vighraha as told in shrutis आदित्यवर्णम् etc. and has the powers to be present everywhere and bestow the fruits of all karmas. Here also it will be told later ‘अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च’ – आराध्य and फलप्रदः.

अस्य अनादिकालप्रवृत्तकर्मवासनां उच्छिद्य अव्याकुलात्मावलोकनं ददाति इत्यर्थः – The word ददाति shows he bestows the fruits and hence the five aspects विग्रहः, हविरादानम्, युगपत् कर्मसंस्थितिः, तृप्तिः, फलप्रदानम् are all known from these.

Sloka 3.10

यज्ञशिष्टेन एव सर्वपुरुषार्थसाधननिष्ठानां शरीरधारणकर्तव्यताम् अयज्ञशिष्टेन शरीरधारणं कुर्वतो दोषं च आह –

So those who want to get all types of पुरुषार्थs (धर्म, अर्थ, काम, मोक्ष), should maintain their body only through the food which is left over of offerings in sacrifices told earlier and those who do not follow this and live with food which is not offered to Lord will be subjected to defects is told further.

This अवतारिके that is the preamble is for slokas starting from सह यज्ञैः (3-10) and ending with मोघं पार्थ स जीवति (3-16).

The word सर्वपुरुषार्थसाधननिष्ठानाम् indicates that it is addressing all as per mula sloka प्रजाः सृष्ट्वा.

सहयज्ञैः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ 10 ॥

प्रजापतिः Sarveshvar who is the Lord of all subjects सह यज्ञैः along with the sacrifices पुरा long back प्रजाः सृष्ट्वा having created the beings or subjects उवाच told them like this. अनेन By this sacrifice प्रसविष्यध्वं become prosperous. एषः Let this sacrifice be वः इष्टकामधुक् अस्तु the kaamadhenu which gives all desires.

'पतिं विश्वस्य' (तै0 ना0 11।3) इत्यादिश्रुतेः निरुपाधिकः प्रजापतिशब्दः सर्वेश्वरं विश्वस्य स्रष्टारं विश्वात्मानं परायणं नारायणम् आह । पुरा सर्गकाले स भगवान् प्रजापतिः अनादिकालप्रवृत्ताचित्संसर्गविवशा उपसंहृतनामरूपविभागाः स्वस्मिन् प्रलीनाः सकलपुरुषार्थानर्हाः चेतनेतरकल्पाः प्रजाः समीक्ष्य परमकारुणिकः तदुज्जिजीवयिषया स्वाराधनभूतयज्ञनिर्वृत्तये यज्ञैः सह ताः सृष्ट्वा एवम् उवाच - अनेन यज्ञेन प्रसविष्यध्वम् आत्मनो वृद्धिं कुरुध्वम् । एष वो यज्ञः परमपुरुषार्थलक्षणमोक्षाख्यस्य कामस्य तदनुगुणानां च कामानां प्रपूरयिता भवतु ।

As heard in shruti text beginning with 'The Lord of entire Universe' (Tai.Na. , 11.3) and others, Prajapati which is used unconditionally indicates Narayana who is the Overlord, the creator of the Universe, inner controller of the entire world and the ultimate goal of all. Long back, means at the time of creation that प्रजापति who is भगवान् (भगवानिति शब्दोऽयं तथा पुरुष इत्यपि । निरुपाधी च वर्तेते

वासुदेवे सनातने ॥ (वि.पु.) he saw the प्रजाs (chetanas) who were lost due to the association with prakruti which is following from beginningless time and who are lying in a state where there is no differentiation of name and form, who have merged into Himself, who are incapable of performing any means to get the purusharthas and who are almost like अचेतन, non-sentients, and seeing them Lord, who is most compassionate, desired to uplift them and desiring that they perform sacrifices of the form of His worship (आराधनरूप यज्ञ), he created them along with those sacrifices and told them thus – You attain prosperity through these sacrifices. Let these sacrifices bestow upon you the utmost benefit called Liberation and let it also bestow upon you all the other desired fruits which are required to fulfil that’.

‘पतिं विश्वस्य’ (तै. महाना. 11।3) इत्यादिश्रुतेः – The word प्रजापति in the mula sloka (पुरोवाच प्रजापतिः) is not meaning hiranyagarbha and others but श्रीमन्नारायण only is made clear by quoting the shruti from narayanenuvaka. That is indicated by the word निरुपाधिकः – that is unconditionally it is denoting श्रीमन्नारायण.

प्रजापतिशब्दः सर्वेश्वरं – श्रीमन्नारायण only is सर्वप्रजापति as indicated by ‘पतिं विश्वस्य’ - is made clear by this word, सर्वेश्वर.

विश्वस्य स्रष्टारं विश्वात्मानं परायणं नारायणम् आह – All these are told for one who is known by the word नारायण as established in the नारायणानुवाक and others. पतिं विश्वस्य आत्मेश्वरं शाश्वतं शिवमच्युतम् । नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥. Parashara also says in Vishnu Purana – ‘कलौ जगत्पतिं विष्णुं सर्वस्रष्टारमीश्वरम् (वि.6-1-50), तोयान्तःस्थां महीं ज्ञात्वा जगत्येकार्णवीकृते । अनुमानात् तदुद्धारं कर्तुंकामः प्रजापतिः (वि.1-4-7) – these show that the word प्रजापति is used for वराहावतारि नारायण. In taittiriya samhita also,

So this is an order from Lord Narayana, prajapati, who is स्वतन्त्र towards all those who are कर्मपरतन्त्रs – are under the control of karma. That is why here the word प्रजाः in प्रजाः सृष्ट्वा in the mula sloka means all the beings including चतुर्मुखब्रह्म who are inside the world and who are caught in the cycle of birth and death due to their karmas and who are the अधिकारिs or are eligible to do the यज्ञ. So inline with the प्रजाः which is told at the beginning of this sloka, the word

प्रजापति is meaning here one who is not controlled by karma, one who is the controller, ruler and overlord of all, Narayana.

***** additional notes *****

Shows how Bhagavan performed srushti itself like a Yajna – to demonstrate probably how yajnas are to be done – he offered havis to HIMSELF as devataa etc can be seen in Sayana Bhashya.

[प्रजापतिर्वा इदमेक आसीत् सोऽकामयत् प्रजाः पशून्सृजेयेति स आत्मनो वपामुदक्खिदत् तामग्नौ प्रागृण्हात् ततोऽजस्तूपरः समभवत् तं स्वायै देवताया आऽलभत ततो वै स प्रजाः पशून्सृजत (तै.सं. 2-1-1-4)

(saayanacharya bhashya)

इदं प्रजापशुरूपं जगदिदानीं दृश्यते तदिदं सृष्टेः पूर्वं प्रजापतिः एकः आसीत् प्रजापतिरेव स्थितो नान्यत् किञ्चिदित्यर्थः । सः च प्रजाआपशुसृष्टिकामः तत्साधनत्वेन स्वशरीरादुदरमध्यवर्तिनीं पटसदृशीं वपां उत् अक्खिदत् उत्खिद्य उद्धृतवान् । तां च वपां अग्नौ प्रक्षिप्तवान् । ततः दग्धायाः वपायाः अजः तूपरः शृङ्गरहितः समुत्पन्नः । तं चाजं स्वात्मरूपां देवतामुद्दिश्य आऽलभत । तत्कर्मसामर्थ्यात् प्रजाः पशून् असृजत । ननु स्वयमेव स्ववपामुत्खिद्य अजं तत् उत्पाद्य तं च स्वार्थमालभ्य जगत् सर्वमपि असृजतेति महदेवैतदिन्द्रजालम् । बाढमिन्द्रजालमेवैतत् । अत एवान्यत्राम्नातम् ‘ इन्द्रो मायाभिः पुरुरूप ईयते’ इति । ‘मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्’ इति च । न खलु इन्द्रजालविषये विस्मेतुं च भवानपि इच्छति । यदा तु लौकिके अपि इन्द्रजाले न काप्यनुपपत्तिः तदानीम् अचिन्त्यमहिम्नि सर्ववेदसिद्धे परमेश्वरे का नाम तवानुपपत्तिः । सङ्कल्पसिद्धे जगदीश्वरे को नाम विस्मय इति चेत् तर्ह्येतत् प्रकृतेऽपि न विस्मयः । सङ्कल्पसिद्धस्य किमेतावता प्रयासेनेति चेत् । नानाविधभोगैः तृप्तस्य राजादेः किं द्यूतमृगयादि प्रयासेनेति त्वया वक्तव्यम् । लीलेति चेत् । तदत्रापि अनुसन्धेहि । तथा च स्मृतिः - ‘भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे’ (द्र.मां उ.), विष्णुपुराणमपि – ‘क्रीडतो बालकस्येव चेष्टां तस्य निशामय’ इति । व्याससूत्रमपि – ‘लोकवत्तु लीलाकैवल्यम्’ (2-1-33) इति ।]

पुरा सर्गकाले – The word पुरा means during the time after pralaya which is at the time of creation and so the word प्रजा denotes all the क्षेत्रज्ञs – individual selves with body that are created.

स भगवान् प्रजापतिः – The shruti and Smruti vakyas, सदेव सोम्येदमग्र आसीत् तदैक्षत बहुस्यां प्रजायेयेति (छा.6-2-1), सन्मूलाः सोम्येमाः प्रजाः सदायतनाः सत्प्रतिष्ठाः (छा.6-8-4), एको ह वै नारायण आसीत् न ब्रह्मा नेशानः

... तत्र ब्रह्मा चतुर्मुखोऽजायत ... बुद्बुदात् त्र्यक्षः शूलपाणिः पुरुषोऽजायत (महो.1-1), सिसृक्षुः विविधाः प्रजाः (मनु.1-7) – all these show that Hiranyagarbha and others are also included in the word प्रजा and that they were created by Narayana. So the usage प्रजाः सृष्ट्वा here unconditionally, with no specific qualification means the creator of the Universe is Narayana only and so He is only addressed here as प्रजापतिः.

Also, तस्मात् यज्ञात् सर्वहुतः, ऋचः सामानि जज्ञिरे, सर्वाणि रूपाणि विचित्य धीरः, नामानि कृत्वा अभिवदन् यदास्ते (पु.सू.) – These pramanas show that the PURUSHA who is qualified by सहस्रशीर्षत्व etc is the creator of everything. From this also, the creator told in सह यज्ञैः प्रजाः सृष्ट्वा is the creator of the entire Universe only and not chaturmukha brahma.

विश्वात्मानम् - Also, सृष्टिं ततः करिष्यामि त्वामाविश्य प्रजापते (वि.ध.68-51) shows that Narayana only created everything by being the अन्तरात्मन् of Hiranyagarbha also and so he is विश्वात्मा as told in सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः (सु.7).

What is being told here as ते देवा भावयन्तु वः etc is about the Devas who are परमात्म-आत्मकs and that is told in अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च. Any devata who is worshipped in any of the Yajnas is brahmaatmaka and hence ultimately Paramatman only is the bestower of fruits through those Devatas.

The shruti pramanas, 'यस्मिन्निदं सं च वि चैति सर्वम्', 'प्रजापतिश्चरति गर्भे अन्तः' etc from mahanarayana are indicated by the adjectives विश्वस्य स्रष्टारं विश्वात्मानम्.

परायणम् - The Chandogya says प्रजापतेः सभां वेश्म प्रपद्ये (छा.8-14-1). There also, the word प्रजापति indicates Paramatman only as established in the Brahmasutra न च कार्ये प्रत्यभिसन्धिः (ब्र. सू. 4-3-13) – It is decided that it is not कार्यब्रह्म (chaturmukha) but paramatman only. So HE is only परायण.

स भगवान् – As per the shruti and smruti pramanas, the creation as established is being explained now. The word भगवान् indicates HE has उभयलिङ्ग (हेयप्रत्यनीक कल्याणगुणविशिष्टत्व) which are useful for सृष्ट्यादिपञ्चकृत्य - the five acts Bhagavan has are सृष्टि, स्थिति, लय, अन्तःप्रवेश, मोक्षप्रदान.

The pramanas for creation and other five acts are : आसीदिदं तमोभूतं (मनु.) – telling about Pralaya state as तमोभूतम्. Then ततः स्वयम्भूर्भगवान् – The word Bhagavan indicates creator of the entire

Universe. Then, ता यदायतनं पूर्वं तेन नारायणः स्मृतः, तद्विसृष्टस्स पुरुषो लोके ब्रह्मेति कीर्त्यते (मनु. 1 अ.). This says that Narayana is the creator of Prajapati known by the name Hiranyagraba. So here the mula sloka which says प्रजापतिः उवाच which apparently gives a meaning that Krishna is talking about Prajapati who is different from him. But this is to be taken as उपचार – secondary. Sameway even in future wherever such addressing is seen.

अनादिकालप्रवृत्ताचित्संसर्गविवशा - Everywhere while telling about सृष्टि, संहार is first told and so here also.

Swamy Deshika gives a nice explanation for the reason for pralaya – ‘अनवरत-सुखदुःख-उपभोग-आयास-परिश्रान्तानां विश्रमार्थम् अश्रान्त-अपथप्रवृत्ति-वासना-विच्छेदार्थं च उपसंहारः’. For this reason only, there is no दोष for Bhagavan even while doing the act of pralaya. Many objections are raised for pralaya – whether one who creates such a wonderful world only destroys also, why would any one destroy one’s own creation? And destruction causes हिंसा, so the defect of being cruel would ensue etc. But they are all set aside by the Brahmasutra which says वैष्ण्व नैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति (ब्र.सू.2-1-34) and other sutras – Paramatman gives fruits only according to one’s own karmas and so there is no defect of any kind to paramatman and that karma is अनादि etc.

उपसंहृतनामरूपविभागाः स्वस्मिन् प्रलीनाः – So the chetanas and achetanas are without the differentiation of name and form and are merged with Paramatman. By this, the usage of term असत्, एकत्व etc are all explained. Asat means there is no name and form and hence it cannot be addressed by any name and एकत्व means inseparably associated (अपृथक्सिद्ध) and not losing svarupa itself.

सकलपुरुषार्थानर्हाः – This makes it clear that leaving out name and form is not Moksha let alone any other purushartha (सकलपुरुषार्थ-अनर्हाः). And joining with Paramatman with एकीभाव is also not Moksha. A chetana joins with paramatman during सुषुप्ति, मरण and प्रलय and in all these states he does not have any experience of paramatman – it is told सति सम्पद्य न विदुः सति सम्पत्स्यामह इति, सत आगत्य न विदुः सत आगच्छामह इति etc.

चेतनेतरकल्पाः - The reason for not being able to get any purushartha is they are lying like achetana. This अचेतनकल्प means though they are स्वप्रकाश, the ज्ञान is so much blocked that they are like अचेतन and it is not ज्ञानविनाश. Jnana is only blocked by karma and does not get destroyed and when the block of karma is removed, it shines forth in its full form and that time also there is no creation of Jnana.

प्रजाः समीक्ष्य - The word प्रजाः includes हिरण्यगर्भ and others. Having seen them favourably - समीक्ष्य - सम्यगवलोक्य - as said 'जायमानं हि पुरुषं यं पश्येन्मधुसूदनः । सात्विकः स तु विज्ञेयः स वै मोक्षार्थचिन्तकः' (भा.मो.348-72), and in stotraratna Alavandar says

नावेक्षसे यदि ततो भुवनान्यमूनि नालं प्रभो भवितुमेव कुतः प्रवृत्तिः ।

एवं निसर्गं सुहृदि त्वयि सर्वजन्तोः स्वामिन् न चित्रमिदमाश्रितवत्सलत्वम् ॥ (स्तो.10)

सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् (श्वे.), स्वाभाविकी ज्ञानबलक्रियाच etc.

परमकारुणिकः - He is most compassionate - स एकाकी न रमेत (महो), 'परमकारुणिकः किल त्वम् (वि.ध.98-37).

तदुज्जिजीवयिषया - The Lord who is अवाप्तसमस्तकाम - why should he do srushti at all ? It is said सोऽकामयत - He desired/willed - did he have some wish unfulfilled ? No. He did srushti so that chetanas can uplift themselves - so it is paraartha and not for himself. Those who are compassionate are interested in others welfare and they themselves are स्वार्थनिरपेक्ष. That only is HIS लीला and so it is reasonable.

स्वाराधनभूतयज्ञनिर्वृत्तये यज्ञैः सह ताः सृष्ट्वा एवम् उवाच - The word स्वाराधनभूतयज्ञ shows it is for uplifting all, that he created यज्ञs also.

अनेन यज्ञेन - The singular indicates जाति or class. There are two पाठs - सह यज्ञाः and सह यज्ञैः and as per Ramanuja it is यज्ञैः.

प्रसविष्यध्वम् आत्मनो वृद्धिं कुरुध्वम् – The word प्रसविष्यध्वम् is commented as वृद्धिं कुरुध्वम् and it is not just प्रजनन but alround progress or welfare.

एष वो यज्ञः परमपुरुषार्थलक्षणमोक्षाख्यस्य कामस्य तदनुगुणानां च कामानां प्रपूरयिता भवतु – Though the various पुरुषार्थs that are obtained through various यज्ञs told in Shrutis and they are all धर्म-अविरुद्ध but even then, the most wanted is मोक्ष only and so that is made clear in Bhashya. The mula sloka has इष्टकामधुक् – the meaning of इष्टकाम is told as परमपुरुषार्थमोक्षाख्यस्य. In this context where the meaning of मा फलेषु कदाचन is told and in next sloka श्रेयः परमवाप्स्यथ is going to be told, the word मोक्ष only is apt.

The meaning of कामानां प्रपूरयिता भवतु is तेन यज्ञाराधितोऽहं युष्मभ्यं कामान् ददामि. I will give you the fruits, is the gist.

कथम् ? How ?

Bhashyakarakar raises a series of possible objections. If one has to achieve progress or prosperity through Yajnas, how is that possible?

1. How can one become prosperous through performance of Yajnas?
2. Yajna is of the form of action – क्रियारूप and how can that bestow fruits which may come some time later?
3. How can Yajna which is told to be the means for attaining स्वर्ग etc. be even means for attaining liberation when ज्ञान only is the means for liberation is well know (ज्ञानान्मोक्षः) and there are pramanas such as नान्यः पन्थाः (पु) etc.
4. In Mahabharata it is also told कर्मणा बध्यते जन्तुः विद्यया च विमुच्यते । तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः (भा.मो.247-7). Also, नैव धर्मी न चाधर्मी (भा.आश्व.19-7), ज्ञानं संन्यासलक्षणम् (ना.प.उ, भा.आश्व.43-26) etc. So, how can the karmas which help one to obtain desires which are connected to विचित्रसंसार which is outside of liberation be helpful to liberation?

Sloka 3.11

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ 11 ॥

अनेन By this sacrifice देवान् भावयत worship the gods who are also ensouled by ME. ते देवाः Let those gods वः भावयन्तु make you prosperous. परस्परं भावयन्तः Taking care of each other mutually परं श्रेयः अवाप्स्यथ you will attain the utmost good, which is liberation.

The gist is: By the Yajnas, worship the gods with the idea that they are all having the Supreme Self as their inner controller and due to that let them give you the desired fruits and make you prosperous. Thus mutually both will benefit – you will get the desired fruits and they will be worshipped.

अनेन देवताराधनभूतेन देवान् मच्छरीरभूतान् मदात्मकान् आराधयत 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (गीता 9।24) इति वक्ष्यते । यज्ञेन आराधिताः ते देवा मदात्मकाःस्वाराधनापेक्षितान्नपानाद्यैः युष्मान् पुष्णन्तु । एवं परस्परं भावयन्तः परं श्रेयो मोक्षाख्यम् अवाप्स्यथ ।

Through this Yajna, worship the Gods who are having me as their innerself and are like my body. This will be told later as 'I am the one who is worshipped by all Yajnas and also the bestower of fruits. The Gods who have ME as their inner-self, when they are thus worshipped through the Yajnas, let them bestow all the desires such as anna, paana etc and make you prosper. Thus mutually being looked after, get the most coveted prosperity which is Liberation.

अनेन देवताराधनभूतेन – The answer to the first question is indicated as 'देवान् भावयतानेन'. The word यज्ञ has root in यज देवपूजायाम् and so worshipping Gods causes prosperity to the worshipper.

देवान् मच्छरीरभूतान् मदात्मकान् – The doubt whether यज्ञ can be the means for liberation is set aside by understanding that the देवताs are all भगवदात्मकाs - मदात्मकान्. When a karma is performed as the worship of Paramatman, that itself will become an accessory to the मोक्षसाधनज्ञान – and helps one to attain liberation. The pramana for मदात्मकान् is shown as मच्छरीरभूतान् as established in अन्तर्यामिब्राह्मण of Bruhadaranyakaa. The Gods also have body and they are also like body to Paramatman. The body-soul relation with Paramatman is by being supported, controlled and

sub-servient to the Lord. They also have a body, they can also do upaasana etc. is also established in Brahmasutras according to Shruti pramanas.

आराधयत – The meaning of भावयत is making the Gods happy and hence it is told as आराधयत – worship the Gods. The Tai.brahmana says तस्मादितः प्रदानं देवा उपजीवन्ति (यजु.तै.सं3-2-9-7) अस्मिन् लोके यत् प्रदीयते हविः तदुपजीवन्ति

'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (गीता 9।24) इति वक्ष्यते । यज्ञेन आराधिताः ते देवा

मदात्मकाःस्वाराधनापेक्षितान्नपानाद्यैः युष्मान् पुष्णन्तु – The meaning of the second paada of the sloka – ते देवा भावयन्तु वः is given here. The अनुपपत्ति raised due to the क्षणिकत्व of the Yajna (it is of very short duration and ends quickly and how can it give fruits at a later time) is answered by अहं हि सर्व.. The Yajna itself cannot give fruits as it is अचेतन and short lived etc and the fruits are all given by paramatman only and HE is only worshipped by all Yajnas and HE is always present. Even if someone worships a देवता such as Agni, Indra, Varuna etc, though they are all karmavashyas and are short lived, they are all bhagavadaatmakas and Paramatman gives the fruits through them. So the capability for Devas to bestow the fruits of Yajnas comes only because they are all भगवदात्मकाः. In तै.आ. it is told - चतुर् होतारो यत्र संपदं गच्छन्ति देवैः Bhashyakarar comments on this mantra elsewhere and says the Gods get capability to bestow fruits through karmas only because of being भगवदात्मकाः. So, though the Yajna is क्षणिक it can cause the अपूर्व of the form of देवताप्रीति – pleasing the Gods through the worship and hence it can that way give the fruits. During महाप्रलय though the Gods such as Indra and others also merge into Paramatman, the fruits are obtained later through the परदेवताप्रीति or pleasing of Paramatman Himself. The fourth doubt is cleared by स्वाराधनापेक्षित अन्नपानाद्यैः युष्मान् पुष्णातु – The meaning of ते देवा भावयन्तु वः is that the bhaavana is by bestowing the desired fruits to the worshippers.

एवं परस्परं भावयन्तः परं श्रेयो मोक्षाख्यम् अवाप्स्यथ – The fact that it is useful and necessary for attaining मोक्ष is again told in the last paada – परं श्रेयः - The adjective परं excludes the श्रेयस् such as स्वर्ग and others and is made clear in Bhashya as मोक्षाख्यम्.

Sloka 12

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ 12 ॥

यज्ञभाविता: Being worshipped through the Yajnas, देवा: the Gods इष्टान् भोगान् वः दास्यन्ते will bestow unto you all the desired fruits. यः One who, तैः दत्तान् the fruits thus given for purposes of worship, एभ्यः अप्रदाय भुङ्क्ते enjoys without offering to the Gods, सः स्तेन एव he is a thief only.

The gist is: The Gods who are thus worshipped through the performance of sacrifices will bestow upon you all the desired fruits. But if one enjoys the fruits thus given for purposes of worship without offering to the Gods, he will become a thief only.

यज्ञभाविता: यज्ञेन आराधिता: मदात्मका देवा इष्टान् भोगान् वो दास्यन्ते परमपुरुषार्थलक्षणं मोक्षं साधयतां ये इष्टा भोगाः तान् पूर्वपूर्वयज्ञभाविता देवा दास्यन्ते । उत्तरोत्तराराधनापेक्षितान् सर्वान् भोगान् वो दास्यन्ति इत्यर्थः । स्वाराधनार्थतया तैः दत्तान् भोगान् तेभ्यः अप्रदाय यो भुङ्क्ते चोर एव सः । चौर्यं हि नाम अन्यदीये तत्प्रयोजनाय एवपरिकृते वस्तुनि स्वकीयताबुद्धिं कृत्वा तेन स्वात्मपोषणम् । अतः अस्य न परमपुरुषार्थानिर्हतामात्रम्, अपि तु निरयगामित्वं च भविष्यति इत्यभिप्रायः ।

Though the mula sloka says just इष्टान् भोगान् it is properly qualified according to context in the Bhashya as परमपुरुषार्थलक्षणं मोक्षं साधयतां ये इष्टा भोगाः. The meaning is the fruits of one Yajna is to be used for worshipping Gods through subsequent Yajnas. So any fruit got from performance of Yajna is only to be used for subsequent performances and thus worshipping Gods only who are Bhagavadaatmakas. So this performance of Yajna continues till Moksha is attained. If not done thus, one becomes a thief and goes to hell. So by using the fruits given by Gods for selfish purposes there is not only the loss of attainment of liberation but also there will be a punishment of the nature of going to hell.

In the previous sloka it was told ते देवा भावयन्तु वः and देवान् भावयत. If one does not do so, what is the punishment one gets is being told here.

यज्ञभाविता: यज्ञेन आराधिता: मदात्मका देवा इष्टान् भोगान् वो दास्यन्ते परमपुरुषार्थलक्षणं मोक्षं साधयतां ये इष्टा भोगाः तान् पूर्वपूर्वयज्ञभाविता देवा दास्यन्ते । उत्तरोत्तराराधनापेक्षितान् सर्वान् भोगान् वो दास्यन्ति इत्यर्थः – The meaning of इष्टान् is given as उत्तरोत्तर-आराधन-अपेक्षितान् – so one should desire for fruits which are necessary for Yajnas which are going to be performed following the current. This is because, for

a मुमुक्षु – one who is desirous of getting Liberation, things such as food etc for purposes of mere enjoyment and happy living are not needed. The plural usage in the mula sloka is interpreted as सर्वान् भोगान् without any limitation.

स्वाराधनार्थतया तैः दत्तान् भोगान् तेभ्यः अप्रदाय यो भुङ्क्ते चोर एव सः – The word दास्यन्ते in आत्मनेपदि (meaning for self) indicates that the fruits are given by Gods to be used for their own worship only – स्वाराधनार्थतया तैः दत्तान् – they give it to be used for their worship only. If someone does not use it to worship Gods but enjoys those fruits himself, he becomes a thief.

चौर्यं हि नाम अन्यदीये तत्प्रयोजनाय एवपरिक्रूप्ते वस्तुनि स्वकीयताबुद्धिं कृत्वा तेन स्वात्मपोषणम् – The definition of thief is given by Bhashyakarakar here – what is the theft done here is the question. Here the performer of sacrifices is not stealing the enjoyments of the Gods without their knowledge. And how can enjoying what is given by the Gods and obtained by the worshipper be called stealing? The servants who enjoy what is give by Kings are not punished as thieves. In that case everyone who enjoys the fruits of the sacrifices will become a thief. This is answered by giving the definition for the act of stealing. Something which belongs to someone else and is meant for someone else's use only is being thought of as for belonging to own and is used for selfish needs – that is stealing. An object belongs to someone else and is meant for that person's use. But someone takes that as his own and starts using it for selfish enjoyments, he becomes a thief. This excludes two cases – that which belongs to one and is given to someone else to own and use AND that which belongs to someone else but he authorizes us for our use. This is indicated by two words – अन्यदीये तत्प्रयोजनाय एव परिक्रूप्ते. Simply said it is अन्यदीये स्वकीयताबुद्धिकरणम् – thinking something which is someone else's as one's own. The word वस्तुनि indicates that even one who make another person do such an act becomes a thief.

By this, the saying that 'यो अन्यथा सन्तमात्मानम् अन्यथा प्रतिपत्स्यते । किं तेन न कृतं पापं चोरेण आत्मापहारिणा' (भा.उ.42-35) – thinking that the Atman, which is in reality subservient to Paramatman and meant for His service, as our own and that we are the Lord of ourselves is aatmaapahaara – one kind of theft only.

अतः अस्य न परमपुरुषार्थनिर्हतामात्रम् – The प्रत्यवाय is not only one becomes ineligible or incapable of obtaining पुरुषार्थ – it means not doing the विहितक्रमs will make one ineligible for performing Bhaktiyoga etc, one loses the अधिकार itself for purushartha.

अपि तु निरयगामित्वं च भविष्यति इत्यभिप्रायः – In addition, one will also go to hell. The word भविष्यति indicates the punishment will come in another life and so it cannot be refuted just because it is not seen here.

Sloka 13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ 13 ॥

यज्ञशिष्टाशिनः सन्तः Those who carry on their living by partaking what is left over after offering to the Lord in sacrifices सर्वकिल्बुषैः मुच्यन्ते they will get rid of all blimishes that are being accumulated from beginningless time and which are opposed to attaining the vision of the Individual Self. ये पापाः आत्मकारणात् पचन्ति Those sinners who cook food (given by परमपुरुष for His worship through the Gods) for selfish needs and eat ते तु अघं भुञ्जते they eat sin only (meaning cook food for attaining hell only being turned away from realizing the Self).

Gist: Those who live only by partaking what is left over after offering to the Lord will get rid of all their accumulated blemishes which is stopping them from realizing the Individual Self. But those use all things given to them for worshipping the Lord for their own selfish needs, will only go to hell being turned away from realizing the Self. They eat sins means they eat food not offered to the Lord and so it becomes the cause of sin and hence called as sin itself.

तद् एव विवृणोति -इन्द्राद्यात्मना अवस्थितपरमपुरुषाराधनार्थतया एव द्रव्याणि उपादाय विपच्य तैः यथावस्थितं परमपुरुषम् आराध्य तच्छिष्टाशनेन ये शरीरयात्रां कुर्वते, ते तु अनादिकालोपार्जितैः किल्बिषैः आत्मयाथात्म्यावलोकनविरोधिभिः सर्वैः मुच्यन्ते । ये तु परमपुरुषेण इन्द्राद्यात्मना स्वाराधनाय दत्तानाम् आत्मार्थतया उपादाय विपच्य अश्रन्ति ते पापात्मानः अघम् एव भुञ्जते । अघपरिणामित्वाद् अघम् इति उच्यते । आत्मावलोकन-विमुखा नरकाय एव पचन्ते ।

Those who earn all things only for purposes of worshipping the Lord who is present as the inner controller of all the Gods such as Indra and others and then they prepare food from those things and with that they worship the Lord as He exists and then partake what is left over and this way they carry on their living will get rid of all the sins which are preventing them from attaining the vision of the Individual Self and which are being earned from beginningless time. But those who use the things which are given by the Lord who is present as inner-self of Indra and other Gods for purposes of HIS worship only, for their own selfish needs and cook food for themselves and live in that way, they are sinners and eat only sins – eat that which causes them to be sinners. Being turned away from self realization, they only go to hell.

तद् एव विवृणोति – The same thing told earlier is being explained further. So there is no defect of the nature of repetition (पुनरुक्ति). The first half of this sloka explains the meaning of 'श्रेयः परमवाप्स्यथ' and the second half explains the part 'तैर्दत्तान् अप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः'.

इन्द्राद्यात्मना अवस्थितपरमपुरुषाराधनार्थतया एव – The अवधारण एव – stresses that it is not for either mere Indra and other Gods or for selfish purposes but only for the sake of परमपुरुषाराधनार्थ – purposes of worshipping the Supreme Lord who resides as the inner-self of Indra and other Gods also.

द्रव्याणि उपादाय विपच्य – These words in the Bhashya show that even while earning the things or cooking etc one should have the idea that it is meant for worshipping the Lord.

तैः यथावस्थितं परमपुरुषम् आराध्य – The mula sloka has ये पचन्ति आत्मकारणात् clearly telling that it should not be done for one's own purposes. The word यथावस्थितं परमपुरुषम् in Bhashya indicates that while worshipping mere Indra and other Gods also, one should have the idea that Supreme Lord is present as inner-self in all of them. Even though if one worships mere Indra and other Gods, it is in fact the worship of Supreme Self only if it is not done so, it would not be. So one should have an idea that HE is present as inner-self in those Gods also. That is the meaning of यथावस्थितं परमपुरुषम् आराध्य.

तच्छिष्टाशनेन ये शरीरयात्रां कुर्वते – The left over after offering to the Lord in the worship called Yajna is called अमृत by Swamy Deshika. Those who are interested in taking only such food for living

are called यज्ञशिष्टाशिनः. The नियम is that even the maintenance of body which is based one's desire has to be done only by consuming food which is left over after offering to the Supreme Lord. The word सन्तः may also mean साधुs or सज्जनs as opposed to पापाः indicated in second part of mula sloka.

ते तु अनादिकालोपार्जितैः किल्बिषैः आत्मयाथात्म्यावलोकनविरोधिभिः सर्वैः विमुच्यन्ते – The separation of साध्य-साधनांश is known from यत्-तत् shabdas indicated in Bhashya by ये-ते. So the first part of sloka has two sentences (वाक्यs). It is known from shastra that when food is offered to Lord and then consumed, one gets rid of sins accumulated due to पञ्चसूनाs – that is by pounding, rinsing, cooking etc grains we may torture so many living beings without our knowledge. It is said 'कण्डनी(separating chaff, filtering) पेषणी(grinding) चुल्ली (baking in oven) उदकुम्भी(boiling in water) च मार्जनी(cleaning) । पञ्चसूना गृहस्थस्य ताभिः स्वर्गं न विन्दति'. Here it is not that alone but all the sins accumulated from beginningless time is indicated by the word सर्व in सर्वैः. And the sins are also of two types – one that are blocking the performance of means (उपायविरोधि) and one from getting the end fruits (प्राप्तिविरोधि). It is said ज्ञानमुत्पद्यते पुंसां क्षयात् पापस्य कर्मणः । यथाऽऽदर्शितलप्रख्ये पश्यत्यात्मानमात्मना । (भा.मो.). The sins blocking प्राप्ति are got rid of by भक्तियोग and so the other part is indicated here as आत्मयाथात्म्यावलोकनविरोधिभिः किल्बिषैः. Only after that can bhaktiyoga be started. By this even the सांसारिकपुण्यs accumulated which are also opposed to one gaining vision of Individual Self are also included in the word किल्बिषैः. Punyas such as svarga etc are also blocking one from attaining the vision of Self and so they are also to be got rid of. The word उपार्जित is also significant here. It shows this is not talking about a Bhaktiyogi. For a Bhaktiyogi, the उत्तराद्य – sins which may come due to accidental mistakes will not taint (it is told उत्तरपूर्वाघयोः अशेषविनाशौ in Brahmasutra). But for other it is not so. So from beginningless one would have accumulated sins for acts done knowingly or unknowingly also.

ये तु परमपुरुषेण इन्द्राद्यात्मना स्वाराधनाय दत्तानाम् आत्मार्थतया – The mula sloka has आत्मकारणात्. The word कारणात् is meaning for one's use and is indicated as आत्मार्थतया. It is प्रयोजनरूपहेतुपर.

उपादाय विपच्य अश्नन्ति ते पापात्मानः अघम् एव भुञ्जते – The mula sloka just says ये पचन्ति – one may get a doubt if one simply cooks food why is it a sin. So the word आत्मकारणात् shows it is cooking for

one's consumption and hence they are told as पापात्मानः. This means पापस्वभावाः. the word पापाः is to be taken by तद्गुणसार न्याय – it causes papa and so they are called as पापाः.

अघपरिणामित्वाद् अघम् इति उच्यते - This indicates the meaning of अघं भुञ्जते – it is the cause of sin.

आत्मावलोकन-विमुखा नरकाय एव पच्यन्ते – Those who prepare food for selfish needs alone will get two kinds of अनिष्टs – they will be turned away from attaining vision of Individual Self because the sins committed earlier are not destroyed. Secondly, as this becomes the cause of sins in future, they will only go to hell. This is told in shruti also as केवलाघो भवति केवलादी (तै.ब्रा.2-8 and ऋग्वे). So such a person will never get any happiness either here or in other worlds.

Slokas 14, 15, 16

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ 14 ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ 15 ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ 16 ॥

अन्नात् भूतानि भवन्ति The bodies of beings are formed from food (अन्न), पर्जन्यात् अन्नसम्भवः food is created from rains यज्ञात् पर्जन्यो भवति the clouds are formed from sacrifice यज्ञः कर्मसमुद्भवः sacrifice happens from karma of the nature of earning things and such actions.

कर्म ब्रह्मोद्भवं विद्धि Actions such as earning are due to material body ब्रह्म अक्षरसमुद्भवम् The body is obtained through the Individual Self तस्मात् सर्वगतं ब्रह्म So the body which is present in all eligible ones नित्यं यज्ञे प्रतिष्ठितम् is always having sacrifice as the root cause.

एवं प्रवर्तितं चक्रं The cause-effect circle which is thus brought into existence by the Supreme Lord यः न अनुवर्तति इह one who does not follow during performance of means पार्थ Hey Arjuna, सः अघायुः

he becomes one who lives eating food without offering to the Lord and his life will be full of sins only इन्द्रियारामः and so he will enjoy only the pleasures of the senses and will not be interested in attaining the knowledge of the Individual Self मोघं जीवति and even though he tries to achieve such knowledge, he will not be able to and his life will be wasted.

The gist is given by Bhashyakarar thus: Living beings (Jivas with body) are called भूतs and they are formed by food. Food itself is grown from rains and rains happen from sacrifices. The sacrifices are a collection of actions performed by a doer and such actions are done by a Jiva having a body. The body with a Jiva is again due to food and thus we can see the entire cycle. It is the duty of all to promote this cycle. One who does not do so being involved in consuming food which is not offered to the Lord and which is cooked only for selfish purpose such a person will only accumulate sins and his entire life will be wasted as he will only be immersed in the enjoyment of sensual pleasures and will be turned away from the thought of Individual Self.

पुनरपि लोकदृष्ट्या शास्त्रदृष्ट्या च सर्वस्य यज्ञमूलत्वं दर्शयित्वा यज्ञानुवर्तनस्य अवश्यकार्यताम् अननुवर्तने दोषं च आह –
अन्नात् सर्वाणि भूतानि भवन्ति पर्जन्याद् च अन्नसंभवः इति सर्वलोकसाक्षिकम्; यज्ञात् पर्जन्य इति च शास्त्रेण अवगम्यते -
'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायतेवृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥' (ब्र. पु.29-4, मनु 3-76) इत्यादिना
। यज्ञः च द्रव्यार्जनादिकर्तृपुरुषव्यापार-रूपकर्मसमुद्भवः ।

The offering made in Agni according to the Shastras reaches the Sun. From that Sun, rains happen.

कर्म ब्रह्मोद्भवम् । अत्र च ब्रह्मशब्दनिर्दिष्टं प्रकृतिपरिणामरूपं शरीरम् । 'तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते' (मु0 1।2।9) इति हि ब्रह्मशब्देन प्रकृतिः निर्दिष्टा ।

'From that Supreme Lord, ParamaPurusha, this matter and the anna having name and form are created'

इहापि 'मम योनिर्महद्ब्रह्म' (गीता 14।3) इति हि वक्ष्यते । Even here 'The prakruti which is महत् is mine and the cause for the entire world'.

अतः कर्म ब्रह्मोद्भवम् इति प्रकृतिपरिणामरूपशरीरोद्भवं कर्म इत्युक्तं भवति । ब्रह्म अक्षरसमुद्भवम्, इत्यत्र अक्षरशब्दनिर्दिष्टो जीवात्मा, अन्नपानादिना तृसाक्षराधिष्ठितं शरीरं कर्मणे प्रभवति, इति कर्मसाधनभूतं शरीरम् अक्षरसमुद्भवम् । तस्मात् सर्वगतं ब्रह्म सर्वाधिकारिगतं शरीरं नित्यं यज्ञे प्रतिष्ठितम् यज्ञमूलम् इत्यर्थः ।

एवं परमपुरुषेण प्रवर्तितम् इदं चक्रम् 'अन्नाद् भूतशब्दनिर्दिष्टानि सजीवानि शरीरीणि, पर्जन्यादन्नम्, यज्ञात् पर्जन्यः, यज्ञश्च कर्तृव्यापाररूपात् कर्मणः, कर्म च सजीवात् शरीरात्, सजीवं शरीरं च पुनरप्यन्नात् - इति अन्योन्यकार्यकारणभावेन चक्रवत् परिवर्तमानम् । इह साधने वर्तमानो यः कर्मयोगाधिकारी ज्ञानयोगाधिकारी वा न अनुवर्तयति न प्रवर्तयति, यज्ञशिष्टेन देहधारणम् अकुर्वन् सः अधायुः भवति, अधारम्भाय एव अस्य आयुः, अधपरिणतं वा, उभयरूपं वा, सः अधायुः । अत एव इन्द्रियारामो भवति, न आत्मारामः; इन्द्रियाणि एव अस्य उद्यानानि भवन्ति, अयज्ञशिष्टवर्धितदेहमनस्त्वेन उद्विक्तरजस्तमस्कः आत्मावलोकनविमुखतया विषयभोगैकरतिः भवति, अतो ज्ञानयोगादौ यतमानः अपि निष्फलप्रयत्नतया मोघं पार्थ स जीवति ।

पुनरपि लोकदृष्ट्या शास्त्रदृष्ट्या च सर्वस्य यज्ञमूलत्वं दर्शयित्वा यज्ञानुवर्तनस्य अवश्यकार्यताम् अननुवर्तने दोषं च आह –

The meanings already explained are again established with valid reasons and hence it is told as पुनरपि.

Though from wordly point of view, it is not possible to show that everything is depending on sacrifice, but still including the view of the shastras supported by wordly view, it is possible to show and hence there is nothing wrong. And the aspects which are known from wordly view as well as from shastras are clearly differentiated. So it is made clear that it is the duty to promote the sacrifices and if it is not done what is the defect is also going to be told.

अन्नात् सर्वाणि भूतानि भवन्ति पर्जन्याद् च अन्नसंभवः इति सर्वलोकसाक्षिकम्; – It is well known to all that beings live on food and food is obtained from rains which are the effect of clouds.

यज्ञात् पर्जन्य इति च शास्त्रेण अवगम्यते - 'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥' (ब्र. पु. 29-4, मनु) इत्यादिना – But the clouds which give rains are formed from sacrifices is know only from shastras. The offering made in Agni reaches Aditya (Sun) properly. From Sun, rains are caused and from that food and from food people – as told in manu smruti. The fact of food being grown from rains and from food people are living is also well known and hence not specifically mentioned in Bhashya.

यज्ञः च द्रव्यार्जनादिकर्तृपुरुषव्यापार-रूपकर्मसमुद्भवः – The mula sloka has कर्मसमुद्भवः - it may mean karmas of the form of Punya and Paapa. But that is not the meaning here. Hence it is commented as द्रव्यार्जनादि-कर्तृपुरुष-व्यापाररूप-कर्मसमुद्भवः. Here the meaning is taken in primary sense itself (मुख्यार्थ) and hence it is not through अपूर्व that is created from Yajna etc as told by Mimamsakas which is refuted by this. By the word आदि in द्रव्यार्जनादि – पचन etc are all included.

कर्म ब्रह्मोद्भवम् – The mula sloka says कर्म ब्रह्मोद्भवम् – how can कर्म - actions which are the transactions of a doer be told as born of Brahma? The actions are either from the Individual Self or from the body, senses etc. There is also no need here to specifically mention the common causal form of Brahman for everything. If Brahma here means Paramatman or the Individual Self, then since both are eternal entities, there can be no cause for these called अक्षर here. So it cannot be either of them.

The meanings given for Brahma as Veda and Akshara as Paramatman in Shankara Bhashya is not accepted here.

अत्र च ब्रह्मशब्दनिर्दिष्टं प्रकृतिपरिणामरूपं शरीरम् – The words अत्र च indicate that though the word ब्रह्म may mean in the primary sense Paramatman, here according to context it should be taken in secondary sense. The actions such as earning things etc is possible by an Individual Self having a body and the word अक्षर indicates the Individual Self, the body which is the effect of matter is the meaning of the word ब्रह्म here.

'तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते' (मु0 11119) इति हि ब्रह्मशब्देन प्रकृतिः निर्दिष्टा – Since the word Brahma is given the meaning of body which is the effect of matter (प्रकृति), it would be a dravya – object. So the relevant pramana is selected here. The meaning of this shruti vakya is that this ब्रह्म called प्रधान or matter is transformed as an effect (कार्य) as the object of enjoyment for Individual Selves (चेतनभोग्य) being differentiated into name and form (नामरूपविभक्त). The complete mantra is 'यस्सर्वज्ञः सर्ववित् यस्य ज्ञानमयं तपः । तस्मादेतद् ब्रह्म' – where Paramatman is separately mentioned and hence from him this Brahma is born is told. It does not mean Jiva also as there is no direct connection to 'नामरूपमन्नं च'. Then अन्न being born of Jiva cannot be explained meaningfully.

इहापि 'मम योनिर्महद्ब्रह्म' (गीता 14।3) इति हि वक्ष्यते – In 14th chapter here the word ब्रह्म is used to mean matter clearly. That is due to मम and योनिः where Paramatan is separately told as मम.

अतः कर्म ब्रह्मोद्भवम् इति प्रकृतिपरिणामरूपशरीरोद्भवं कर्म इत्युक्तं भवति – So in order to explain ब्रह्म-अक्षरसमुद्भवम्, the word ब्रह्म which is told as something created, it has to be the body which is the effect of matter or प्रकृति.

ब्रह्म अक्षरसमुद्भवम्, इत्यत्र अक्षरशब्दनिर्दिष्टो जीवात्मा – So the Self who is associated with the body is told by the word अक्षर. The shruti and smruti pramanas for this are shown by Swamy Deshika – अक्षरं प्रधानममृताक्षरं हरः (श्वे.उ.), (भोग्यमात्मनो भोगार्थं हरतीति हरः जीवः), कूटस्थोऽक्षर उच्यते (5-13) etc.

अन्नपानादिना तृप्ताक्षराधिष्ठितं शरीरं कर्मणे प्रभवति – The cause-effect kind of relation told in mula sloka is explained here. In ब्रह्माक्षरसमुद्भवम् - The body is not fully under the control of Jivatman. The body is supported by the Individual Self who gets satisfaction by consuming food, drink etc. Such a body engages in actions.

इति कर्मसाधनभूतं शरीरम् अक्षरसमुद्भवम् – So it is not mere body which is told to be created by Jivatman but the meaning of कर्म ब्रह्मोद्भवम् is कर्मसाधनभूतम् – The body is the instrument using which actions are performed. The body becomes an instrument for actions only because it is supported by the Self. And the Jivatman gets strength to support the body only by consuming food etc. So the body which is qualified as being an instrument of action is due to it being supported by Jivatman and hence it is told as अक्षरसमुद्भवम्.

तस्मात् सर्वगतं ब्रह्म सर्वाधिकारिगतं शरीरं नित्यं यज्ञे प्रतिष्ठितम् यज्ञमूलम् इत्यर्थः – So the कर्तव्य of the Jivatman, who has to abide by the Shashtra, in order to maintain this चक्र – circular chain. So the body which is present for all Jivas who have not just eligibility got doing karmayoga but also Jnanayoga (सर्वाधिकारिगतं) is to be engaged in performance of यज्ञ always meaning it is having sacrifice as the root cause.

एवं परमपुरुषेण प्रवर्तितम् – Again it is made clear that what was told in सह यज्ञैः, देवान् भावयतानेन etc is being done by none other than paramapurusha.

इदं चक्रम् 'अन्नाद् भूतशब्दनिर्दिष्टानि सजीवानि शरीराणि, – Here the word भूतानि does not mean महाभूत as अन्न which is an effect is not the cause of the elements, not the भूत told along with भूत-वेताल etc as it is irrelevant here and not even mere body because food cannot create mere body which is inert. Food helps create a body only if it is supported by a Jivatman and also the word शरीर has other meanings where the causality of अन्न does not happen and it is also not mere Jivatman who is by nature eternal. That is why it is told as सजीवानि शरीराणि which is जीवविशिष्ट- अचित्परिणामविशेष.

पर्जन्यादन्नम्, यज्ञात् पर्जन्यः, यज्ञश्च कर्तृव्यापाररूपात् कर्मणः, कर्म च सजीवात् शरीरात्, सजीवं शरीरं च पुनरप्यन्नात्' - इति अन्योन्यकार्यकारणभावेन चक्रवत् परिवर्तमानम् – The word चक्र is औपचारिक. It is seen as a circle. The cycle is shown clearly here –

From food bodies having a Jivatma are formed – food is created from rains from clouds – clouds from sacrifice – sacrifice from the actions of the doer, actions from the body having a Jivatman – body with Jivatman again from food. Thus there exists mutual cause-effect relation among them and they form a cycle. The cause-effect relation is not that they are directly the cause or effect in each link but keeping in mind some aspect of being cause and effect, it could be directly or through something else in between (परंपरया). The usage of word चक्र is औपचारिक, in a wordly sense the chain of events happen in a circular fashion like a wheel.

इह साधने वर्तमानो यः – The mula sloka has यः which may mean any person in this world. But according to context here it is qualified as साधने वर्तमानो यः - because such a person is only is being meant here.

कर्मयोगाधिकारी ज्ञानयोगाधिकारी वा न अनुवर्तयति न प्रवर्तयति – The mula sloka has न अनुवर्तयति – the word anuvartayati may also mean just making it happen without involving directly in it – through permitting such a thing – but that is not the meaning to be taken here is made clear in Bhashya as प्रवर्तयति – a sadhaka's direct involvement is implied. So it is not mere अनुमन्तृत्व but प्रवर्तकत्व.

यज्ञशिष्टेन देहधारणम् अकुर्वन् सः अघायुः भवति, अघारम्भाय एव अस्य आयुः, अघपरिणतं वा, उभयरूपं वा, सः अघायुः । अत एव इन्द्रियारामो भवति, न आत्मारामः; इन्द्रियाणि एव अस्य उद्यानानि भवन्ति, अयज्ञशिष्टवर्धितदेहमनस्त्वेन उद्विक्तरजस्तमस्कः आत्मावलोकनविमुखतया विषयभोगैकरतिः भवति – Here the significance of the usage of

word भवति three times is explained by Swamy Deshika. The meaning of words अघायुः, इन्द्रियारामः, मोघं जीवति are explained as three separate calamities and the earlier defects are causes of subsequent ones. To indicate this, the word भवति is used thrice.

अघायुः - the inclusion of word आयुः in this indicates that the connection of the life of such a person with sins is in three ways – it will be the cause of sins or will be an effect of sins or both. That is told in Bhashya as अघारम्भाय एव, अघपरिणतं वा, उभयरूपं वा.

अत एव इन्द्रियारामो भवति – Here अत एव means because of being an अघायु as told he becomes one who is steeped in the enjoyments of senses. आराम means उद्यान or park. Senses are the place where he finds joy and not in Atman.

अयज्ञशिष्टवर्धितदेहमनस्त्वेन उद्विक्तरजस्तमस्कः आत्मावलोकनविमुखतया विषयभोगैकरतिः भवति – If one gets a doubt how can senses become the place of joy, the answer is given as the summary of ‘एवं प्रवर्तितं चक्रं ... till इन्द्रियारामः’ as, because he lives with the food which is not offered to the Lord, his tamas and rajas will become very high and his mind turns away from the meditation of Atman and he becomes steeped in the enjoyment of objects of the senses only.

अतो – For the reason that such a person is deeply immersed in enjoyment of sense objects,

ज्ञानयोगादौ यतमानः अपि निष्फलप्रयत्नतया मोघं पार्थ स जीवति – The word सः is related to यः and applies to one who is trying to start ज्ञानयोग also and such a person will not be able to achieve the means and his life will be wasted as his efforts will be wasted.

Sloka 17, 18

असाधनायत्तात्मदर्शनस्य मुक्तस्य एव महायज्ञादिवर्णश्रिमोचितकर्मनारम्भ इत्याह –

Thus it was told that even by a ज्ञानयोगि duties are to be necessarily done, as it would be told again by तस्मादसक्तः and others, the two slokas यस्तु आत्मरतिरेव स्यात् and नैव तस्य कित्तेनार्थो are not talking about one who is a ज्ञानयोगि etc but they are about the फलदशा - state of attainment of the fruits.

So the commentary is – one who has attained the vision of the Atman already and is not depending on any means, that is one who is liberated (मुक्त), only for such a person the वर्णाश्रम-उचित-कर्मस (ordained duties for one's station in life) such as महायज्ञ and others are not needed. That is being told in the following slokas.

By this, the interpretation by other commentators that these slokas are pertaining to a सन्यासि as told in the sloka 'अभयं सर्वभूतेभ्यो दत्वा नैष्कर्म्यमाचरेत्' (भा. आश्व. 46-18) is refuted. Because, even such a सन्यासि (a saint) is performing the ordained duties of the सन्यासाश्रम and so has not got rid of all karmas.

(Mahabharata – गृहस्थो ब्रह्मचारी च वानप्रस्थोऽथ वा पुनः । य इच्छेन्मोक्षमास्थातुम् उत्तमां वृत्तिमाश्रयेत् ॥ अभयं सर्वभूतेभ्यो दत्वा नैष्कर्म्यमाचरेत् । सर्वभूतसुखो मैत्रः सर्वेन्द्रिययतो मुनिः ॥)

मुक्तस्य – the meaning of this word is one who does not have any name and form such as वर्ण and आश्रम. A mukta is not called a गृहस्थ or सन्यासि or anything like that. Those names and forms are applicable to only one who is following the ordained duties of one's station in life. That is one who is still continuing the performance of means and has not taken it to completion.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ 17 ॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ 18 ॥

यस्तु मानवः Whoever आत्मरतिरेव stays interested in attaining the vision of the Individual Self only, आत्मतृप्तश्च is satisfied in Self only, आत्मनि एव सन्तुष्टश्च and finds happiness only in the Individual Self तस्य for such a person कार्यं न विद्यते there is no work of the nature of means to be performed.

Gist: A person who is interested in attaining the vision of the Individual Self only and is satisfied only in that and finds happiness only in that experience, for such a person there is nothing to be done as the means for attainment of the same.

तस्य For such a person, कृतेन अर्थः नैव there is no use from the performance of action or duties (karma) अकृतेन By not performing the duties इह कश्चन न there is no wrong done. अस्य For him सर्वभूतेषु in all the beings कश्चित् अर्थव्यपाश्रयः नैव there is not at all any relation of use.

Gist: For such a person, there is no use from the performance of duties and by not performing there is nothing wrong done. He will have no useful relation in all the beings.

यः तु ज्ञानयोगकर्मयोगसाधननिरपेक्षः स्वत एव आत्मरतिः आत्माभिमुखः आत्मना एव तृप्तः, न अन्नपानादिभिः आत्मव्यतिरिक्तैः, आत्मनि एव च सन्तुष्टः, न उद्यानस्रक्चन्दनगीतवादित्र-नृत्यादौ, धारणपोषणभोग्यादिकं सर्वम् आत्मा एव यस्य तस्य आत्मदर्शनाय कर्तव्यं न विद्यते; स्वत एव सर्वदा दृष्टात्मस्वरूपत्वात् ।

यः तु ज्ञानयोगकर्मयोगसाधननिरपेक्षः – The Mula sloka has यस्तु and in that the word तु is for making it clear that now the person who is going to be talked about is one who is not performing any means (is not a साधननिष्ठ). That is made clear in Bhashya as ज्ञानयोगकर्मयोगसाधननिरपेक्षः.

स्वत एव – Then a doubt may arise – if he is not performing any means, how can there be the fruits which are obtained after performing any means only (when साधन is absent, how can साध्य be present) ? For that bhashya is स्वत एव – the means are needed for getting rid of any obstructions to attaining the fruits. But when the knowledge of the Self is obtained for one directly, then there is no need for any means to be adopted.

आत्मरतिः आत्माभिमुखः – The word रति in mula sloka means अभिमुख्य always focused on the Self.

आत्मना एव तृप्तः – He gets satisfaction only by the vision of the Self. The अवधारण एव is applicable to आत्मतृप्तः.

न अन्नपानादिभिः आत्मव्यतिरिक्तैः, आत्मनि एव च सन्तुष्टः, न उद्यानस्रक्चन्दनगीतवादित्र-नृत्यादौ, धारणपोषणभोग्यादिकं सर्वम् आत्मा एव यस्य – The word तृप्ति and तुष्टि are meaning the joy obtained from being पोषक-भोग्यs. So the Bhashya gives examples of अन्न, पान, उद्यान etc. These are धारक, पोषक and भोग्य. Alwar says uNNum shoru, paruhu neeru, tinnum vettalai ellaam Kannan. It is for such a person that this sloka applies. When Krishna told Arjuna that one cannot escape doing karmas, if a doubt arises – is there anyone for whom there is no karma needed, the answer is given as one who has completed the means and is a mukta only or mukta-sadrusha – perhaps

Alwars can be told to be examples for this. They are in deep meditation or trance enjoying the Lord, for them the dharaka-poshaka-bhogya everything is paramatman only and so they are like muktas. For all others who are still performing some means and have not completed it and attained the fruits, ordained karmas have to be done.

For a person who is mukta-sadrusha, the maintenance, nourishment or enjoyments are all coming from the vision of the Lord and not from food, drinks, parks etc.

The word आदि in धारणपोषणभोग्यादि indicates that even the भोगस्थान etc are also the Atman only for them.

For a ज्ञानयोगि also who is having the vision of the Self, if the living is through अन्न-पान etc, then for him also duties are present only.

तस्य आत्मदर्शनाय कर्तव्यं न विद्यते (but nityakarmas are there only) – For such a person, there is no duty to be done for attaining the vision of the Self. One who has already attaining the vision, there is nothing more to be done for attaining the same as the fruits are already realized.

The mula sloka says तस्य कार्यं न विद्यते - The meaning of word कार्य which is used in various senses is decided according to context here. A mukta also does some कार्यs — for a mukta जक्षत्-क्रीडन्-रममाणः (छा.8-12-3) etc are told – if a liberated one desires to have any enjoyments, he can have. In Shvetashvatara the word कार्यम् is used in the sense of body or शरीर as in – न तस्य कार्यं करणं च विद्यते (श्वे.उ. 6-8) where it means sharira. Here the meaning is आत्मदर्शनाय कर्तव्यं. Other meanings are not relevant here. Though a mukta is meant here in आत्मरतिः etc., for a mukta sharira can be there or need not be there etc are all established in the brahma sutra द्वादशाह्वदुभयविधं बादरायणोऽतः (ब्र.सू.4-4-12). It is not paramatma prakarana also and hence the meaning of shvetashvatara is not used here. So, to make all these clear here, the bhashya says आत्मदर्शनाय कर्तव्यं न विद्यते – this gives the link to the current context.

स्वत एव सर्वदा दृष्टात्मस्वरूपत्वात् – The reason for duties not being present for a person who is आत्मरतिः, आत्मतृप्तः, आत्मन्येव च सन्तुष्टः - is he has by himself attained such a state – स्वत एव. The words स्वत एव सर्वदा indicate that either for attaining the vision or for eliminating the obstruction to

attaining the vision, he does not have to adopt any means because he has by himself attained such a state.

अत एव तस्य आत्मदर्शनाय कृतेन तत्साधनेन न अर्थः - न किञ्चित् प्रयोजनम्, अकृतेन आत्मदर्शनसाधनेन न कश्चिद् अनर्थः - असाधनायत्तात्मदर्शनत्वात् । स्वत एवात्मव्यतिरिक्त-सकलाचिद्वस्तुविमुखस्य अस्य सर्वेषु प्रकृतिपरिणामविशेषेषु आकाशादिभूतेषु सकार्येषु न कश्चित् प्रयोजनतया व्यपाश्रयः, (nothing to depend for any use) यतः तद्विमुखीकरणाय साधनारम्भः, (any means is to be adopted only to turn away from them and such a person is already in that state) स हि मुक्त एव ।

अत एव तस्य आत्मदर्शनाय कृतेन तत्साधनेन न अर्थः - न किञ्चित् प्रयोजनम् – The word अर्थः in नैव तस्य कृतेनार्थः is not repetition (पुनरुक्ति) so the meaning is प्रयोजनम्. So the means which are needed for attaining आत्मदर्शन are of no use to such a person. Since there is no use, there is nothing to be done also is implied.

अकृतेन आत्मदर्शनसाधनेन न कश्चिद् अनर्थः - असाधनायत्तात्मदर्शनत्वात् – The word अर्थः in अकृतेन अर्थेन is not about duties which are barred from doing but indicates that if not done, it would lead to प्रत्यवाय – punishment and that is indicated in Bhashya as अनर्थः. If such a person does not perform the means, there is no प्रत्यवाय or punishment is the gist. न कृतेन अर्थः, न अकृतेन अनर्थः - that is the gist. The words अर्थ and अनर्थ mean respectively vision of Self and absence of vision of Self.

असाधनायत्तात्मदर्शनत्वात् - So, accordingly, the अर्थ or आत्मदर्शन is already obtained and so it need not be obtained again and the latter is absent and so there is no need to get rid of it. That is the meaning of Bhashya असाधनायत्तात्मदर्शनत्वात्.

स्वत एवात्मव्यतिरिक्त-सकलाचिद्वस्तुविमुखस्य अस्य – One who is आत्मरतिः, आत्मतृप्तः etc is addressed and hence सकलचिदचिद्वस्तुविमुखस्य is the Bhashya.

सर्वेषु प्रकृतिपरिणामविशेषेषु आकाशादिभूतेषु सकार्येषु – The word सर्व in न चास्य सर्वभूतेषु – is having complete meaning and there is no reduction in scope for the word सर्व. Some places the meaning of सर्व is reduced based on context such as सर्वं वै पूर्णाहुतिः । सर्वमेवाप्नोति | where sarva means all the fruits told for that karma only and not everything. But here it is to be given

complete meaning and so that is clearly indicated in Bhashya as प्रकृतिपरिणामविशेषेषु आकाशादिभूतेषु सकार्येषु – meaning all the objects of enjoyment which are प्राकृत along with their sub categories etc – so prakruti, its modifications such as आकाश, वायु etc and their effects such as body, indriyas and everything which is प्राकृत. This is explained in Tatparyachandrika as सावान्तरभेदसमस्तप्राकृतभोग्यविषय.

न कश्चित् प्रयोजनतया व्यपाश्रयः, (nothing to depend for any use) – The word अर्थ here means प्रयोजनतया. Meaning of व्यपाश्रय is स्वीकरणम्. Accepting or seeking or using for any purpose. The meaning of अर्थ is given as भावप्राधान्य.

यतः तद्विमुखीकरणाय साधनारम्भः, (any means is to be adopted only to turn away from them and such a person is already in that state) स हि मुक्त एव । So a mukta or liberated one does not need to adopt any more means as the fruits are already attained.

Sloka 19

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ 19 ॥

तस्मात् For that reason असक्तः not having any attachment सततं always कार्यं कर्म समाचर perform the duties which are ordained to be done. कर्म असक्तो हि आचरन् Performing duties without attachment to the fruits and the duties पूरुषः a person परम् आप्नोति will attain the vision of the Individual Self.

Gist: So, for that reason, perform the duties which are ordained always without any attachment. Performing the duties thus without attachment to the duty or the fruits thereof, a person attains the vision of the Individual Self.

यस्माद् असाधनायत्तात्मदर्शनस्य एव साधनाप्रवृत्तिः,

यस्मात् च साधने प्रवृत्तस्य अपि सुशकत्वाद् अप्रमादत्वात् अन्तर्गतात्मयाथात्म्यानुसन्धानत्वाद् च,

ज्ञानयोगिनः अपि मात्रया (to some extent) कर्मानुवृत्त्यपेक्षत्वात् च (performance of duties is required) (for these three reasons)

कर्मयोग एव आत्मदर्शननिर्वृत्तौ श्रेयान्, (karmayoga is only superior in the attainment of the vision of the Self)

तस्माद् असङ्गपूर्वकं कार्यम् इत्येव सततं यावदात्मप्राप्तिं कर्म एव समाचर । असक्तः, कार्यम् इति वक्ष्यमाणाकर्तृत्वानुसन्धानपूर्वकं च कर्म आचरन् पूरुषः कर्मयोगेन एव परम् आप्नोति आत्मानं प्राप्नोति इत्यर्थः ।

यस्माद् असाधनायत्तात्मदर्शनस्य एव साधनाप्रवृत्तिः,

The mula sloka has तस्मात् असक्तः सततम्... the word तस्मात् means – for that reason only – i.e. because of all the reasons explained so far to say that duties are to be performed, the duties have to be performed without attachment.

यस्मात् च साधने प्रवृत्तस्य अपि सुशक्तत्वाद् अप्रमादत्वात् अन्तर्गतात्मयाथात्म्यानुसन्धानत्वाद् च,

ज्ञानयोगिनः अपि मात्रया (to some extent) कर्मानुवृत्त्यपेक्षत्वात् च (performance of duties is required - for these three reasons)

कर्मयोग एव आत्मदर्शननिर्वृत्तौ श्रेयान्, (karmayoga is only superior in the attainment of the vision of the Self)

तस्माद् असङ्गपूर्वकं कार्यम् इत्येव - The meanings of असक्तः and कार्यम् – are combined as असङ्गपूर्वकं कार्यम्. And, only thinking that it has to be done and not for the sake of स्वर्ग etc. is commented as कार्यम् इत्येव.

सततं यावदात्मप्राप्तिं कर्म एव समाचर – The meaning of सततं is given as यावदात्मप्राप्ति – Even if you have the अधिकार or eligibility to perform ज्ञानयोग, do only karmayoga.

असक्तः, कार्यम् इति वक्ष्यमाणाकर्तृत्वानुसन्धानपूर्वकं च कर्म आचरन् पूरुषः कर्मयोगेन एव परम् आप्नोति आत्मानं प्राप्नोति इत्यर्थः – The vision of the Individual Self will be obtained directly from Karmayoga itself even without performing ज्ञानयोग. The mula sloka अस्को हि आचरन् कर्म परमाप्नोति – the gist of this is that from कर्मयोग itself one can get आत्मसाक्षात्कार and that is indicated in Bhashya as कर्मयोगेनैव. The meaning of परः is जीवात्म as the context here is to know the Individual Self who is different from the body. So Bhashya is आत्मानं प्राप्नोति.

Sloka 20

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

जनकादयः Janaka and others कर्मणैव संसिद्धिम् आस्थिताः attained the fruits of the nature of the vision of the Individual Self through कर्मयोग only.

यतो - ज्ञानयोगाधिकारिणः अपि कर्मयोग एव आत्मदर्शने श्रेयान्, अत एव हि जनकादयो राजर्षयो ज्ञानिनाम् अग्रेसराः कर्मयोगेन एव संसिद्धिम् आस्थिताः, आत्मानं प्राप्तवन्तः ।

यतो - ज्ञानयोगाधिकारिणः अपि कर्मयोग एव आत्मदर्शने श्रेयान्, अत एव हि जनकादयो राजर्षयो ज्ञानिनाम् अग्रेसराः कर्मयोगेन एव संसिद्धिम् आस्थिताः, आत्मानं प्राप्तवन्तः ।

The superiority of कर्मयोग is established with an example of even great persons adopting it as the means. The word हि in कर्मणैव हि in mula sloka indicates that the people who are going to be cited as examples are ज्ञानयोगाधिकारिणः – were eligible for performing ज्ञानयोग and the bhashya is ज्ञानयोगाधिकारिणोऽपि, राजर्षयः, ज्ञानिनामग्रेसराः etc. राजर्षि means 'विस्तीर्णागधमनसः ऋषित्वात् अतीन्द्रियार्थद्रष्टारः'. They could perceive things which are beyond the material senses. And, they were having the knowledge of the Atman – आत्मविदः. They had control of the senses by nature or always and hence had सत्त्व etc grown in abundance and hence they were counted as the most prominent among those who are self-aware.

The word एव in कर्मणैव – shows that one who is capable of doing ज्ञानयोग also should do कर्मयोग only.

The word संसिद्धिम् – is interpreted inline with परमाप्नोति as the example given here is for such a person and so Bhashya is आत्मानं प्राप्तवन्तः.

By कर्मणैव – the fact that karmayoga itself can lead one to self realization without the need to adopt jnanayoga is also justified.

Sloka 20 (second paada), 21

एवं प्रथमं मुमुक्षोः ज्ञानयोगानर्हतया कर्मयोगाधिकारिणः कर्मयोग एव कार्यः इत्युक्त्वा ज्ञानयोगाधिकारिणः अपि ज्ञानयोगात् कर्मयोग एव श्रेयान् इति सहेतुकम् उक्तम् । इदानीं शिष्टतया व्यपदेश्यस्य सर्वथा कर्मयोग एव कार्य इति उच्यते

—

The सङ्गति or connection for the next part of the sloka is summarized here.

Now the aspects of लोकसङ्ग्रह etc are going to be taught till the 26th sloka – ‘न बुद्धिभेदं जनयेत्... विद्वान्युक्तः समाचरेत्’. The word सर्वथा also indicates that for लोकसङ्ग्रह and to avoid losing the capability to do even ज्ञानयोग as the sin (पाप) which would come because of the turbulence that is caused in the world if a capable one does not do what is good for others will make one so. So for both these purposes – one to protect the world by following what is good to others and second, to avoid the calamity that the world would be subjected to and thereby lose the focus on Jnanayoga also.

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ 20 ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ 21 ॥

लोकसङ्ग्रहं In order to show the right way to the world संपश्यन्नपि having thought well so, कर्म एव कर्तुम् अर्हसि it is right for you to do only Karmayoga.

श्रेष्ठः A great person, यद्यदाचरति whatever he practices तत्तदेव those only इतरो जनः other people also practice. सः यत् प्रमाणं कुरुते What ever he does as trustworthy or valid तत् लोकः अनुवर्तते the people of the world follow that.

लोकसङ्ग्रहं पश्यन् अपि कर्म एव कर्तुम् अर्हसि । श्रेष्ठः – कृत्स्नशास्त्रज्ञतया अनुष्ठातृतया च प्रथितो यद् यद् आचरति तत् तद् एव अकृत्स्नविद् जनः अपि आचरति । अनुष्ठीयमानम् अपि कर्म श्रेष्ठो यत्प्रमाणं यदङ्गयुक्तम् अनुतिष्ठति, तदङ्गयुक्तम् एव अकृत्स्नविद् लोकः अपि अनुतिष्ठति; अतो लोकरक्षार्थं शिष्टतया प्रथितेन श्रेष्ठेन स्ववर्णाश्रिमोचितं कर्म सकलं सर्वदा अनुष्ठेयम् । अन्यथा लोकनाशजनितं पापं ज्ञानयोगाद् अपि एनं प्रच्यावयेत् ।

लोकसंग्रहं पश्यन् अपि कर्म एव कर्तुम् अर्हसि – The Bhashya is not just लोकसंग्रहं अपि, but पश्यन् अपि – so there is no reduced importance to Lokasangraha but it gets more weightage in performance of duties compared to even all reasons told earlier.

The mula sloka has लोकसङ्ग्रहमेवापि ... कर्तुमर्हसि । - what is to be done is not told directly. So Bhashya makes it clear कर्मैव कर्तुमर्हसि. So it is not ज्ञानयोग which is to be done for लोकसङ्ग्रह but कर्मयोग. Or, the word एव may also be to mean कर्म only according to prakarana here (irrespective of lokasangraha).

The word अर्हसि in mula sloka indicates that the reason for performing only कर्मयोग is Arjuna's special qualifications only.

श्रेष्ठः – The meaning is प्रशस्यतमः according to grammar. Most superior one. One who practices which are worth emulating by others.

कृत्स्नशास्त्रज्ञातृतया अनुष्ठातृतया च प्रथितो यद् यद् आचरति तत् तद् एव अकृत्स्नविद् जनः अपि आचरति – He is well known for having complete knowledge of the Shastra and also putting what he knows in practice. That is his greatness or superiority. These qualities are also useful to teach others. This is indicating by the word कृत्स्नवित् in the sloka to be told later (sloka 29) – तान् अकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत्. The three words कृत्स्नशास्त्रज्ञातृतया, अनुष्ठातृतया, प्रथितो - also eliminate – One who does not know the shastras fully but practices (means what he practices will not be fully as per shastras), one who knows the shastras but does not practice the same (mere knowledge is not useful and others cannot learn what and how to practice), one who is not well known will not be followed by others – all these are not the ones who are role models. One who has all these three qualities will be a role model for all.

अनुष्ठीयमानम् अपि कर्म श्रेष्ठो यत्प्रमाणं यदङ्गयुक्तम् अनुतिष्ठति – स यत् प्रमाणं कुरुते – If it is said that whatever shastra he shows as valid will be followed by people, then it will lead to पुनरुक्ति – repetition.

Because just following him means following whatever he shows as valid only. So there is no need to tell that again. So the word कुरुते should be taken to mean बुध्यते – thinks or knows and

प्रमाणं is commented as अदङ्गयुक्ततया अनुतिष्ठति. First it was told that कर्तुमर्हसि was told

(लोकसङ्ग्रहमेवापि संपश्यन् कर्तुमर्हसि) but it was not told that he has to establish validity of श्रुति-स्मृति

etc. So what was told as यद्यदाचरति indicated the main or अङ्गि which is to be followed and one would naturally want to know the accessories necessary for that and so the accessories which are the limits of it (अवधि-प्रमाण) are also to be known and it should be performed.

तदङ्गयुक्तम् एव – Mula has लोकः तत् अनुवर्तते – the meaning of तत् is तदङ्गयुक्तम् एव.

अकृत्स्नविद् लोकः अपि अनुतिष्ठति; अतो लोकरक्षार्थं शिष्टतया प्रथितेन श्रेष्ठेन स्ववर्णाश्रमोचितं कर्म सकलं सर्वदा अनुष्ठेयम् – सर्वदा means till one gains real knowledge of the Self – till आत्मप्राप्ति.

अन्यथा – Otherwise – meaning if one thinks ‘I am eligible for jnanayoga’ and rejects karmayoga.

लोकनाशजनितं पापं ज्ञानयोगाद् अपि एनं प्रच्यावयेत् – The word अपि means from both karmayoga and jnanayoga.

Sloka 22

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवासमवासव्यं वर्त एव च कर्मणि ॥ 22 ॥

पार्थ Hey Arjuna, मे त्रिषु लोकेषु किञ्चन कर्तव्यं नास्ति for me there is nothing to be done in all three worlds. अनवासम् Some thing which is not yet obtained by me अवासव्यं that is to be obtained न does not exist. कर्मणि वर्ते एव च Even then I am engaged in performing karma only, am I not?

न मे सर्वेश्वरस्य आप्तकामस्य सर्वज्ञस्य सत्यसंकल्पस्य त्रिषु लोकेषु देवमनुष्यादिरूपेण स्वच्छन्दतो वर्तमानस्य किञ्चिद् अपि कर्तव्यम् अस्ति, यतः अनवासं कर्मणा अवासव्यं न किञ्चिद् अपि अस्ति, अथापि लोकरक्षायै कर्मणि एव वर्ते ।

Starting from this sloka, in three slokas (22, 23, 24) Krishna is making it clear that though he does not have any need for anything, though there is no harm (प्रत्यवाय) of the nature of causing disturbance in the world or misleading the world, he still is performing all the karmas for the sake of protecting the people of the world by showing them the right path. That being so, there is no need to tell specifically in your case who have a definite need for doing it and if you do not do it you will be subjected to punishment and so it is necessary for you to do it.

न मे – The word मे shows that it is referring to the Lord who is well established and distinct and different from other sentient beings who are all bound by karma. So Bhashya is giving all the necessary adjectives such as सर्वेश्वरस्य, आप्तकामस्य etc. thereby establishing his distinctness, eternally established sovereignty and the greatness of His qualities.

सर्वेश्वरस्य – The श्रुति and स्मृतिs are all containing his Orders. It is to be followed strictly by others. He, Lord, does not have anyone who rules over Him and hence he need not follow them with the fear of getting punished by someone else. These are meant by this adjective.

आप्तकामस्य सर्वज्ञस्य सत्यसङ्कल्पस्य – There is nothing which I had desired and is still waiting to be obtained for me which cannot be done by mere willing so that I will have to perform karmas in order to attain them.

देवमनुष्यादिरूपेण स्वच्छन्दति वर्तमानस्य किञ्चिद् अपि कर्तव्यम् अस्ति – The Individual Selves (चेतनs) who are all bound by karma are born as देव, मनुष्य etc. But though I am incarnating myself in those classes I do not have contraction in knowledge just as the sentient beings. There will never be any obstruction to my desires too. So, I do not have a need to engage in karmas for the sake of getting of those defects because those defects do not exist in me.

The mula sloka has त्रिषु लोकेषु for which Bhashya is देवमनुष्यादि... as per the प्रमाण

समस्तशक्तिरूपाणि तत्करोति जनेश्वरः । देवतिर्यङ्मनुष्याख्या चेष्टावन्ति स्वलीलया ॥ (वि.पु. 6-7- 71)

जगतामुपकाराय न सा कर्मनिमित्तजा । चेष्टा तस्याप्रमेयस्य व्यापिन्यव्याहतात्मिका ॥ (वि.पु. 6-7- 72)

यतः अनवाप्तं कर्मणा अवाप्तव्यं न किञ्चिद् अपि अस्ति – The mula sloka has नानवाप्तमवाप्तव्यम् – the absence of karmas due to attaining something which is not yet attained is told here.

So the reason for doing the karmas is told as अथापि लोकरक्षायै कर्मणि एव वर्ते – keeping in mind the next sloka. The Bhashya has the word अथापि for च in mula sloka (वर्त एव च कर्मणि). If it is taken as कर्मणि वर्त एव it would mean that He will never perform jnanayoga. So it is commented like this. That even then, for the sake of protecting the worlds, I will resort to only karma.

Slokas 23, 24

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 23 ॥

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ 24 ॥

पार्थ Hey Partha, अहं जातु Any time if I, कर्मणि अतन्द्रितः न वर्तेयं यदि am not engaged in action performance of (कर्म), being always careful and aware मनुष्याः सर्वशः people in all ways मम वर्त्मानुवर्तन्ते हि will follow me only, will they not?

अहं कर्म न कुर्यां चेत् If I do not engage in performance of कर्म, इमे लोकाः उत्सीदेयुः these worlds will be destroyed. And, संकरस्य कर्ता स्यां will be responsible for causing wrong mixup of varnas or classes. इमाः प्रजाः उपहन्याम् I will be the one who would have destroyed all these people.

अहं सर्वेश्वरः सत्यसंकल्पः स्वसंकल्पकृतजगदुदयविभवलयलीलः च्छन्दतो जगदुपकृतिमर्त्यो जातः अपि मनुष्येषु शिष्टजनाग्रेसरवसुदेवगृहे अवतीर्णः तत्कुलोचिते कर्मणि अतन्द्रितः सर्वदा यदि न वर्तेय, मम शिष्टजनाग्रेसरवसुदेवसूनोः वर्त्म (path) अकृत्स्नविदः शिष्टाः सर्वप्रकारेण 'अयम् एव धर्मः' इति अनुवर्तन्ते; ते च स्वकर्तव्याननुष्ठानेन अकरणे प्रत्यवायेन च आत्मानम् अलब्ध्वा निरयगामिनो भवेयुः ।

अहं कुलोचितं कर्म न चेत् कुर्याम् एवम् एव सर्वे शिष्टलोका मदाचारायत्तधर्मनिश्चया अकरणाद् एव उत्सीदेयुः - नष्टा भवेयुः । शास्त्रीयाचार-अननुपालनात् सर्वेषां शिष्टकुलानां संकरस्य च कर्ता स्याम् । अत एव इमाः प्रजा उपहन्याम् । एवम् एव त्वम् अपि शिष्टजनाग्रेसरपाण्डुतनयः युधिष्ठिरानुजः अर्जुनः सन् यदि ज्ञाननिष्ठायाम् अधिकरोषि ततः त्वदाचारानुवर्तिनः अकृत्स्नविदः शिष्टाः च मुमुक्षवः स्वाधिकारम् अजानन्तः कर्मनिष्ठायाम् नाधिकुर्वन्तो विनश्येयुः । अतो व्यपदेश्येन विदुषा कर्म एव कर्तव्यम् ।

Krishna told Arjuna that He does not have to do any karma and that there is no use for Him too. Then why He should be engaged in karmas ? The answer is given as यदि ह्यहं न वर्तेयम्.

अहं सर्वेश्वरः – What was told as न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु – applies to all His incarnations. And, what is told as मनुष्याः पार्थ सर्वशः is unique and specific to Krishnavatara and that is what is meant

by the word अहम् in the sloka यदि ह्यहं. The Bhashya अहं सर्वेश्वरः - shows Krishnavatara which is having complete nature of the Supreme Brahman.

सत्यसंकल्पः स्वसंकल्पकृतजगदुदयविभवलयलीलः च्छन्दतो जगदुपकृतिमर्त्यो जातः अपि – What was told earlier as अवासकामस्य is again stressed here as स्वसंकल्पकृत.

(In Bhagavata there is a chapter where all the karmas which Krishna was doing are told. How he was doing snaana with aghamarShana sukatas, sandhya, aaraadhana, brahma yajna, daana etc. are all told. If the Supreme Lord Himself, who is कर्माध्यक्ष as opposed to us who are कर्मवश्यस, does all karmas during incarnations what to say of others. Bhagavata – 70th adhyaya of 10th Canto. Krishna tells Narada, ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता । तच्छिक्षयन् लोकमिमम् आस्थितः ।... इत्याचरन्तं सद्धर्मान् पावनान् गृहमेधिनाम् ।)

Though I am capable of controlling everything by mere Willing, I do it through ज्ञानोपदेश etc. and so that is indicated as जगदुपकृतिमर्त्यः.

छन्दतः - By my own free will and not due to karmas. So it is merely for helping the entire world and not to experience the fruits of karmas like others. This is as told in Vishnu Purana, जगदुपकृतिमर्त्यं को विजेतुं समर्थः (वि.पु.5-30-80)

जातोऽपि – The word अपि shows even though He is born not due to karma – as per the pramanas अजायमानो बहुधा विजायते (पु.सू.), नाकारणाद्कारणाद्वा कारणाकारणान्न च । शरीरग्रहणं वापि धर्मत्राणाय केवलम् ॥ (वि.पु. 5-1-51), इच्छागृहीताभिमतोरुदेहः संसाधिताशेषजगद्धितो यः । (वि.पु. 6-5-84) etc.

मनुष्येषु शिष्टजनाग्रेसरवसुदेवगृहे अवतीर्णः तत्कुलोचिते कर्मणि – He is the Supreme Lord. Which of the duties does He follow? He is not bound by the karmas. In true sense He does not have any duties of the varnas or ashramas. Even if He does duties as per His will, which does He follow? For such a doubt, the answer is here as तत्कुलोचिते कर्मणि. Even though He does not have duties of Varnas and Ashramas, in order to establish the ordained duties of those Varnas and Ashramas, He incarnates His True Divine Self in those respective classes and then He will follow the respective duties that are applicable.

अतन्द्रितः सर्वदा यदि न वर्तेय – अतन्द्रितः means not neglecting. The word जातु in mula sloka means always

मम शिष्टजनाग्रेसरवसुदेवसूनोः वर्त्म अकृत्स्नविदः शिष्टाः सर्वप्रकारेण 'अयम् एव धर्मः' इति अनुवर्तन्ते; - The word सर्वशः in mula sloka is commented as सर्वप्रकारेण meaning as per all pramanas or with all accessories. अनुवर्तन्ते in present tense includes future also.

ते च स्वकर्तव्याननुष्ठानेन अकरणे प्रत्यवायेन च आत्मानम् अलब्ध्वा निरयगामिनो भवेयुः – It is not only that it has to be done because it is one's duty but also if not done there will be harm. They will not be able to attain the vision of the Self and will go to hell.

अहं कुलोचितं कर्म न चेत् कुर्याम् एवम् एव सर्वे शिष्टलोका – The word लोकाः in उत्सीदेयुरिमे लोकाः is about those who are following the Shastra and so Bhashya is शिष्टलोकाः.

मदाचारायत्तधर्मनिश्चया – All the meanings of all the shastras cannot be understood decidedly by all and so the performance of karmas by those who are शिष्टः, or those who are great by their knowledge and character, are to be followed for understanding the proper meanings of the shastras. So the good people of the world will decide what to do based on what I do.

अकरणाद् एव उत्सीदेयुः - नष्टा भवेयुः – By not doing what is ordained for their respective stations in life, they will be lost. It is as told in taittiriya असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । (सद्ब्रह्मेति अवेद चेत्).

शास्त्रीयाचार-अननुपालनात् सर्वेषां शिष्टकुलानां संकरस्य च कर्ता स्याम् – The other effect of not performing the duties is that it will lead to साङ्कर्य (mixup of duties of classes) and that is also the reason that one will be lost. Here if Arjuna turns away from this Dharma Yuddha, he will be doing a Brahmana's act which is turning away from war while for a Kshatriya engaging in dharma yuddha is स्ववर्णधर्म.

अत एव इमाः प्रजा उपहन्याम् । एवम् एव त्वम् अपि – So far Krishna was talking citing Himself as an example and now he is addressing Arjuna directly as एवमेव त्वमपि.

शिष्टजनाग्रेसरपाण्डुतनयः युधिष्ठिरानुजः – The word युधिष्ठिर also shows that Krishna is encouraging and motivating Arjuna to engage in the war which is his duty and also that it is a Yajna called dharmayuddha which is the sacred duty of a Kshatriya.

अर्जुनः सन् – Not only that Arjuna is great for having such great father, elder brother etc. but also by himself he is a great person. This brings to memory the instance of Urvashi etc where he demonstrated his greatness and dharmabuddhi.

यदि ज्ञाननिष्ठायाम् अधिकरोषि ततः त्वदाचारानुवर्तिनः अकृत्स्नविदः शिष्टाः च मुमुक्षवः स्वाधिकारम् अजानन्तः कर्मनिष्ठायाम् नाधिकुर्वन्तो विनश्येयुः – If Arjuna is arguing that ‘One should follow dharma – what is ordained and Jnanayoga is a great dharma. So if one follows that and others take that lead and follow that too, would it not lead to utmost good for them? For such a doubt the answer is, स्वाधिकारम् अजानन्तः - those who are not eligible for jnanayoga may also start engaging in that and they would lose in both ways – not following karmayoga for which only they are eligible and following what is not possible thereby ending up in harm.

अतो व्यपदेश्येन विदुषा कर्म एव कर्तव्यम् – So for the purposes of protecting the world, one who is worthy of following by others and who is knowledgeable should do karmayoga only.

Slokas 25, 26

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ 25 ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ 26 ॥

भारत Hey Arjuna अविद्वांसः those who do not have complete knowledge of the Self कर्मणि सक्ताः being deeply immersed in karmas यथा कुर्वन्ति how they perform the karmas, तथा विद्वान् in the same way one who has the knowledge of the Self also असक्तः not being attached to the karmas

लोकसङ्ग्रहं चिकीर्षुः being interested in showing the right path for the people of the world कुर्यात् perform karmayoga.

One who has complete knowledge of the Self should perform karmayoga in the same way in which the people of the world who do not have the knowledge of the Self perform the karmas. But one who is knowledgeable should do it being detached from the karmas and just for the sake of leading the people of the world in the right way.

अज्ञानां कर्मसङ्गिनां To those who have eligibility for karmayoga and do not have complete knowledge of the Self बुद्धिभेदं न जनयेत् should not cause confusion or wrong ideas or should not mislead them. विद्वान् युक्तः The knowledgeable one being firm in mind that from karmayoga itself the vision of the Self can be attained समाचरन् engaged in karmayoga itself सर्वकर्माणि जोषयेत् perform all the karmas so that it generates interest or desire in others for the same.

A knowledgeable one should not mislead those who do not have the complete knowledge of the Self but are eligible for karmayoga. A knowledgeable one should perform all the karmas being engaged in karmayoga in such a way that it should please others immensely.

अविद्वांसः आत्मनि अकृत्स्नविदः कर्मणि सक्ताः कर्मणि अवर्जनीयसंबन्धाः, आत्मनि अकृत्स्नवित्तया तदभ्यासरूपज्ञानयोगे अनधिकृताः, कर्मयोगाधिकारिणः कर्मयोगम् एव यथा आत्मदर्शनाय कुर्वते, तथा आत्मनि कृत्स्नवित्तया कर्मणि असक्तः ज्ञानयोगाधिकारयोग्यः अपि व्यपदेश्यः लोकरक्षार्थं स्वाचारेण शिष्टलोकानां धर्मनिश्चयं चिकीर्षुः कर्मयोगम् एव कुर्यात् ।

अज्ञानाम् आत्मन्यकृत्स्नवित्तया ज्ञानयोगोपादानाशक्तानां मुमुक्षूणां कर्मसङ्गिनाम् अनादिकर्मवासनया कर्मणि एव नियतत्वेन कर्मयोगाधिकारिणां 'कर्मयोगाद् अन्यदात्मावलोकनसाधनम् अस्ति' इति न बुद्धिभेदं जनयेत् । किं तर्हि? आत्मनि कृत्स्नवित्तया ज्ञानयोगशक्तः अपि पूर्वोक्तरीत्या 'कर्मयोग एव ज्ञानयोगनिरपेक्ष आत्मावलोकनसाधनम्' इति बुद्ध्या युक्तः कर्म एव आचरन् सर्वकर्मसु अकृत्स्नविदां प्रीतिं जनयेत् ।

One who is knowledgeable about who in the world is eligible for karmayoga and jnanayoga and who is not eligible etc., rejecting his own eligible path how he should take up what is suitable for those who are eligible for karmayoga keeping in mind लोकसङ्ग्रहं that is protection of others is being told here in these two slokas.

The words विद्वान्, अविद्वान्, अज्ञः etc mean those who have the knowledge of the Atman or who do not have the knowledge of the Atman according to context here.

अविद्वांसः आत्मनि अकृत्स्नविदः – The word अविद्वांसः does not mean those who have absolutely no knowledge of the Self but those who do not have the knowledge of the Individual Self in entirety.

कर्मणि सक्ताः कर्मणि अवर्जनीयसम्बन्धाः – The meaning of सक्ताः is अवर्जनीयसम्बन्धाः - They have unavoidable association with karma – due to the association with प्रकृति as told earlier.

आत्मनि अकृत्स्नवित्तया तदभ्यासरूपज्ञानयोगे अनधिकृताः, कर्मयोगाधिकारिणः - The words अविद्वांसः and कर्मणि सक्ताः do not indicate सांसारिककर्म and those who are engaged in such karmas. If so, it would mean that a Vidvan will have to engage in सांसारिककर्म leaving out even karmayoga. So these words are to be taken to mean those who are not eligible for Jnanayoga and those who are eligible for Karmayoga. Similar meaning is to be known from अज्ञानाम् कर्मसङ्गिनाम् (sloka 26) also. So bhashya is ज्ञानयोगे अनधिकृताः, कर्मयोगाधिकारिणः - according to it.

कर्मयोगम् एव यथा आत्मदर्शनाय कुर्वते, तथा आत्मनि कृत्स्नवित्तया कर्मणि असक्तः ज्ञानयोगाधिकारयोग्यः अपि व्यपदेश्यः लोकरक्षार्थं स्वाचारेण शिष्टलोकानां धर्मनिश्चयं चिकीर्षुः कर्मयोगम् एव कुर्यात् – The mula sloka has यथा कुर्वन्ति तथा कुर्यात् – This is not for being mere example but means 'in whatever way others who observe a great person learn and follow, in that way only'. Then only the teaching चिकीर्षुः लोकसङ्ग्रहम् – meaning being interested in protecting the world or showing the right lead to the world will be justified. The meaning of mula sloka विद्वान् असक्तः is commented as ज्ञानयोगाधिकारयोग्योऽपि. The meaning of सङ्ग्रहः in लोकसङ्ग्रहः is धर्मनिश्चय and not mere entertainment etc. The word लोक सङ्ग्रह means लोकस्य सङ्ग्रहणम् meaning एकीकृत्य स्वीकरणम् – making them belong to the same group by way of following the same means.

अज्ञानाम् आत्मन्यकृत्स्नवित्तया ज्ञानयोगोपादानाशक्तानां मुमुक्षूणां कर्मसङ्गिनाम् अनादिकर्मवासनया -

कर्मवासना means the previously done good and bad effects of deeds (punya and papas) which are responsible for starting future good and bad deeds (punya and papas).

कर्मणि एव नियतत्वेन कर्मयोगाधिकारिणां 'कर्मयोगाद् अन्यदात्मावलोकनसाधनम् अस्ति' इति न बुद्धिभेदं जनयेत् किं तर्हि? आत्मनि कृत्स्नवित्तया ज्ञानयोगशक्तः अपि पूर्वोक्तरीत्या 'कर्मयोग एव ज्ञानयोगनिरपेक्ष आत्मावलोकनसाधनम्' इति – बुद्धिभेद means बुद्धेः अन्यथाकरणम् diverting the mind in some other way. It is commented

according to context here as कर्मयोगात् अन्यत्. Diverting the mind away from performance of karmayoga.

बुद्ध्या युक्तः – The word युक्तः shows that being engaged in karmayoga itself due to लोकसङ्ग्रह, and बुद्ध्या indicates that at the same time not wanting any delay in attaining the vision of the Individual Self. So without the need for Jnanayoga such a person can attain the vision of the Self through Karmayoga itself.

कर्म एव आचरन् सर्वकर्मसु अकृत्स्नविदां प्रीतिं जनयेत् – Meaning of जोषयेत् is प्रीतिं जनयेत् as per the root जुषी प्रीतिसेवनयोः. Make the people who are not having complete knowledge of the Self be highly pleased in all karmas.

Slokas 27, 28 (chapter 3)

अथ कर्मयोगम् अनुतिष्ठतो विदुषः अविदुषश्च विशेषं प्रदर्शयन् कर्मयोगापेक्षितम् आत्मनः अकर्तृत्वानुसन्धानप्रकारम् उपदिशति –

अथ कर्मयोगम् अनुतिष्ठतो विदुषः अविदुषश्च विशेषं प्रदर्शयन् कर्मयोगापेक्षितम् आत्मनः अकर्तृत्वानुसन्धानप्रकारम् उपदिशति – Thus making clear the distinction between one who is engaged in Karmayoga endowed with the knowledge of the Self and one who is engaged in Karmayoga devoid of the knowledge of the Self, Lord Krishna teaches the mode of performing Karmayoga with the continued contemplation that ‘the Individual Self is not having doership’ in these karmas.

The teachings of the the four slokas starting with प्रकृतेः क्रियमाणानि and ending with मयि सर्वाणि कर्माणि, are summarized thus. The word विदुषः in the Bhashya applies to what is told in sloka तत्त्ववित्तु महाबाहो and अविदुषः refers to प्रकृतेः क्रियमाणानि.

कर्मयोगापेक्षितम् means what is accessory to Karmayoga

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ 27 ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ 28 ॥

प्रकृतेः गुणैः सर्वशः क्रियमाणानि कर्माणि With respect to all the actions (karmas) that are being done by the qualities of Prakruti, in accordance to the nature of those qualities अहङ्कारविमूढात्मा one who does not have the knowledge of the Self due to having the wrong idea of Self in the body अहं कर्ता इति मन्यते thinks 'I am the doer'.

The gist is: One who does not have the knowledge of the real nature of the Self thinks that the actions that are done in accordance to the qualities of Prakruti (matter) in accordance to the nature of those qualities such as satva etc. are being done by the Self. Thinking that the Self is the doer of the actions that are happening due to the qualities.

हे महाबाहो Hey Arjuna, गुणकर्मविभागयोः तत्त्ववित्तु one who is aware of the real nature of the partitioning of the qualities and partitioning of the actions (karmas) गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते will not be attached to them knowing that the qualities of satva etc are engaged in their respective natural activities.

Gist is: One who is aware of the clear distinction between the qualities such as satva etc and the actions happening due to those qualities, does not get attached to the actions which are due to satva and others of Prakruti.

प्रकृतेः गुणैः सत्त्वादिभिः स्वानुरूपं क्रियमाणानि कर्माणि प्रति अहङ्कारविमूढात्मा अहं कर्ता इति मन्यते । अहङ्कारेण विमूढः आत्मा यस्य असौ अहङ्कारविमूढात्मा; अहङ्कारो नाम अनहमर्थे प्रकृतौ अहम् इति अभिमानः, तेन अज्ञात(आत्म)स्वरूपो गुणकर्मसु अहं कर्ता इति मन्यते इत्यर्थः । गुणकर्मविभागयोः - सत्त्वादिगुणविभागे तत्तत्कर्मविभागे च तत्त्ववित्तु, गुणाः सत्त्वादयः स्वगुणेषु स्वेषु कार्येषु वर्तन्ते इति मत्वा गुणकर्मसु अहं कर्ता इति न सज्जते ।

प्रकृतेः गुणैः सत्त्वादिभिः – The qualities of prakruti such as satva, rajas and tamas and not the qualities such as shabda etc. which are well known.

स्वानुरूपं – The word सर्वशः in mula sloka means स्वानुरूपम् as it indicates what is going to be told as the division of saadvika and other karmas.

क्रियमाणानि कर्माणि प्रति – The karmas of the Gunas such as satva etc are not being done by kartaa. So Bhashya is कर्माणि प्रति – with respect to the karmas being done by the qualities of prakruti such as satva etc.

अहंकारविमूढात्मा अहं कर्ता इति मन्यते । अहंकारेण विमूढः आत्मा यस्य असौ अहंकारविमूढात्मा; अहंकारो नाम अनहमर्थे प्रकृतौ अहम् इति अभिमानः – Here the word अहङ्कार does not mean the अचिद्रव्य that is the modification of Mahat dravya because it is included in देहात्मभ्रम itself. It is also not the feeling of pride which is told as ahankaara. So it means देहात्मभ्रम only is made clear in Bhashya. विमूढ – मोह or भ्रमे or Confusion or being perplexed – similar to दिग्भ्रमे - like not knowing which direction one is heading to.

तेन अज्ञात(आत्म)स्वरूपो गुणकर्मसु अहं कर्ता इति मन्यते इत्यर्थः । गुणकर्मविभागयोः - सत्त्वादिगुणविभागे तत्तत्कर्मविभागे च तत्त्ववित्, गुणाः सत्त्वादयः स्वगुणेषु स्वेषु कार्येषु वर्तन्ते इति मन्वा गुणकर्मसु अहं कर्ता इति न सज्जते – The word गुण is not meaning here the qualities such as shabda etc which are qualities of senses. Because in that case the usage of Guna twice becomes secondary. So Bhashya is स्वगुणेषु स्वेषु कार्येषु. Even the actions or effects of the Gunas are made separate and distinct.

Sloka 29

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ 29 ॥

प्रकृतेः गुणसंमूढाः Those who are confused about Atman by the qualities of Prakruti गुणकर्मसु सज्जन्ते get deeply attached to the karmas which are the effects of those qualities. कृत्स्नवित् One who has complete knowledge of the Self, तान् अकृत्स्नविदो मन्दान् न विचालयेत् should not distract them, who lack complete knowledge of the Self and hence are ignorant.

Gist : People who are not clear about the qualities of Prakruti and are confused get deeply attached to the karmas which are the effects of those qualities. A knower of the Self should not distract or disturb those who lack complete knowledge of the Self and hence are ignorant from what they are doing.

अकृत्स्नविदः तु आत्मदर्शनाय प्रवृत्ताः प्रकृतिसंसृष्टतया प्रकृतेः गुणैः यथावस्थितात्मनि संमूढाः गुणकर्मसु क्रियासु एव सज्जन्ते, न तद्विविक्तात्मस्वरूपे; अतः ते ज्ञानयोगाय न प्रभवन्ति, इति कर्मयोगे एव तेषाम् अधिकारः । एवंभूतान् तान् मन्दान् अकृत्स्नविदः कृत्स्नवित् स्वयं ज्ञानयोगावस्थानेन न विचालयेत् । ते किल मन्दाः श्रेष्ठजनाचारानुवर्तिनः कर्मयोगाद् उत्थितम् एनं दृष्ट्वा कर्मयोगात् प्रचलितमनसो भवेयुः । अतः श्रेष्ठः स्वयम् अपि कर्मयोगे तिष्ठन् आत्मयाथात्म्यज्ञानेन आत्मनः अकर्तृत्वम् अनुसन्दधानः 'कर्मयोग एव आत्मावलोकने निरपेक्षसाधनम्' इति दर्शयित्वा तान् अकृत्स्नविदो मन्दान् जोषयेद् इत्यर्थः । ज्ञानयोगाधिकारिणः अपि ज्ञानयोगाद् अस्य एव ज्यायस्त्वं पूर्वम् एव उक्तम् । अतो व्यपदेश्यो लोकसंग्रहाय एतमेव कुर्यात् । प्रकृतिविविक्तात्मस्वभावनिरूपणेन गुणेषु कर्तृत्वम् आरोप्य कर्मानुष्ठानप्रकार उक्तः । गुणेषु कर्तृत्वानुसन्धानं च इदम् - 'आत्मनो न स्वरूपप्रयुक्तम् इदम् कर्तृत्वम्, अपि तु गुणसम्पर्ककृतम्' इति प्राप्ताप्राप्तविवेकेन गुणकृतम् - इति अनुसन्धानम् ।

अकृत्स्नविदः तु आत्मदर्शनाय प्रवृत्ताः - In this sloka प्रकृतेः गुणसंमूढाः - the attachment that is told is not with karmas which are barred (निषिद्ध) because it is told न विचालयेत् - should not be disturbed or distracted. So the means applicable to some पुरुषार्थ only has to be told. Here what is intended is आत्मदर्शन - attaining the vision of the Self. So the attachment is in some means to attain what one who is not fully knowledgeable about Self is eligible for. That is how it is to be interpreted. Here what is told is for one who is aspiring for vision of the Self without having proper knowledge of the Self.

प्रकृतिसंसृष्टतया प्रकृतेः गुणैः यथावस्थितात्मनि संमूढाः - In sloka 27 also the meaning of अहङ्कारविमूढात्मा was commented as confusion in respect of Atman - Self. So here also गुणैः संमूढाः is the समास for गुणसंमूढाः. The anvaya for गुण शब्द is with प्रकृतेः - so Bhashya is प्रकृतेः गुणैः यथावस्थितात्मनि संमूढाः.

गुणकर्मसु क्रियासु एव सज्जन्ते - The word गुणकर्मसु is to be related to Karmayoga and hence क्रियासु is Bhashya. The word एव stresses that it is mainly involved in actions.

न तद्विविक्तात्मस्वरूपे - Not in the nature of the Self which is different from action.

अतः ते ज्ञानयोगाय न प्रभवन्ति - For that reason only they are not capable of engaging in Jnanayoga.

इति कर्मयोगे एव तेषाम् अधिकारः । एवंभूतान् तान् मन्दान् - Because they are by themselves ignorant, they follow those who are knowledgeable. The मन्दत्व or ignorance that is told here is that they are incapable of deciding आचार (practice) by themselves. Or it can be that they can easily be distracted or they are not courageous enough and so are lowly.

अकृत्स्नविदः कृत्स्नवित् स्वयं ज्ञानयोगावस्थानेन न विचालयेत् । ते किल मन्दाः श्रेष्ठजनाचारानुवर्तिनः कर्मयोगाद् उत्थितम्
एनं दृष्ट्वा कर्मयोगात् प्रचलितमनसो भवेयुः । अतः श्रेष्ठः स्वयम् अपि कर्मयोगे तिष्ठन् आत्मयाथात्म्यज्ञानेन आत्मनः
अकर्तृत्वम् अनुसन्धानः 'कर्मयोग एव आत्मावलोकने निरपेक्षसाधनम्' इति दर्शयित्वा तान् अकृत्स्नविदो मन्दान् जोषयेद्
इत्यर्थः – What is told as न विचालयेत् is included in 'जोषयेत् सर्वकर्माणि विद्वान्युक्तः समाचरन्' told earlier.

ज्ञानयोगाधिकारिणः अपि ज्ञानयोगाद् अस्य एव ज्यायस्त्वं पूर्वम् एव उक्तम् – A doubt arises here - If one who is
capable of Jnanayoga decides to adopt Karmayoga, does it mean that he is adopting something
lowly than what he is capable of? Answer is it is not so - that even for such a person, the
superiority of Karmayoga is already told earlier.

अतो व्यपदेश्यो लोकसंग्रहाय एतमेव कुर्यात् – Even if someone looks at what is the duty it would be
Karmayoga only. That being so, even for the same of others (lokasangraha), only Karmayoga
should be adopted.

प्रकृतिविविक्तात्मस्वभावनिरूपणेन गुणेषु कर्तृत्वम् आरोप्य कर्मानुष्ठानप्रकार उक्तः - This is like preamble for next
sloka where it is going to be told that everything is to be offered to Supreme Lord. Before that
teaching about attributing the doership to the Gunas of prakruti is for the purpose that even that
would help in knowing the distinction between body and Self (देहात्मविवेक) etc.

गुणेषु कर्तृत्वानुसन्धानं च इदम् - 'आत्मनो न स्वरूपप्रयुक्तम् इदम् कर्तृत्वम्, अपि तु गुणसम्पर्ककृतम्' इति
प्राप्ताप्राप्तविवेकेन गुणकृतम् - इति अनुसन्धानम् – What is the meaning of attributing the doership to
qualities (gunas) of Prakruti? Can an inert thing such as quality have ज्ञान, चिकीर्षा, प्रयत्न which are
needed for doership? If one has to do anything, knowledge about it is needed – ज्ञान. Then one
should have the interest or intent to act – कर्तुम् इच्छा चिकीर्षा. If there is not interest, one will not
act. Then one should put efforts – one should act – प्रयत्न. All these are not possible in inert
matter. So what is meant by गुणेषु कर्तृत्वम् आरोप्य is explained here. Though the Self only is having
ज्ञान, चिकीर्षा, प्रवृत्ति – that is knowing, getting interest in doing and acting, it is not in the essential
nature of the Self but all these are happening because of the association with Prakruti and the
qualities of Prakruti make one do all these various acts. So युक्तायुक्तनिश्चय is to be made with
अन्वय and व्यतिरेक.

When prakruti is present (प्राप्त), one does all these acts. When the prakruti is absent (अप्राप्त), these are not there. In liberated state, one does not do these acts. So with the knowledge of these states (प्राप्ताप्राप्तविवेक) one should know that now one is associated with Prakruti and hence all these (इदम्) are being done due to that – that all these are done by the qualities of Prakruti – that is the gist.

The अकर्तृत्व told here is not अकरण itself because actions are being done. So it means ‘thinking so’ – Bhashya is अनुसन्धानम्. Because the Atman or Individual Self has स्वाभाविक कर्तृत्व as told in कर्ता शास्त्रार्थवत्त्वात् (ब्र.सू. 2-3-33) – because shastra has meaning and is to be followed, the Self has doership. If he does not have doership at all, shastra would be futile. But in essential nature, Self does not have these kinds of acts which are influenced by the qualities such as satva, rajas etc of Prakruti. This is only due to association with Prakruti. That kind of thinking is to be adopted.

Sloka 30

इदानीम् आत्मनां परमपुरुषशरीरतया तन्नियाम्यत्वस्वरूपनिरूपणेन भगवति पुरुषोत्तमे सर्वात्मभूते गुणकृतं च कर्तृत्वम् आरोप्य कर्मकर्तव्यता उच्यते –

The Brahmasutra कर्ता शास्त्रार्थवत्त्वात् establishes that Atman (Individual Self) has doership. The next adhikarana starts with the sutra, परात् तु तत् श्रुतेः (ब्र.सू.2-3-40). The meaning of that adhikarana is going to be taught here. नियाम्यत्व is told as स्वरूप of all Atmans because it is their स्वरूपनिरूपकधर्म – among the qualities which define the nature of Atman. All the Selves are like sharira to paramapurusha. The definition of शरीर is यस्य चेतनस्य यत् द्रव्यं सर्वात्मना स्वार्थे नियन्तुं धारयितुं च शक्यं तत् शेषतैकस्वरूपं च तत् तस्य शरीरम् ; इतरः शरीरी । This शरीर-शरीरि भाव is called as प्रधानप्रतितन्त्र in our siddhanta. That is something which is unique to our siddhanta.

The word मयि in mula sloka is explained as भगवति सर्वात्मभूते पुरुषोत्तमे.

The word भगवति shows Lord's उभयलिङ्गत्व – that His nature is an abode to all auspicious qualities and is opposed to any defects which are required for HIS नियन्त्रित्व (controlling everything), उपास्यत्व (being the object of meditation), फलप्रदत्व (bestower of all fruits).

पुरुषोत्तमः - Indicates that as it is going to be told later उत्तमः पुरुषस्त्वन्यः - meaning that though he is present as the self of all having done अनुप्रवेश in order to control everything, he does not get tainted by any of those defects and is different and distinct from everything else.

सर्वात्मभूते etc. – Shows that he is the controller of even अचित् द्रव्य – inert matter which is called as त्रिगुण. By this, what is told by Yamunacharya as असक्त्या लोकरक्षायै... the last aspect told as सर्वेश्वरे वा न्यस्योक्ता – is not an option which is equal to others. Because by the word मयि HIS Overlordship is implied and so He being the inner-controller of all is understood. Also what is going to be told as ईश्वरः सर्वभूतानाम्... is also implied here.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ 30 ॥

मयि In Me, who is the inner-self of all सर्वाणि कर्माणि all the karmas or actions अध्यात्मचेतसा संन्यस्य having offered with the mind placed in the Lord निराशीः Not having desire in the fruits निर्ममो भूत्वा not having the idea of belonging to self विगतज्वरः not having any affliction युध्यस्व engage in this war (dharma yuddha).

Gist: Offer all the actions, their fruits and ownership to the ME, the Lord who is the inner-self of all and engage in yuddha and other karmas giving up the idea of doership, ownership, desire for fruits and do everything as the worship of the Lord.

मयि सर्वेश्वरे सर्वभूतान्तरात्मभूते सर्वाणि कर्माणि अध्यात्मचेतसा संन्यस्य निराशीः निर्ममश्च विगतज्वरः युद्धादिकं सर्वं चोदितं कर्म कुरुष्व । आत्मनि यत् चेतः तद् अध्यात्मचेतः, आत्मस्वरूपविषयेण श्रुतिशतसिद्धेन ज्ञानेन इत्यर्थः । 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा...अन्तः प्रविष्टं कर्तारमेतम्' (तै0 आ0 3।11) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ0 5।7 माध्यन्दिन) इत्येवमाद्याः श्रुतयः परमपुरुषप्रवर्त्य तच्छरीरभूतम् एनम् आत्मानं परमपुरुषं च प्रवर्तयितारम् आचक्षते । स्मृतयश्च - 'प्रशासितारं सर्वेषाम्'

(मनु0 12।122) इत्याद्याः । 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिः ज्ञानमपोहनं च' (गीता 15।15) 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (गीता 18।61) इति वक्ष्यते । अतो मच्छरीरतया मत्प्रवर्त्यात्मस्वरूपानुसन्धानेन सर्वाणि कर्माणि मया एव क्रियमाणानि इति मयि परमपुरुषे संन्यस्य तानि च केवलं मदाराधनानि इति कृत्वा तत्फले निराशीः तत एव तत्र कर्मणि ममतारहितो भूत्वा विगतज्वरो युद्धादिकं कुरुष्व । स्वकीयेन आत्मना कर्त्रा स्वकीयैः च उपकरणैः स्वाराधनैकप्रयोजनाय परमपुरुषः सर्वशेषी सर्वेश्वरः स्वयम् एव स्वकर्माणि कारयति; इति अनुसन्धाय कर्मसु ममतारहितः प्राचीनेन अनादिकालप्रवृत्तानन्तपापसञ्चयेन 'कथम् अहं भविष्यामि' इत्येवंभूत अन्तर्ज्वरविनिर्मुक्तः 'परमपुरुष एव कर्मभिः आराधितो बन्धात् मोचयिष्यति' इति सुखेन कर्मयोगम् एव कुरुष्व इत्यर्थः । 'तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।' (श्वेता3।7) 'पतिं विश्वस्य' (म0 ना0 3।1) 'पतिं पतीनाम्' (श्वेता0 6।7) इत्यादिश्रुतिसिद्धं हि सर्वेश्वरत्वं सर्वशेषित्वं च । ईश्वरत्वं नियन्त्रित्वम्, शेषित्वम् पतित्वम् ।

मयि सर्वेश्वरे सर्वभूतान्तरात्मभूते सर्वाणि कर्माणि – By सर्वाणि कर्माणि includes स्वकृतानि and गुणकृतानि.

युद्धादिकम् – What is in mula sloka as युध्यस्व is उपलक्षण to all the शास्त्रीयकर्मस and so Bhashya is युद्धादिकम् सर्वं चोदितं कर्म.

अध्यात्मचेतसा संन्यस्य निराशीः निर्ममो विगतज्वरः युद्धादिकं सर्वं चोदितं कर्म कुरुष्व । आत्मनि यत् चेतः तद् अध्यात्मचेतः, आत्मस्वरूपविषयेण श्रुतिशतसिद्धेन ज्ञानेन इत्यर्थः - Here for the word अध्यात्मचेतसा it is सप्तम्यर्थे समासः. So it is split as आत्मनि यत् चेतः तत् अध्यात्मचेतः, आत्मस्वरूपविषयेण श्रुतिशतसिद्धेन ज्ञानेन इत्यर्थः. The meaning of word चेतः is explained as ज्ञानगोचरत्वं which is तत्त्वानुसन्धानरूप and is established in hundreds of Shruti vakyas – श्रुतिशतसिद्धेन. That is explained in Bhashya as आत्मस्वरूपविषयेण.

'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा...अन्तः प्रविष्टं कर्तारमेतम्' (तै0 आ0 3।11) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ0 5।7 मा0 दि0) इत्येवमाद्याः श्रुतयः परमपुरुषप्रवर्त्य तच्छरीरभूतम् एनम् आत्मानं परमपुरुषं च प्रवर्तयितारम् आचक्षते - The pramanas for telling that it is established in hundreds of Shrutis is also given as अन्तः प्रविष्टः etc. By the aspects of अन्तःप्रविष्टत्व and शासितृत्व it is established that it is different from what is done by गगन and नृप etc. Gagana (space) may have अन्तःप्रविष्टत्व as it is present inside things also but does not have शासितृत्व. King as शासितृत्व – he rules over his kingdom but does not do that through अन्तःप्रवेश. Both these are possible only for the Supreme Being.

Shruti says कर्तारम् – meaning जीवव्यापारेषु प्रयोजककर्तारम् (He is the benefactor) or प्रेरणक्रियाकर्तारम्. That is told in Bhashya as प्रेरयितारम् – promoter or inspirer etc.

स्मृतयश्च 'प्रशासितारं सर्वेषाम्' (मनु0 12।122) इत्याद्याः - The meanings of the Shruti vakys shown as example are further justified using words of Manu and others found in the स्मृतिस.

'सर्वस्य चाहं हृदि सन्निविष्टः' (गीता 15।15) 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (गीता 18।61) इति वक्ष्यते – Even in this Shastra, the aspect of repetition (अभ्यास) which is a mark of the subject matter (तात्पर्यलिङ्ग) of a shastra is using the aspects of सर्वान्तरात्मत्व, नियन्तृत्व through अन्तःप्रवेश etc. Here सर्वस्य चाहम् and ईश्वरः सर्वभूतानाम् etc show that Parthasarathy, Krishna who is addressed as मयि, अहम् etc and ईश्वरः also are all pertaining to One only.

अतो मच्छरीरतया मत्प्रवर्त्यात्मस्वरूपानुसन्धानेन सर्वाणि कर्माणि मया एव क्रियमाणानि इति मयि परमपुरुषे संन्यस्य तानि च केवलं मदाराधनानि इति कृत्वा तत्फले निराशीः तत एव तत्र कर्मणि ममतारहितो भूत्वा विगतज्वरो युद्धादिकं कुरुष्व – The words संन्यस्य, निराशीः, निर्ममः indicate in order कर्तृत्वत्याग (giving up the idea of doership), फलत्याग (giving up the desire in the fruits thereof), स्वकीयतासङ्गत्याग (giving up the idea of attachment due to ownership) and that the earlier ones are the causes of later ones. This is as per पाठक्रम – as in Mula sloka.

अतः here means because all these are established in the Shrutis and Smrutis.

मयैव क्रियमाणानि इति – Being done by ME directly and indirectly (सद्वारक-अद्वारक) similar to a King who gets things done through his servants. A servant is directly controlled by a King and all acts of a Servant are also under the control of the King.

तानि च केवलं मदाराधनानि इति कृत्वा तत्फले निराशीः – If one gets a doubt that is it similar to a ऋत्विक् who makes the Yajamana perform the Yagna and though the Rutvik gets it done, the fruits come to Yajamana only. That is negated here and the meaning of निराशीः is explained.

तत एव तत्र कर्मणि ममतारहितो भूत्वा – The ownership of a karma is through the fruits obtained only. Once the desire in fruits are given up, ownership also is given up. The अधिकार of the nature of I own this karma is because – that this karma is mine because this is the means to obtain the fruits desired by me.

Here a series of doubts may arise as explained by Swamy Deshika - When the doership is attributed to Supreme Lord, how can Lord address Arjuna, the Jiva as the doer by telling युध्यस्व?

And, if one is without desire for fruits, how will he start engaging in karma even if it is of the nature of worship of Lord? And, if he is not the owner of the Karma, how can he do any karma thinking that it belongs to him? And, if he is going to have an idea of giving up, then even the act of giving up cannot be thought of by him. Then what is told as विगतज्वरः is not valid.

स्वकीयेन आत्मना कर्त्रा - All these are answered here – this means स्वशेषभूतेन जीवेन कर्त्रा – By the doer Jiva who is subservient to the Lord.

स्वकीयैश्चोपकरणैः – The उपकरणs or all the instruments used in karmas are also HIS. Just as this Jiva is subservient to the Lord, in the same way the हविस् and others which were initially thought of as subservient to oneself are also subservient to the Lord is the meaning.

स्वाराधनैकप्रयोजनाय – The प्रयोजन or benefit for one who is subservient is to serve the Lord – The definition of Shesha-Sheshi is given in वेदार्थसङ्ग्रह as - परगत-अतिशय-आधानेच्छया उपादेयत्वमेव यस्य स्वरूपं सः शेषः परः शेषी. Shesha has to create अतिशय to sheshi. He has to please the Lord he has to do all acts with interest.

परमपुरुषः सर्वेश्वरः सर्वशेषी – The word सर्वशेषी in Bhashya indicates the meanings of स्वकीयेन – that everything belongs to HIM and HE is the Lord of everything.

स्वयम् एव – The आराध्य only is getting done HIS आराधन is known from this. The word एव shows that there is no other controller.

स्वकर्माणि कारयति – Though HE is सर्वेश्वर and according to HIS will he has the powers to do everything that he desires by Himself, he makes the Jivas as the doers in order to establish the aspects of शास्त्रवश्यत्व, तत्फलभोक्तृत्व etc.

इति अनुसन्धाय कर्मसु ममतारहितः प्राचीनेन अनादिकालप्रवृत्तान्तपापसञ्चयेन 'कथम् अहं भविष्यामि' इत्येवं भूतान्तर्ज्वरविनिर्मुक्तः 'परमपुरुष एव कर्मभिः आराधितो बन्धात् मोचयिष्यति' इति सुखेन कर्मयोगम् एवकुरुष्व इत्यर्थः – The significance of विगतज्वरः which is told in this prakarana is explained here. -

'तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।' (श्वेता3।7) 'पतिं विश्वस्य' (म0 ना0 3।1) 'पतिं पतीनाम्' (श्वेता0 6।7) इत्यादिश्रुतिसिद्धं हि सर्वेश्वरत्वं सर्वशेषित्वं च । ईश्वरत्वं नियन्तृत्वम्, शेषित्वम् पतित्वम् – The नियन्तृत्व

told is nothing but ईश्वरत्व and शेषित्व is पतित्व. This is also the difference between ईश्वरत्व and शेषित्व.

Sloka 31

अयम् एव साक्षाद् उपनिषत्सारभूतः अर्थः इति आह -

Krishna tells in the following Sloka that this teaching is given prime importance among the means in the Upanishads.

In this sloka, what is told as ये मे मतम् shows that this is the siddhanta of the Lord who is औपनिषदपुरुष – and the fact that it is dear to HIM is indicated. This also shows that this sloka is primarily highlighting the importance of the means to liberation as this shastra is also having the same purpose. साक्षाद् - means without the need for ज्ञानयोग. सारभूतः - means of prime importance. It's superiority in being the means to liberation (परंपरया).

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ 31 ॥

ये मानवाः People who इदं मे मतं this system of philosophy of mine नित्यम् अनुतिष्ठन्ति put to practice daily श्रद्धावन्तः those who have belief in it अनसूयन्तः those who do not envy तेऽपि they also कर्मभिः मुच्यन्ते get liberated from karmas.

Those people who put to practice this school of thought taught by me, those who have firm belief in it and those who do not envy it, they all get liberated from the bondage of karma.

ये मानवाः शास्त्राधिकारिणः 'अयम् एव शास्त्रार्थः' इत्येतत् मे मतं निश्चित्य तथा अनुतिष्ठन्ति, ये च अननुतिष्ठन्तः अपि अस्मिन् शास्त्रार्थे श्रद्धाधाना भवन्ति, ये च अश्रद्धाधाना अपि 'एवं शास्त्रार्थो न संभवति' इति न अभ्यसूयन्ति, अस्मिन् महागुणे शास्त्रार्थे दोषमनाविष्कुर्वन्तो भवन्ति इत्यर्थः; ते सर्वे बन्धहेतुभिः अनादिकाल आरब्धैः सर्वैः कर्मभिः मुच्यन्ते । 'तेऽपि कर्मभिः' इति अपिशब्दाद् एषां पृथक्करणम् । इदानीम् अननुतिष्ठन्तः अपि अस्मिन् शास्त्रार्थे श्रद्धाधाना अनभ्यसूयवः च श्रद्धया च अनसूयया च क्षीणपापा अचिरेण इमम् एव शास्त्रार्थम् अनुष्ठाय मुच्यन्ते इत्यर्थः ।

ये मानवाः शास्त्राधिकारिणः – Though the word मानवाः - means all humans, here the meaning according to context is those who are eligible to study the shastras (so it includes devas).

'अयम् एव शास्त्रार्थः' इति – The नित्यानिष्ठान – performance of ordained duties happens only through proper decisive knowledge. The duties that are performed without definite knowledge would sometime or the other be broken. That is why it is told that अयमेव शास्त्रार्थ इति निश्चित्य.

एतत् मे मतं निश्चित्य – Or having understood firmly that this is the मत of the Lord – मत means शास्त्रार्थ – what is ordained by the shastras. The मत of शासिता is शास्त्रार्थ.

तथा अनुतिष्ठन्ति, ये च अननुतिष्ठन्तः अपि अस्मिन् शास्त्रार्थे श्रद्धा भवन्ति – श्रद्धा - is the state prior to अनुष्ठान and the state prior to even that is अनसूया.

ये च अश्रद्धा भवन्ति अपि 'एवं शास्त्रार्थो न संभवति' इति न अभ्यसूयन्ति अस्मिन् महागुणे शास्त्रार्थे दोषमनाविष्कुर्वन्तो भवन्ति इत्यर्थः; – असूया is defined as गुणे दोषत्वबुद्धिः and that is explained here.

ते सर्वे – The word अपि is indicating all three categories.

बन्धहेतुभिः अनादिकाल आरब्धैः सर्वैः कर्मभिः मुच्यन्ते । 'तेऽपि कर्मभिः' इति अपिशब्दाद् एषां पृथक्करणम् - Here according to the Mimamsa nyaya – सम्भवत्येकवाक्यत्वे वाक्यभेदश्च नेष्यते – should this not be taken as one sentence वाक्य and how can it be said भवन्ति thus separating it into three categories is the objection. Also, the word ये is used once and hence how can it be repeated?

The answer is एकवाक्यत्व does not happen here as the अन्वय with अपि cannot be done if so. So the meaning of एषाम् is of these adhikari's or the vakyas (ये अनुतिष्ठन्ति, ये श्रद्धावन्तः, ये अनसूयन्तः).

This is discussed in more detail by Swamy Deshika. If अपि is meant to say including ज्ञानयोगि, that is not according to context here as this prakarana is highlighting the superiority of Karmayoga and so giving more importance to Jnanayogis would not be proper here at all and would be against the goal of this prakarana. Also the mula sloka says नित्यम् अनुतिष्ठन्ति – so where is the need for specifying श्रद्धावन्तः and अनसूयन्तः? Whereas if the word अपि is interpreted to indicate three states, then only it will be proper.

इदानीम् अननुतिष्ठन्तः अपि – Again one more objection may be raised. If those who have shraddhe and do not have असूया are equal to those who are doing अनुष्ठान also in addition, then will not the shastra which ordains अनुष्ठान become futile? In order to answer that objection Bhashya is – इदानीं अन्ननुतिष्ठन्तोऽपि – very subtle aspect is highlighted by Swamy Deshika here.

अस्मिन् शास्त्रार्थे श्रद्धधाना अनभ्यसूयवः च श्रद्धया च अनसूयया च क्षीणपापा अचिरेण इमम् एव शास्त्रार्थम् अनुष्ठाय मुच्यन्ते इत्यर्थः – How can mere श्रद्धा and अनसूया be causes of getting rid of all sins? Deshika quotes Mahabharata sloka – धर्मः श्रुतो वा दृष्टो वा स्मृतो वा कथितोऽपि वा । अनुमोदितो वा राजेन्द्र पुनाति पुरुषं सदा ॥ (भा. आश्व. 94-29).

This interpretation shows the उदारस्वभाव of भगवान् as well as भाष्यकार् who has given hope to all categories of people. What is seen in other commentaries that all these are combined in one category is not accepted by us. Those who do not have anushtaana, do not have shraddha but do not have asuyaa would get shraddhaa over a period of time due to the fact of not having asuyaa itself as shown in Mahabharata pramana. That is a special interpretation by Bhashyakarar. This can also be seen in the end in the sloka 'इदं ते नातपस्काय नाभक्ताय कदाचन । न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥'. The last category is told by a separate sentence (vakya) and न च says you should never teach such a person.

Sloka 32

भगवदभिमतम् औपनिषदम् अर्थम् अननुतिष्ठताम् अश्रद्धधानाम् अभ्यसूयतां च दोषम् आह –

The importance of the teachings in previous sloka is again highlighted by ridiculing those who do not follow them. The following sloka, though addresses two of the categories told earlier, those who do not have अनुष्ठान and those who have असूया – these can happen mainly due to not having श्रद्धा and hence that is indicated in bhashya as अश्रद्धधानाम्.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ 32 ॥

ये तु Others who, एतत् अभ्यसूयन्तः being envious of this system of thought of mine मे मतं नानितिष्ठन्ति do not put to practice these teachings of mine तान् सर्वज्ञानविमूढान् विद्धि know them as ignorant of all knowledge नष्टान् and so, lost अचेतसः विद्धि and not having the knowledge of reality.

ये तु एतत् सर्वम् आत्मवस्तु मच्छरीरतया मदाधारं मच्छेषभूतं मदेकप्रवर्त्यम् इति मे मतं न अनुतिष्ठन्ति न एवम् अनुसन्धाय सर्वाणि कर्माणि कुर्वते, ये च न श्रद्दधते, ये च अभ्यसूयन्तो वर्तन्ते, तान् सर्वेषु ज्ञानेषु विशेषेण मूढान् तत एव नष्टान् अचेतसो विद्धि । चेतः कार्यं हि वस्तुयाथात्म्यनिश्चयः, तदभावाद् अचेतसः विपरीतज्ञानाः सर्वत्र विमूढाश्च ।

ये तु एतत् सर्वम् आत्मवस्तु मच्छरीरतया मदाधारं मच्छेषभूतं मदेकप्रवर्त्यम् – The three words मदाधारं, मच्छेषभूतं, मदेकप्रवर्त्यम् are the three aspects defining शरीर – also told as आधेय, विधेय, शेषभूत. Means the स्वरूप, स्थिति, प्रवृत्ति all are under HIS command and control. This is told by Sri Alavandar as स्वाधीन त्रिविध चेतनाचेतन स्वरूप-स्थिति-प्रवृत्तिभेदम्.

इति मे मतं न अनुतिष्ठन्ति न एवम् अनुसन्धाय सर्वाणि कर्माणि कुर्वते – The performance of another person's मत – which is of the nature of the opinion or mental activities of another person is अनुसन्धान – as told in Bhashya एवम् अनुसन्धाय सर्वाणि कर्माणिकुर्वते. That is a follower should contemplate or be firm in his mind in that same way and do all acts.

ये च न श्रद्दधते, ये च अभ्यसूयन्तो वर्तन्ते, तान् सर्वेषु ज्ञानेषु विशेषेण मूढान् – Because they do not have the knowledge of the real nature of the Self, they do not know what is to be known in reality as the nature of objects in the usages such as अहं, मम etc. So they lack real knowledge in all the acts of knowing, with respect to everything they do. Anything that one does, the real knowledge of who is doing, who is the benefactor of fruits, who owns the acts and so on is lacking for them. This is the explanation of mula sloka सर्वज्ञानविमूढान्.

तत एव नष्टान् अचेतसो विद्धि – They are lost – means they are not eligible for attaining any पुरुषार्थ – attaining what is to be desired by people. They are without a mind – does it mean those who do not have the knowledge of the reality are without अन्तःकरण or mind? Answer is-

चेतः कार्यं हि वस्तुयाथात्म्यनिश्चयः, तदभावाद् अचेतसः विपरीतज्ञानाः सर्वत्र विमूढाश्च – That is explained here. It is said so in गौणार्थ – secondary sense. Because of absence of effect, cause is also absent is what is told here in secondary sense. The real function of the mind is not seen in them. The gist is that they are having wrong knowledge about everything. Those who have knowledge of reality

(वस्तुयाथात्म्यनिश्चय) are called बुद्धिवन्तः and those who do not have such knowledge are without बुद्धि. That is the meaning here. If one is called knowledgeable, then such a person should have the knowledge of reality – because that is the effect of the presence of mind or that is the function of the mind.

Sloka 33

एवं प्रकृतिसंसर्गिणः तद्गुणोद्रेककृतं कर्तृत्वं तच्च परमपुरुषायत्तम् इति अनुसन्धाय कर्मयोगयोग्येन ज्ञानयोगयोग्येन च कर्मयोगस्य सुशकत्वाद् अप्रमादत्वाद् अन्तर्गतात्मज्ञानतया निरपेक्षत्वाद् इतरस्य दुःशकत्वात् सप्रमादत्वात् शरीरधारणाद्यर्थतया कमपेक्षत्वात् कर्मयोग एव कर्तव्यः । व्यपदेश्यस्य तु विशेषतः स एव कर्तव्य इति च उक्तम् । अतः परम् अध्यायशेषेण ज्ञानयोगस्य दुःशकतया सप्रमादता उच्यते –

एवं – Bhashya gives the सङ्गति – that is the context connecting to previous prakarana and also summary of the earlier teachings for easy grasp.

प्रकृतिसंसर्गिणः तद्गुणोद्रेककृतं कर्तृत्वं – The word प्रकृतिसंसर्गिणः excludes the Liberated (मुक्तः) as their doership is not under the influence of the qualities of matter.

तच्च परमपुरुषायत्तम् इति अनुसन्धाय कर्मयोगयोग्येन ज्ञानयोगयोग्येन च कर्मयोगस्य सुशकत्वाद् अप्रमादत्वाद् अन्तर्गतात्मज्ञानतया निरपेक्षत्वाद् इतरस्य दुःशकत्वात् सप्रमादत्वात् शरीरधारणाद्यर्थतया कमपेक्षत्वात् कर्मयोग एव कर्तव्यः । व्यपदेश्यस्य तु विशेषतः स एव कर्तव्य इति च उक्तम् ।

अतः परम् अध्यायशेषेण ज्ञानयोगस्य दुःशकतया सप्रमादता उच्यते – The next prakarana is to further justify that Jnanayoga is very difficult to practice and hence is subjected to accidental mistakes and so is given less importance.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ 33 ॥

ज्ञानवानपि Even one who has the knowledge स्वस्याः प्रकृतेः सदृशं चेष्टते acts in accordance to the reminiscent impressions. भूतानि The bound Selves who are associated with a body, प्रकृतिं यान्ति

get their respective reminiscent impressions. निग्रहः किं करिष्यति what can the restraint of the Shastra do?

प्रकृतिविविक्तम् ईदृशम् आत्मस्वरूपम्, तदेव सर्वदा अनुसन्धेयम्, इति च शास्त्राणि प्रतिपादयन्ति; इति ज्ञानवान् अपि स्वस्याः प्रकृतेः प्राचीनवासनायाः सदृशं प्राकृतविषयेषु एव चेष्टते; कुतः? The nature of the Individual Self is like this being distinct and different from matter and that is to be always contemplated upon – thus the shastras expound. Even one who has this knowledge engages in the objects of senses in accordance to the reminiscent impressions of one's own karmas. Why does one do so?

प्रकृतिं यान्ति भूतानि - अचित्संसृष्टा जन्तवः अनादिकालप्रवृत्तवासनाम् एव यान्ति, तानि वासनानुयायीनि भूतानि शास्त्रकृतो निग्रहः किं करिष्यति । Sentients who are associated with matter always act according to the reminiscent impressions which are continuing from time immemorial. And, of what use is the restraint of shastras against such sentients who are just following the reminiscent impressions?

A question would arise – ये त्वेददभ्यसूयन्तो नानुतिष्ठन्ति - then why will not the adhikaris do अनुष्ठान? What is the reason? The answer is given here as सदृशं चेष्टते...

प्रकृतिविविक्तम् – The word ज्ञानवानपि in mula sloka does not mean just wordly knowledge (लौकिकज्ञान) because such knowledge is not opposed to the actions as per the karma vaasana and so अपि would not be meaningful.

It is not even the ज्ञान which is leading to आत्मसाक्षात्कार – vision of the Self – at that stage the association with matter will not ensue

So, depending on which one is trying to start practicing ज्ञानयोग – that is what is meant here. And that is proper knowledge of the real Self that is known from the shastras and that is meant by प्रकृतिविविक्तम्.

ईदृशम् आत्मस्वरूपम्, - The आत्मस्वरूप which is qualified by परशेषत्व and others

तदेव सर्वदा अनुसन्धेयम् – Only that without the experience of the sense objects is to be meditated upon till the fruits are attained.

इति च शास्त्राणि प्रतिपादयन्ति; इति ज्ञानवान् अपि स्वस्याः प्रकृतेः प्राचीनवासनायाः— The various activities of a Self are due to राग and द्वेष is going to be told next. The cause of that is प्राचीनवासना only. So the meaning of प्रकृतिं in mula sloka is प्राचीनवासना.

सदृशं प्राकृतविषयेषु – The meaning of सदृशं is प्राकृतविषयेषु – Due to the reminiscent impressions of शब्द and other sense objects, one tends to get attracted towards them only.

एव चेष्टते; कुतः? – Why? If one is ज्ञानवान् then one should act according to knowledge, why should one follow प्रकृति?

प्रकृतिं यान्ति भूतानि - अचित्संसृष्टा जन्तवः अनादिकालप्रवृत्तवासनाम् एव यान्ति – Because the beings which are associated with matter will only follow the reminiscent impressions which are continuing from beginningless time. जन्तु means that which is born – जनी प्रादुर्भावे is the dhatu.

तानि वासनानुयायीनि भूतानि शास्त्रकृतो निग्रहः किं करिष्यति - Swamy Deshika says – अनादिकालप्रवृत्त-अचित्संसर्गकृत-अपरोक्ष-अभङ्गुर-भ्रमजनिताम् अत्यन्तप्रचितां वासनाम् अद्यतन परोक्षशास्त्रजन्यज्ञानं न सहसैव निरोद्धुं क्षमम् इत्यभिप्रायः ।

All Acharyas opine similarly – that vaasanaa is the manifestation of reminiscent impressions of previous experiences.

निग्रहः - नियमनम् – restraint of the shastras – what can it do? Deshika notes that what is told in Shankara Bhashya as – मम वा अन्यस्य is not suitable and the restraint of shastras is only appropriate even according to what is going to be told later as अनिच्छन्नपि वार्ष्णेय etc.

किं करिष्यति? – नकिञ्चिदपि निरोद्धुं शक्यम् – one cannot prevent at all the force of karma vaasanaa.

(Though it also leads to more or less the same meaning, the restraint of the Shastras is powerful as it is unquestioned – अपर्यनुयोज्य – one may probably question even Ishvara – as we see bhaktas questioning Lord – but Shastras which are apaurusheya cannot be questioned!)

So, Gitacharya poses a very big issue here – sounds like fatalistic view. Of what use is restraint? This is the general question raised by Gitacharya, Lord Srikrishna. And our Acharyas explained this as of what use is the restraint of the Shastras or Ishvara himself? If shastra or

even Ishvara cannot prevent this, what is the way out? This is an issue present for all beings and what is the solution to this? It is going to be told in the next few slokas.

Sloka 34

प्रकृत्यनुयायित्वप्रकारम् आह –

In the following sloka the way in which a being has become a follower of the reminiscent impressions (karma vaasanaa) is explained.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ 34 ॥

इन्द्रियस्य इन्द्रियस्य अर्थे In the objects of Jnanendriyas (sense organs of knowledge) and Karmendriyas (sense organs of action) रागद्वेषौ desire and hatred व्यवस्थितौ are (well known to be) decidedly unavoidable. तयोः वशं न आगच्छेत् One should not come under their sway or control. अस्य For this Jnanayogi, तौ हि परिपन्थिनौ they are enemies only.

श्रोत्रादिज्ञानेन्द्रियस्य अर्थे शब्दादौ वागादिकर्मेन्द्रियस्य च अर्थे वचनादौ प्राचीनवासनाजनित-तदनुबुभूषारूपो रागः अवर्जनीयो व्यवस्थितः; In the objects of the sense organs of knowledge such as hearing and in the objects of the sense organs of action such as speech, the desire of the nature of wanting to experience them due to the reminiscent impressions which are ensuing from time immemorial is well established as unavoidable. तदनुभवे प्रतिहते च अवर्जनीयो द्वेषो व्यवस्थितः; When the experience of those sense objects is obstructed, hatred also is well established as unavoidable. तौ एवं ज्ञानयोगाय यतमानं नियमितसर्वेन्द्रियं स्ववशे कृत्वा प्रसह्य स्वकार्येषु संयोजयतः । Thus these two namely desire and hatred will enslave such a one who is trying to attain Jnanayoga and has controlled all his sense organs and by force associate him strongly with their effects. ततः च अयम् आत्मस्वरूपानुभवविमुखो विनष्टो भवति । Then such a person will be lost as he gets turned away from the experience of the nature of the Atman. ज्ञानयोगारम्भेण रागद्वेषवशम् आगम्य न विनश्येत् । तौ हि रागद्वेषौ अस्य दुर्जयौ शत्रू ज्ञानाभ्यासं वारयतः ।

By starting to engage in Jnanayoga, one should not get lost like that by coming under the sway of desire and hatred. These two namely desire and hatred, which are his unconquerable enemies, obstruct his practice of Jnanayoga.

श्रोत्रादिज्ञानेन्द्रियस्य अर्थे शब्दादौ वागादिकर्मेन्द्रियस्य च अर्थे वचनादौ प्राचीनवासनाजनित-तदनुबुभूषारूपो रागः अवर्जनीयो व्यवस्थितः; - The word अर्थ here refers to the objects of the senses such as shabda etc. The repetition of the word इन्द्रियस्य in mula sloka is to show that all the sense organs are meant and hence Bhashya is श्रोत्रादिज्ञानेन्द्रियस्य and वागादिकर्मेन्द्रियस्य.

The meaning of उपसर्ग वि in व्यवस्थितौ is explained as अवर्जनीय – unavoidable.

The वासना gets into action through desire. Since ज्ञानवासना causes action or Karma, it is referred to as कर्मवासना.

तदनुभवे प्रतिहते च अवर्जनीयो द्वेषो व्यवस्थितः; - In the objects of senses such as shabda and others, desire is unavoidably established. In the same way is hatred also unavoidably established? Such a doubt is cleared by Bhashya तदनुभवे प्रतिहते. When desire is obstructed, hatred ensues.

तौ एवं ज्ञानयोगाय यतमानं नियमितसर्वेन्द्रियं स्ववशे कृत्वा प्रसह्य स्वकार्येषु संयोजयतः – The controlling of all sense organs here is acts such as forcibly closing the eyes for a while etc.

ततः च अयम् आत्मस्वरूपानुभवविमुखो विनष्टो भवति – It reminds of what was told earlier as 'संगात्सञ्जायते कामः, कामात् क्रोधोबिवर्धते..बुद्धिनाशात् प्रणश्यति'.

ज्ञानयोगारम्भेण रागद्वेषवशम् आगम्य न विनश्येत् – The Bhashya is very significant here. By starting Jnanayoga and coming under the sway of desire and hatred is the bhashya. That means it is not mere barring of desire and hatred. If so, that would then mean it is an accessory to Jnanayoga. So having started Jnanayoga one should not become slave to desire and hatred and so one should not start Jnanayoga itself is the meaning. In respect of Karmayoga, since actions are being practiced for a long time, the influence of राग and द्वेष is controllable.

तौ हि रागद्वेषौ अस्य दुर्जयौ शत्रू ज्ञानाभ्यासं वारयतः – How do desire and hatred become enemies means they are stating like great thorns obstructing the path to liberation. Swamy Deshika says मुक्तिघण्टापथे लुण्टाकवदवस्थितौ.

Sloka 35

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनम् श्रेयः परधर्मो भयावहः ॥ 35 ॥

स्वधर्मः Karmayoga which is svadharma, विगुणः even if lacking in accessories स्वनुष्ठितात् परधर्मात् श्रेयान् is superior to Jnanayoga which is paradharma well performed. स्वधर्मे निधनं श्रेयः It is better to die while performing Karmayoga परधर्मो भयावहः Jnanayoga which is paradharma is filled with frightful as it is filled with calamities.

अतः सुशक्तया स्वधर्मभूतः कर्मयोगो विगुणः अपि अप्रमादगर्भः प्रकृतिसंसृष्टस्य दुःशक्तया परधर्मभूतात् ज्ञानयोगात् सगुणाद् अपि किञ्चित्कालम् अनुष्ठितात् सप्रमादात् श्रेयान् । So karmayoga which is easy to perform and is one's own dharma is superior even if it has some shortcomings as it does not affect one in case of unknown or accidental mistakes compared to Jnanayoga which for a Sentient is very difficult to perform due to association with Matter and which is so not one's dharma, even if executed very well.

स्वेन एव उपादातुं योग्यतया स्वधर्मभूते कर्मयोगे वर्तमानस्य एकस्मिन् जन्मनि अप्राप्तफलतया निधनम् अपि श्रेयः, अनन्तरायहततया अनन्तरजन्मनि अपि अव्याकुलकर्मयोगारम्भसंभवात् । Karmayoga being svadharma and most appropriate for adoption by one, even if one does not get the fruits in one birth and dies, it is still superior because it does not have any obstructions and even in future births there is possibility of continuing karmayoga without shortcomings.

प्रकृतिसंसृष्टस्य स्वेन एव उपादातुम् अशक्यतया परधर्मभूतो ज्ञानयोगः प्रमादगर्भतया भयावहः ।

For one who is associated with matter, being impossible to adopt, Janayoga which is paradharma is dangerous as it is filled with accidental calamities.

अतः सुशक्तया स्वधर्मभूतः कर्मयोगो – Here the specialty of our Bhashya is explained by Swamy Deshika in detail. The meanings of स्वधर्म and परधर्म is very special in our Bhashya as कर्मयोग and

ज्ञानयोग. Other commentators have given the meaning of वर्णाश्रमधर्म while our Bhashya has, according to context, karmayoga and Jnanayoga. How it is most apt can be understood from Tatparya Chandrika.

1. The अनुष्ठान or practice of परधर्म is rejected by all means. So there is no need to bar it again here.
2. By the mula sloka – श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् – the meaning of word श्रेयः is प्रशस्यतरत्त्व. So When परधर्म itself is अधर्म, the question of स्वनुष्ठित or दुरुनुष्ठित does not arise. Either way, it is barred for one. A Gruhastha should not practice sanyasi dharma or vice veersa etc. and so when the anushtana of paradharma itself is barred where is the question of whether it is done well or not? So it cannot mean varnaashramadharma.
3. Even if it is taken as – it is better to do yuddha which is svadharma badly than turning away from yuddha which is the dharma of Brahmana and others. Then also the word श्रेयान् cannot be explained with full meaning.
4. Arjuna is not thinking that ‘I will give up svadharma and take up paradharma’. He is actually thinking that turning away from Yuddha is only his svadharma at this juncture.

So for all these reasons, it is most apt to give the meanings of Karmayoga and Jnanayoga for स्वधर्म and परधर्म. Even if the next sloka is examined, there also अनिच्छन्नपि वार्ष्णेय etc. - the cause can be properly explained only with the difficulty in practicing Jnanayoga. Arjuna is not asking Krishna ‘why am I giving up क्षत्रधर्म even if do nto desire to do so’ it is not proper and it is going to be explained further as due to kaama and krodha. So the meaning of स्वधर्म and परधर्म are to be taken as स्वशक्य and परशक्यधर्मविषय. So Bhashya explains accordingly.

अतः means due to the continued presence of vaasanaa as told in the last two slokas.

विगुणः अपि – Even if it is performed with some shortcomings in the accessories (अङ्गवैकल्य).

अप्रमादगर्भः – The श्रेयस्त्व, the is the superiority even if it is विगुण is because it does not affect one for accidental mistakes or for mistakes committed unknowingly. Means, any shortcomings in the accessories do not affect the very nature of karmayoga itself.

प्रकृतिसंसृष्टस्य दुःशक्तया परधर्मभूतात् ज्ञानयोगात् सगुणादपि – Since the word स्वनुष्ठितात् is used in place of विगुण with respect to Jnanayoga, it is taken as सगुणादपि .

किञ्चित्कालम् अनुष्ठितात् सप्रमादात् श्रेयान् – The word अनुष्ठितात् in mula sloka is in past tense and so the Bhashya किञ्चित्कालम् अनुष्ठितात् सप्रमादात् implies ‘practised for some time and then got discontinued’. Otherwise the superiority of Karmayoga would not be highlighted.

स्वेन एव उपादातुं योग्यतया स्वधर्मभूते कर्मयोगे वर्तमानस्य एकस्मिन् जन्मनि अप्राप्तफलतया निधनम् अपि श्रेयः, - The meaning of the third paada of mula sloka is being explained here. If Karmayoga is विगुण, then it can also not give the end fruits. How can it become superior? That doubt is answered here. It is because of the association with Matter that it is to be chosen. Or it can be due to one’s own willing. Even dying in one birth not having achieved the end result of Karmayoga in that birth is better. How can it be said so?

अनन्तरायहततया अनन्तरजन्मनि अपि अव्याकुलकर्मयोगारम्भसंभवात् – अन्तराय means calamities. As it is without any calamities, even in another birth it can lead one to continue Karmayoga to completion. Because the experience of sense objects for the senses is happening for a long time. So making them experience similar objects (सजातीयविषय) would not lead to complete discontinuation of the very nature of Karmayoga at any time. The meaning of अव्याकुल here is अविकल – that is without any shortcoming. With continued practice, one would be able to take karmayoga to completion without any shortcoming is the gist. All these were told briefly earlier also in the sloka नेहाभिक्रमनाशोस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्’ etc. This will also be explained further in ‘पार्थ नैवेह नामुत्र’ etc in sixth chapter. The word सम्भवात् means possible – as it cannot be said decidedly that in the very next birth itself karmayoga can be taken to completion. So it is said there is a possibility. The end fruits are definitely achieved – it can be in the next or some birth after that, is the meaning.

प्रकृतिसंसृष्टस्य स्वेन एव उपादातुम् अशक्यतया परधर्मभूतो ज्ञानयोगः प्रमादगर्भतया भयावहः – One more doubt may arise here – if it is said the Karmayoga which is practiced even with some shortcomings will lead one to end fruits even in some next birth, why can it be not said of Jnanayoga also? That is told in the last quarter of the Mula sloka, परधर्मो भयावहः - The word भयावहः means even in future

births it will not be possible. Due to प्रमादs, the very nature of Jnanayoga gets destroyed and when it is destroyed by nature, how can it give fruits even if in other birth? On the other hand, when the very nature is not destroyed as in case of Karmayoga, the only damage is that the fruits would get delayed but will be denied completely as in case of Jnanayoga.

***** additional notes *****

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ... इन्द्रस्य इन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ तयोः न वशमागच्छेत् ...

Either shastra or ishvara or anyone else cannot stop one from engaging in the experience of the senses. The only way is 'tayo: na vashamagachet' – one should not come under their sway. The senses are unavoidably associated with raga and dvesha. If any restraint is of no use, how can one do anything? Can one do at all? Yes, Gitacharyan says. HE has given the capability to think, know, will and act. Using all these capabilities, one has the capacity to control oneself but it takes great effort. As is told in Kathopanishad, 'shreyashca preyashca manushyametah... shreya aadadhaanasya saadhu bhavati heeyate arthaat ya vu preyo vruneete'. One has to decide and chose the right way. Lord has given capacity to do sankalpa – icca, cikirsha, prayatna – all are possible for one. At the first instant one has the freedom to take the decision. Father used to quote Milton's Paradise Lost – 'They stood who stood, They fell, who fell'. Standing or falling is under one's own control though it takes mighty effort as the reminiscent impressions of innumerable births are very powerful and pull one by force and enjoin one with the experiences of sense objects which are being continuously experienced for long long time.

Tirumangai and nammalwar etc asked the same question. Alwar asked Lord, 'all these days you did not protect me, now you are protecting, what is the reason?' Lord was quiet. Commentary explains – Lord said 'if you turn away from me not even looking at me, how can I save you? Alwar asks – why did you not give me the mind to turn towards you? To which Lord replies – why did you not do the right karmas which would have made me give you that mind? – So, Lord keeps pointing at Karma, the Individual self keeps pointing at Krupa. For Krupa to come to us,

one has to put some effort, willingly and not engage in wrong things and not go against the shastras. Then only we can expect His krupa to flow towards us.

Bhattar said – achikitsyaan – ‘man cannot be treated’. So who can restrain any individual from doing wrong things – one has to do oneself with firm mind. That is the only way – anyone shastras, or Ishvara cannot restrain one but one has to do it oneself. That is told as तयोर्न वशमागच्छेत्. This shows an individual also has freedom and Lord by granting him the freedom at the first instant, exercises his sovereignty also. These are explained in detail by Sudarshana Suri in Shrutaparakashika while commenting on the Brahmasutras – kartaa shaastraarthavatvaat and paraat tu tat shrute:.

Though this solution is generally applicable to all in all situations, in this prakarana, it is specifically told for one who enters into Jnanayoga without achieving the purity of mind needed through karmayoga.

Sloka 36

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि बाष्णेय बलादिव नियोजितः ॥ 36 ॥

अथ If that is so, बाष्णेय Hey Krishna, केन प्रयुक्तः inspired by what or prompted by what अयं पूरुषः this person अनिच्छन्नपि though he does not desire बलात् नियोजित इव as if deployed by force पापं चरति does sinful acts.

अथ अयं ज्ञानयोगाय प्रवृत्तः पूरुषः स्वयं विषयान् अनुभवितुम् अनिच्छन् अपि केन प्रयुक्तो विषयानुभवरूपं पापं बलात् नियोजित इव चरति? ।

In that case, a person who is engaged in Jnanayoga, though does not desire by himself to experience the sense objects, prompted by what does he get deployed by force and performs the sinful acts of the nature of experience of senses.

In the sloka, सदृशं चेष्टते, the continuance of vaasanaa or reminiscent impressions was told. That vaasanaa comes into play only through the desire of a being. That being so, when one desires to perform Jnanayoga, he would definitely not desire the experience of senses which is opposed to Jnanayoga. When one is firmly interested in performing Jnanayoga, definitely he would not desire to go the way of the senses. Even then, he is, as if by force, prompted to do so. So what could be the reason by which one is forced to engage in the experience of senses which is opposed to the desire of Jnanayoga? That is the question raised here.

It is said that 'विश्वामित्र पराशर प्रभृतयः पर्णाम्बुवाताशनाः' they also got distracted from their tapas due to kaama, krodha etc. What is the reason for even such great rishis to get distracted? They were all great jnaanis, engaged in powerful tapas and we learn that they also did wrong things. We read about the great sage सौभरि who on seeing fishes, got caught in the web of samsara. What is the reason is the question.

अथ – This word is here implying a question.

अयम् – This word in mula sloka is commented as अयं ज्ञानयोगाय प्रवृत्तः पुरुषः - in line with what was told earlier as ज्ञानवानपि meaning one who has ज्ञान. The word पुरुषः indicates a sentient being. Such a person should not engage in acts if there is not desire. So unwillingly if one is made to engage there has to be powerful reason. (that even if it is due to vaasanaa, such a person engages in other things due to own desire only as he is a sentient being).

स्वयं विषयान् अनुभवितुम् अनिच्छन् अपि केन प्रयुक्तो विषयानुभवरूपं पापं बलात् नियोजित इव चरति? – It is normally seen that one engages in acts being forced by things such as winds, water etc. In the same way, for this also there has to be something which is forcibly making one engage in unwanted experience of senses.

The अन्वय of the sloka is explained in steps in order to make clear the meanings. The mula sloka बलादिव नियोजितः is commented as बलात् नियोजित इव. If it is taken as बलात् इव, it would be as though the answer to अथ केन is given here itself. So just as one does things unwillingly when forced by water or winds etc. in the same way one engages in activities unwillingly as if pushed by force there has to be a reason and what is that? is the question raised here.

Sloka 37

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 37 ॥

कामः एषः The cause of this is intense desire. एषः क्रोधः this cause is hatred. रजोगुणसमुद्भवः this is born of the quality of Rajas. महाशनः this demands great amount of food. महापाप्मा this is a great sinner. एनं इह वैरिणं विद्धि know this one as the enemy.

अस्य उद्भवाभिभवरूपेण वर्तमानगुणमयप्रकृतिसंसृष्टस्य ज्ञानायारब्धस्य रजोगुणसमुद्भवः प्राचीनवासनाजनितः शब्दादिविषयः कामो महाशनः शत्रुः, विषयेषु एनम् आकर्षति । One who is associated with matter which is having the qualities such as satva etc which manifest and subside, one who has started adopting Jnanayoga, from such a person's quality of Rajas is formed kaama, or intense desire, which is born of the reminiscent impressions which are very old, which is pertaining to shabda and other sense objects, that kaama being the enemy devouring great amount of food drags him to the experience of sense objects.

एष एव प्रतिहतगतिः प्रतिहतिहेतुभूतचेतनान् प्रति क्रोधरूपेण परिणतो महापाप्मा परहिंसादिषु प्रवर्तयति; एनम् रजोगुणसमुद्भवं सहजं ज्ञानयोगविरोधिनं वैरिणं विद्धि । - When this intense desire called kaama is obstructed from attaining the fruits, it gets modified into hatred towards the beings who are responsible for causing the obstruction, it is great sin and makes a person engage in torturing others and such sinful deeds. Know this intense desire which is natural and formed of the quality of Rajas as the enemy which is opposed to Jnanayoga.

अस्य उद्भवाभिभवरूपेण वर्तमान - What was told briefly in the sloka इन्द्रियस्येन्द्रियस्यार्थे is explained here as the answer to the question posed by Arjuna. Here the word अस्य is referring to same person as told in the Bhashya of previous sloka as अयं ज्ञानयोगाय प्रवृत्तः पुरुषः.

गुणमयप्रकृतिसंसृष्टस्य - In order that the seeds of impressions of the experiences of sense objects sprout in the form of kaama (desire) and krodha (hatred), the quality of Rajas is like water.

विषयानुभववासना is seed, काम-क्रोध are the sprouts, रजोगुण is water. In our siddhanta, काम etc are

the special form of the attributive consciousness of the Self (ज्ञानविशेषरूप आत्मधर्मः). Rajas is the quality of matter. Then how can the quality of one be created in another place? This is explained as गुणमयप्रकृतिसंसृष्टस्य- Just as burning, cracking etc happen in hand when it comes into contact with fire which has the quality of heat, in the same way the quality of desire etc are born in the Atman (Self) due to association with Matter.

Then a doubt arises – Matter has three qualities namely satva, rajas and tamas. So when associated with matter, there can also be knowledge etc which is the effect of Satva. Why is that not happening at the same time as desire and others? This is answered as

उद्धवाभिभवरूपेणवर्तमान – the qualities such as rajas etc are increasing and decreasing etc and so undergoing variations all the time, sometimes satva manifests and sometimes rajas manifests and satva subsides etc. that is the reason why that does not happen.

ज्ञानायावद्भवस्य रजोगुणसमुद्धवः प्राचीनवासनाजनितः शब्दादिविषयः - If so, how is even Jnanayoga possible for such a person? For such a doubt, the answer is sometimes when satva is high, it can happen briefly. That is why ज्ञानयोगारब्धस्य – is told in Bhashya.

प्राचीनवासनाजनितः शब्दादिविषयः - What was told in the two slokas सदृशं चेष्टते and इन्द्रियस्य इन्द्रियस्यार्थे is again reminded here in the Bhashya with the two words प्राचीनवासनाजनित and शब्दादिविषय. The same राग and द्वेष told there are present in another state as काम and क्रोध is the meaning.

कामो महाशनः शत्रुः, विषयेषु एनम् आकर्षति – The meaning of महाशनः is महदशनं भोग्यं यस्य सः महाशनः - That for which eating huge qualities is most enjoyable is mahaashana. The mula sloka repeats काम एषः क्रोध एषः and so काम and क्रोध are commented upon in two sentences. But both these depict one entity only in two forms. That is why mula sloka is विद्धि एनम् इह वैरिणम् – meaning know this kaama as the enemy. So only काम or intense desire is told as enemy. Accordingly, our bhashya is that the same kaama (desire) in another state is called क्रोध and they are not two different. This can also be seen in the next six slokas as observed by Swamy Deshika – तेन, एतेन, कामरूपेण, अस्य, एनम्, यः, कामरूपम् –etc and in all these places only काम or desire is addressed in singular usage. So the two sentences used in Bhashya is from the point of view of two different states of kaama.

एष एव प्रतिहतगतिः प्रतिहिहेतुभूतचेतनान् प्रति क्रोधरूपेण परिणतो महापाप्मा परहिंसादिषु प्रवर्तयति; – The Bhashya प्रतिहतगतिः shows the cause of क्रोध which is a modification of काम only. Though काम is towards the sense objects such as शब्द etc, krodha is with respect those who prevent one from attaining that desire. It is said as महापाप्मा because it makes one engage in torturing others. महान् पाप्मा कार्यतया यस्य अस्तीति महापाप्मा – that which has great sins as the effect. Hanumar says in Srimadramayana – क्रुद्धो हन्याद्गुरूनपि (रा.सु. 55-5).

एनम् रजोगुणसमुद्भवं सहजं – What is told here as रजोगुण and in earlier sloka as प्रकृति meaning वासना – these are the causes and that which is their effect is told here as रजोगुणसमुद्भवं सहजम्.

ज्ञानयोगविरोधिनं वैरिणं – The mula sloka has विद्धि एनम् इह वैरिणम् – the word इह is addressing Jnanayoga which is filled with difficulties and so Bhashya is ज्ञानयोगविरोधिनं वैरिणम्.

Sloka 38

So काम was told as enemy for Jnanayoga. How is it an enemy, what does it do to be called an enemy is explained with three examples next:

धूमेनात्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भः तथा तेनेदमावृतम् ॥ 38 ॥

यथा Just as वह्निः धूमेन आत्रियते fire gets covered by smoke यथा च and just as आदर्शः मलेन यथा mirror gets covered by dirt गर्भः उल्बेन आवृतः just as embryo is covered by membrane sack तथा तेन इदम् आवृतम् in the same way this entire group of sentients is enveloped by desire.

यथा धूमेन वह्निः आत्रियते, यथा च आदर्शो मलेन, यथा च उल्बेन आवृतो गर्भः तथा तेन कामेन इदं जन्तुजातम् आवृतम् ।

Just as fire is enveloped by smoke, just as mirror is blocked by dirt, and just as the embryo sack covers the embryo, in the same way all these beings who are born are covered by desire.

यथा धूमेन वह्निः आत्रियते, यथा च आदर्शो मलेन, यथा च उल्बेन आवृतो गर्भः तथा तेन कामेन इदं जन्तुजातम् आवृतम् ।

How desire is the enemy is explained here. In the previous sloka it was told that hatred is another state of desire only. Here also the word तेन is interpreted as तेन कामेन only inline with what is told in the next slokas as कामरूपेण, कामरूपम् etc.

इदम् आवृतम् – Though the word इदम् is generic, Bhashya is इदं जन्तुजातम् as there is no possibility of addressing non-sentients here and according to prakarana, all the beings are addressed. It is according to Vishnu Purana pramana – यथा क्षेत्रज्ञशक्तिस्सा वेष्टिता पुरुषर्षभ (वि.पु.6-7-62) and so the आवरण is told for all क्षेत्रज्ञs. This covering by desire is natural due to its association with अनादिवासना – impressions which are beginningless. So the example of fire is given. The second example of mirror is given to show that even if it is eliminated, it keeps appearing again according to circumstances. The third example of embryo is given to show that it is impossible to get rid of by ones' own willing.

Sloka 39

आवरणप्रकारम् आह -

The mode of envelopment is being taught by Lord here.

It was told in previous sloka as तेनेदम् आवृतम्. Then naturally one would like to know by which is it covered? But more than knowing by which it is covered, how is it covered is to be known first and hence that is taught here.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ 39 ॥

कौन्तेय Hey Arjuna, ज्ञानिनः the sentient being who is of the nature of consciousness ज्ञानं his knowledge about the Self is दुष्पूरेण अनलेन नित्यवैरिणा एतेन कामरूपेण आवृतम् covered by intense desire (काम) which is of the nature of undiminishing interest in objects which are not worthy and impossible of attaining (दुष्पूरेण), which does not have the idea of enoughness in those fruits obtained (अनलेन), which is an enemy from beginningless time (नित्यवैरिणा).

अस्य जन्तोः ज्ञानिनो ज्ञानस्वभावस्य आत्मविषयं ज्ञानम् एतेन कामाकारेण विषयव्यामोहजननेन नित्यवैरिणा आवृतं; दुष्पूरेण प्राप्त्यनर्हविषयेण अनलेन च पर्याप्तिरहितेन ।

The knowledge, about the self, of this embodied person (the Jiva) who is of the nature of consciousness, is enveloped by this constant enemy of the form of intense desire, which brings about infatuation for sense-objects. This intense desire is difficult to satisfy and has things unworthy of attainment as objects and is insatiable, i.e., never gets the idea of enoughness.

अस्य जन्तोः ज्ञानिनो ज्ञानस्वभावस्य - ज्ञानिनः - This is not about one who has attained the end of Jnanayoga because for one who is in that state, knowledge covered by kaama would not be there. So this applies to all embodied souls who have not achieved Jnana yet. So Bhashya is ज्ञानस्वभावस्य – one whose nature is consciousness (स्वाभाविक) and this is established in shrutis. The मतुप् प्रत्यय shows नित्यसम्बन्ध told as स्वाभाविकसम्बन्ध here. That also means the covering by kaama is औपाधिक – due to some limiting adjunct such as karma. This covering is not natural for Self.

आत्मविषयं ज्ञानम् – Knowledge about the Atman or the Self is covered. For an individual who is experiencing the fruits of karma, the sense experiences are not covered. So what is covered is made clear in the Bhashya as the knowledge about the Atman. This is his attributive knowledge. The Individual Self, or Atman has consciousness as his essential nature, called as स्वरूपज्ञान and he also has attributive consciousness – called as धर्मभूतज्ञान. This is known from The Brahma sutra – ज्ञः अत एव – says that for the same reason that it is established in the Shrutis, the individual Self is a knower. ज्ञानमस्य अस्तीति ज्ञः.

एतेन कामाकारेण – The words in the commentary are so precise. The mula sloka says कामरूपेण – which has a general meaning that one which can take any desired form. The demons or Rakshasas can take any form such as bird etc. so they are कामरूपः. But that is not the meaning here. Here, in this context the meaning of कामरूपेण is 'of the form of काम or intense desire' told as कामाकारेण.

विषयव्यामोहजननेन – Then how is it covering the knowledge about Atman? It is by creating deep interest in sense objects that it covers the knowledge of Self.

नित्यवैरिणा आवृतं; - That which exists till Atma Sakshatkara happens and from beginningless time it is an enemy. So काम is called नित्यवैरि.

दुष्पूरेण प्राप्त्यनर्हविषयेण अनलेन च पर्याप्तिरहितेन – The meaning of अनल is अलंभावराहित्य. Absence of idea of enoughness in anything which is worthy of attaining. But the word दुष्पूर indicates the idea of enoughness here is in sense objects which are not worthy of attaining and which can never be attained fully – it is said सेवनात्तु विवर्धते. Can the sense organs be satisfied fully by experiencing the sense objects in great measure? No. It is said that the more the experience, the more the desire. So it is दुष्पूर and hence is it also said as अनल. So the Bhashya is दुष्पूरेण प्राप्त्यनर्हविषयेण अनलेन च पर्याप्तिरहितेन. OR, the word अनल can mean अग्नि or fire which consumes anything without differentiation and any amount. In the same way, this काम also works.

Sloka 40

कैः उपकरणैः अयं काम आत्मानम् अधितिष्ठति इति अत्र आह –

With what instruments does the काम or intense desire rule over the Self? Is taught next:

कैः उपकरणैः - In the previous sloka, the way in which Kaama blinds or covers over the knowledge was told. Now with what instruments does it do is going to be taught. This is for the purpose of knowing which are the ones to be controlled.

अयं काम आत्मानम् अधितिष्ठति – Means makes the independent Self as dependent by taking over control.

The word इन्द्रिय here means external sense organs. The meaning of बुद्धि here is believing firmly that something which is अपुरुषार्थ (not to be desired) is पुरुषार्थ (something which is to be desired by people).

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ 40 ॥

इन्द्रियाणि Sense organs, मनो mind बुद्धिः and buddhi (thinking what is apurushaatha as purushaatha), अस्य अधिष्ठानम् उच्यते are the residing place for this intense desire, it is told. एषः

This intense desire, kaama, एतैः through these senses, mind and buddhi, ज्ञानमावृत्य envelopes the knowledge देहिनं विमोहयति and create different sense experiences in this person who is after attaining the vision of the Self.

अधितिष्ठति एभिः अयं कामः आत्मानम् इति इन्द्रियाणि मनो बुद्धिः अस्य अधिष्ठानम् । एतैः इन्द्रियमनोबुद्धिभिः कामाधिष्ठानभूतैः विषयप्रवणैः देहिनं प्रकृतिसंसृष्टं ज्ञानम् आवृत्य विमोहयति – विविधं मोहयति आत्मज्ञानविमुखं विषयानुभवपरं करोति इत्यर्थः ।

काम or intense desire covers or controls the self through senses which are like instruments. The senses, the mind and the बुद्धि (another mode of mind when it takes a firm decision) are the instruments of desire and it overpowers the self through them. By means of these, viz., the senses, the mind and the बुद्धि, which are like the base for desire to act and which are always strongly after sense objects, the काम captivates the Self who is associated strongly with Prakruti, in various ways by enveloping his knowledge of Self. Meaning, it makes him turn away from contemplating on the Atman and makes him engage in the experience of the senses.

अधितिष्ठति एभिः अयं कामः आत्मानम् इति इन्द्रियाणि मनो बुद्धिः अस्य अधिष्ठानम् । एतैः इन्द्रियमनोबुद्धिभिः कामाधिष्ठानभूतैः विषयप्रवणैः देहिनं प्रकृतिसंसृष्टं ज्ञानम् आवृत्य विमोहयति – विविधं मोहयति आत्मज्ञानविमुखं विषयानुभवपरं करोति इत्यर्थः – the word देहि shows that Self is unavoidably associated with sense organs and is controlled by the qualities of matter.

The upasarga वि in the word विमोहयति in mula sloka – indicates several ways of confusion as told – अनात्मनि आत्मबुद्धिर्या चास्वे स्वमिति या मतिः (वि.पु. 6-7-11). The variety of confusion or भ्रान्ति is – confusing the experience of Self which is most enjoyable as not enjoyable and on the other hand, experiencing the sense objects which are not really enjoyable as most enjoyable. That is made clear in the Bhashya.

Sloka 41

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहिह्येनं ज्ञानविज्ञाननाशनम् ॥ 41 ॥

भरतर्षभ Hey Arjuna, तस्मात् for that reason त्वम् आदौ when you start the means itself इन्द्रियाणि नियम्य having controlled the senses forcibly ज्ञानविज्ञाननाशनं पाप्मानम् एनं प्रजहि destroy this intense desire (kaama) which destroys the knowledge of the essential nature of the Self and the knowledge of the various differentiating aspects (vailakshanya jnaana) of the Self.

यस्मात् सर्वेन्द्रियव्यापारोपरतिरूपे ज्ञानयोगे प्रवृत्तस्य अयं कामरूपः शत्रुः विषयाभिमुख्यकरणेन आत्मनि वैमुख्यं करोति;
For the reason that the काम or intense desire, which is an enemy, makes one who is trying to adopt the ज्ञानयोग which is of the nature of stoppage of all activities of all sense organs, turn away from the knowledge of the Self by making one turn towards sense experiences,

तस्मात् प्रकृतिसंसृष्टतया इन्द्रियव्यापारप्रवणः त्वम् आदौ मोक्षोपायारम्भसमये एव इन्द्रियव्यापारानुरूपे कर्मयोगे इन्द्रियाणि नियम्य, - for that reason you, who are deeply engaged in the activities of the senses due to the association with matter (prakruti), during the very beginning stage of adopting the means to liberation, having controlled the senses being involved in karmayoga which is of the nature of employment of senses,

एनं ज्ञानविज्ञाननाशनम् आत्मस्वरूपविषयस्य ज्ञानस्य तद्विवेकविषयस्य च नाशनं पाप्मानं कामरूपं वैरिणं प्रजहि नाशय ।
destroy this enemy of the form of intense desire which destroys your knowledge of the essential nature of the Self and also the differentiating characteristics of the Self.

यस्मात् सर्वेन्द्रियव्यापारोपरतिरूपे ज्ञानयोगे प्रवृत्तस्य अयं कामरूपः शत्रुः विषयाभिमुख्यकरणेन आत्मनि वैमुख्यं करोति;
- The word तस्मात् in mula sloka is pertaining to the difficulties detailed so far in ज्ञानयोग which is being addressed here and so Bhashya starts यस्मात्

तस्मात् प्रकृतिसंसृष्टतया इन्द्रियव्यापारप्रवणः त्वम् – The mula sloka says त्वम् which applies to the present state of Arjuna and hence Bhashya is प्रकृतिसंसृष्टतया इन्द्रियव्यापारप्रवणः त्वम्.

आदौ मोक्षोपायारम्भसमये एव – The meaning of आदौ in mula sloka is explained as during the starting phase of means to liberation itself.

इन्द्रियव्यापारानुरूपे कर्मयोगे इन्द्रियाणि नियम्य – The meaning of इन्द्रियाणि नियम्य in mula sloka is not complete stoppage of activities of senses because during starting of adoption of means itself that is impossible. Hence controlling senses for karmayoga is the interpretation as also told earlier in यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन (3-7).

एनं ज्ञानविज्ञाननाशनम् आत्मस्वरूपविषयस्य ज्ञानस्य तद्विवेकविषयस्य च नाशनं – Here both ज्ञान and विज्ञान are with respect to the knowledge of the Self is well established based on the prakarana. So these are with respect to essential nature and differentiating characteristics of the Self and so there is no punarukti also. Such usage can be seen in Manusmruti ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः (मनु. 1-97).

विज्ञानं means विविच्य ज्ञानं, व्यावृत्ततया ज्ञानम् – the knowledge of the characteristics of the Self which differentiate it from others. The essential nature of the Individual Self is characterized by प्रत्यक्त्व, ज्ञानानन्दत्व etc. and the differentiating attributes or characteristics are अणुत्व (he is subtle in nature), ज्ञातृत्व (he is a knower), भोक्तृत्व (he is an enjoyer), कर्तृत्व (he is a doer) etc.

It could also be that Self is distinct from the body is his nature and Self is characterized by प्रत्यक्त्व etc. could be the differentiating characteristics.

Or, it could also be that all these are included in ज्ञान and विज्ञान can be the shastra which establishes the differentiating characteristics of the Self. In this case, both प्रमाण and प्रमेय can be understood.

पाप्मानं कामरूपं वैरिणं प्रजहि नाशय – Because काम is opposed to knowledge and gives undesired fruits, it is told as enemy and addressed as पाप्मा as it is something to be rejected.

Sloka 42

ज्ञानविरोधिषु प्रधानम् आह –

The important ones among those which are opposed to Jnana are going to be told now:

The need for controlling the sense organs was told. Now compared to the senses, the need for controlling mind and buddhi is much more and so they are bigger enemies is going to be told.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ 42 ॥

इन्द्रियाणि पराणि आहुः The external sense organs are told as prominent ones among those which are opposed to Jnanayoga. इन्द्रियेभ्यः मनः परं The mind is told as more powerful enemy compared to even the sense organs. मनसस्तु बुद्धिः परा Compared to the mind, the buddhi which is of the nature of definitive knowledge of the contradictory aspects is still more powerful an enemy. यः बुद्धेः परतस्तु That which is more powerful enemy than even the buddhi is सः that intense desire or kaama told earlier.

ज्ञानविरोधे प्रधानानि इन्द्रियाणि आहुः, यतः इन्द्रियेषु विषयव्यापृतेषु आत्मनि ज्ञानं न प्रवर्तते, - It is said that among those which are opposed to Jnana sense are the primary enemies. That is because, when the senses are engrossed in their respective sense objects, the knowledge of the Self does not arise.

इन्द्रियेभ्यः परं मनः, इन्द्रियेषु उपरतेषु अपि मनसि विषयप्रवणे आत्मज्ञानं न संभवति - Compared to the senses, the mind is more powerful; because even when the external senses are controlled, if the mind is interested in sense objects, the knowledge of the Self does not arise.

मनसस्तु परा बुद्धिः, मनसि वृत्त्यन्तरविमुखे अपि विपरीताध्यवसायप्रवृत्तौ सत्यां ज्ञानं न प्रवर्तते - Buddhi (the determination of mind) is superior to mind. Because even if the mind is turned away from sense objects, if one is determined to engage in wrong things, knowledge of Self does not arise.

सर्वेषु बुद्धिपर्यन्तेषु उपरतेषु अपि इच्छापर्यायः कामो रजस्समुद्भवो वर्तते चेत्, स एव एतानि इन्द्रियादीनि अपि स्वविषये वर्तयित्वा आत्मज्ञानं निरुणद्धि - Even when these upto the buddhi are all made to calm down, 'desire' or इच्छा which is another name for kaama which is born of Rajas, if that exists, that alone makes even these senses to engage in the sense objects and prevents one to get the knowledge of the Self.

तदिदम् उच्यते - यो बुद्धेः परतः तु सः, इति, बुद्धेः अपि यः परः सः कामः इत्यर्थः – That is told as यो बुद्धेः परतस्तु सः. **That which is more powerful than buddhi among the enemies of Jnana is kaama.**

ज्ञानविरोधे प्रधानानि इन्द्रियाणि आहुः, यतः इन्द्रियेषु विषयव्यापृतेषु आत्मनि ज्ञानं न प्रवर्तते – The word परम् in the mula sloka is not meaning cause etc and so it is commented as superior or powerful or more difficult to control etc. And, according to the context it is with respect to being opposed to attaining the knowledge of Self. That is told as ज्ञानविरोधे प्रधानानि. How is it told that sense organs are powerful? Because they are very subtle and cannot be seen. They are not like place, time, body etc. which are also normal obstructions. Compared to these, the senses are much more powerful in diverting one to experience of sense objects.

इन्द्रियेभ्यः परं मनः, इन्द्रियेषु उपरतेषु अपि मनसि विषयप्रवणे आत्मज्ञानं न संभवति – The mind is much more powerful compared to the sense organs. Because external sense can be controlled when sense objects are not in front of them or even if they are in front, by controlling the external senses – for eg. When an object is not in front, the eyes do not see it or even when it is in front, by closing the eyes, one can control it. But the mind is not so. Even if external senses are possible to control this way, the mind is very difficult to control. It can flow in multiple directions in various aspects and make one think of sense objects turning away from the thought of the Self and thus is very difficult to control. So, even when sense organs are inactive, mind is capable being the enemy towards attainment of knowledge of self and hence it is told as more powerful.

मनसस्तु परा बुद्धिः, मनसि वृत्त्यन्तरविमुखे अपि विपरीताध्यवसायप्रवृत्तौ सत्यां ज्ञानं न प्रवर्तते – Buddhi is the determination that happens in the mind. A doubt may arise here – how can one's determination be in sense objects while the mind is turned away from the experience of sense objects? The determination is with respect to doing or not doing something about some object, so this doubt? The aspect of mind turning away from thinking about sense experiences is not total withdrawal from thinking. But, withdrawal from those which are difficult to control even by force. That is why, normally during sleep or when one is tired etc. there is absence of mind thinking about sense experiences, if one is determined to do wrong things due to pride or obstinacy etc., it can happen. So determination of mind, which is buddhi, is told to be a more powerful enemy than

just the mind which is engaged in mere thought. Without determination, mind cannot do much is also told elsewhere.

‘आत्मानं रथिनं विद्धि शरीरं रथमेव तु । इन्द्रियाणि हयानाहुः विषयांस्तेषु गोचरान् । बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च’ (कठ). दुष्टाश्वा इव सारथेः. – here Self is the master of the chariot, body is the chariot itself, intellect is the charioteer, mind is the reins. Sense are the horses, their objects are the paths in which they tread.

सर्वेषु बुद्धिपर्यन्तेषु उपरतेषु अपि इच्छापार्यायः कामो – The word इच्छापार्यायः means - it is the effect of वासना and it is the cause of favourable determination.

रजस्समुद्भवो वर्तते चेत् – When the sense organs, mind and buddhi are all under control, how can काम or intense desire be present? This is answered as रजस्समुद्भवः. The mind which has the defect caused by Rajas which is increased due to the reminiscent impressions gives rise to kaama. What was told earlier as अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः अनिच्छन्नपि – सदृशंचेष्टते स्वस्याः प्रकृतेः - काम एषं क्रोध एषः रजोगुणसमुद्भवः - the same aspects are addressed here also.

When one does not have determination, mind does not do much. This is told by Sri Rangaramanuja muni as – अध्यवसायाभावे मनसः अकिञ्चित्करत्वम्. Everyone would have experienced this. When one is determined to do something, it is possible to overcome many problems. Even when one wants to develop good habits, we can see this kind of thing happening. But inspite of determination many times, one does things against determination. In the beginning maybe 2 out of 10 times, then 5 out of 10 times and after a long time 10 out of 10 times. The reason for our determination not to work sometimes is karma vaasanaa. That can be overcome over a period of time through karmayoga.

Swamy Deshika discusses these aspects in great detail:

स एव एतानि इन्द्रियादीनि अपि स्वविषये वर्तयित्वा आत्मज्ञानं निरुणद्धि – When the senses are turned away from sense objects, even if there is desire for sense objects there should not be any problem, so why is it told as enemy? is the doubt. And, due to the desire of the experience of the Self, the mind and also determination can also be towards that only, is it not? this is the doubt. The

answer is : Yes, it is true that there is interest in attaining knowledge of Self also. But that arises due to the satva quality which is very less and increases once in a way. On the other hand, the desire of sense experiences is due to powerful reminiscent impressions continuing for long long time and arises from the quality of rajas. So before the desire to experience the self arises, the intense desire in sense experiences overpowers everything else. That is the gist. The main aspect we have to understand is from karmayoga, one has to remove the impurities of the mind and make it have abundance of satva. Only then jnanayoga is even possible.

तदिदम् उच्यते - यो बुद्धेः परतः तु सः, इति, बुद्धेः अपि यः परः सः कामः इत्यर्थः – The meaning of the word पर in all previous cases is commented upon in the same way and hence here also it is followed and hence the meaning of सः is कामः and this is found only in our Bhashya.

Another doubt arises here: It is told in kathopanishat thus: 'इन्द्रियेभ्यः पराह्यर्थाः, अर्थेभ्यश्च परं मनः, मनसस्तु परा बुद्धिः, बुद्धेरात्मा महान् परः, महतः परमव्यक्तम् अव्यक्तात् पुरुषः परः पुरुषान्नपरं किञ्चित् सा काष्ठा सा परा गतिः' (कठ. 1-3-10,11). The things which are to be controlled are told here. This is also commented in Sribhashya under the sutra अनुमानिकमप्येकेषाम् इति चेन्न शरीर रूपक विन्यस्त गृहीतेः दर्शयति च (ब्र.सू. 1-4-1) The meaning is if you want to control the senses, the objects should be controlled and that is told as 'objects are more powerful than senses'. So the word सः in यो बुद्धेः परतस्तु सः seems to be similar बुद्धेः आत्मा महान् परः and so सः is found in the place of आत्मा. Even in the next sloka, एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना – the word आत्मानम् seems to indicate the sentient Jiva. So how can सः be interpreted as कामः?

Answer:

In the sloka इन्द्रियाणि मनो बुद्धिः अस्याधिष्ठानमुच्यते – the four aspects of इन्द्रिय, मनस्, बुद्धि and काम – are only to be understood here also and that is only reasonable. And in the earlier and later slokas also, what is opposed to Jnana and what is to be won over is told as काम clearly. So the primary aspect addressed here is काम only. If Atman or Self is also to be interpreted as controlled, then in the earlier sloka he should have been told as the locus or अधिष्ठान but it is not told so. Atman is told as one who is getting distracted and confused by these four things. That is why these four are to be brought under control. Also, the meaning should be in line with what

is told in the next sloka. With all these considerations, the word सः is told as कामः and that is only apt here.

Sloka 43

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ 43 ॥

महाबाहो Hey Arjuna, एवं बुद्धेः परं बुद्ध्वा knowing thus the intense desire which is more powerful than buddhi, आत्मना through the buddhi of the nature of knowledge arising from the knowledge of the differentiating nature of the Self (viveka jnana) आत्मानं संस्तभ्य having controlled well the mind दुरासदं कामरूपं शत्रुं जहि destroy the enemy of the form of intense desire which is most difficult to win over.

Gist: Having known that intense desire or kaama is more powerful than buddhi get the knowledge of the differentiating characteristics of the Self and with buddhi of the nature of such knowledge, control you mind well and thus destroy the enemy of the form of kaama which is most difficult to win over.

एवं बुद्धेः अपि परं कामं ज्ञानयोगविरोधिनं वैरिणं बुद्ध्वा आत्मानं - मनः, आत्मना - बुद्ध्या कर्मयोगे अवस्थाप्य एनं कामरूपं दुरासदं शत्रुं जहि - नाशय इति ।

In this way, knowing as the enemy to attainment of knowledge of Self, the काम or intense desire , which is more powerful than buddhi, making the mind steadfast in karmayoga with the buddhi (determination), destroy this enemy of the form of Kaama which is most difficult to win over.

एवं बुद्धेः अपि परं कामं ज्ञानयोगविरोधिनं वैरिणं बुद्ध्वा

This is the answer to निग्रहः किं करिष्यति – if one asks is it possible by oneself, how is it possible etc. he will only go in the way of senses. One has to put effort and control oneself is told clearly here.

Starting with सदृशं चेष्टते (33rd sloka), it was taught that Jnanayoga is filled with difficulties. That is being concluded here by teaching that the mind should be established steadfast in Karmayoga and thus the chapter is concluded.

आत्मानं - मनः, आत्मना - बुद्ध्या कर्मयोगे अवस्थाप्य एनं कामरूपं - Making the mind steadfast before winning over Kaama means establishing it in Karmayoga and not bringing the mind under complete control. Because, when kaama is present mind does get disturbed. So Bhashya is कर्मयोगे अवस्थाप्य.

दुरासदं शत्रुं जहि - नाशय इति – Those who have not adopted Karmayoga, not got rid of all sins, not having the protective shield of satva guna, even if they know that kaama is to be got rid of, cannot get rid of it is the meaning.

Deshika says for दुरासदम् - अननुष्ठितकर्मयोगैः अनिरस्तपापैः अगृहीत-सुदृढसत्त्वकवचैः दोषदर्शनेऽपि अपाकर्तुम् अशक्यम् इत्यर्थः

शत्रुं जहि – Kaama which is insentient is told as enemy and that it should be tortured or killed. That means, it should be destroyed. Here नाशय is the Bhashya – meaning नश अदर्शने – absence.

The sum and substance of third chapter is summarized using Bhashyakarakar's very own words by Swamy Deshika in Gitartharangraha Raksha as follows:

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥ (gitartha sangraha)

Sloka 30 – इदानीमात्मनां परमपुरुषशरीरतया तन्नियाम्यत्वस्वरूपनिरूपणेन भगवति पुरुषोत्तमे सर्वात्मभूते गुणकृतं च कर्तृत्वमारोप्य कर्मकर्तव्यतोच्यते. The gist is: स्वकीयेनात्मना कर्त्वा स्वकीयैश्चोपकरणैः स्वाराधनैकप्रयोजनाय परमपुरुषः सर्वशेषी सर्वेश्वरः स्वयमेव स्वकर्माणि कारयति. This is the अनुसन्धान one has to do.

इति भगवद्रामानुजविरचिते भगवद्गीताभाष्ये तृतीयोऽध्यायः समाप्तः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 4)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

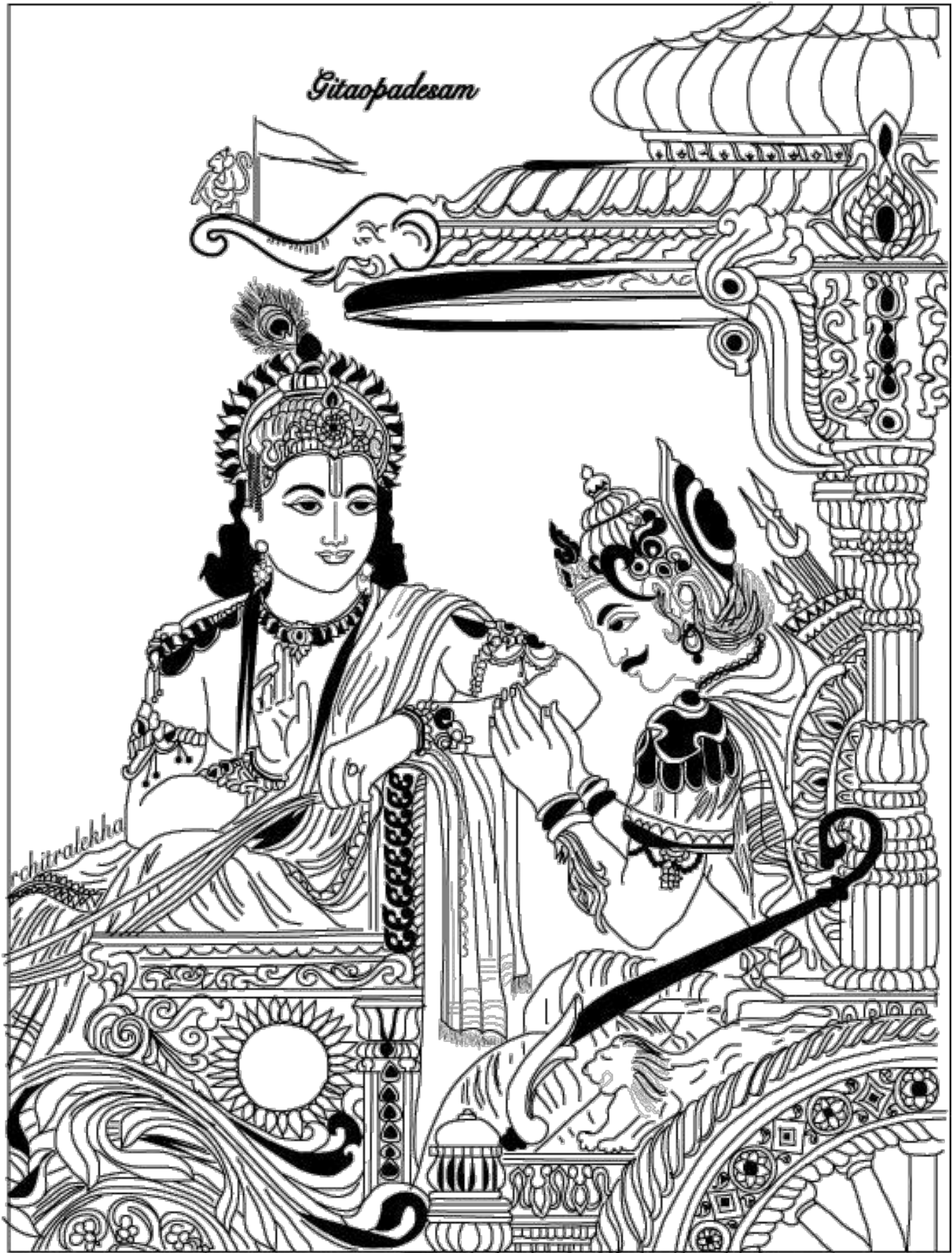
Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

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**Swamy Desikan's
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**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**



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Sri:

Srimad Ramanuja Gita Bhashyam – 4th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ चतुर्थोऽध्यायः

तृतीये अध्याये प्रकृतिसंसृष्टस्य मुमुक्षोः सहसा ज्ञानयोगे अनधिकारात् कर्मयोग एव कार्यः। ज्ञानयोगाधिकारिणः अपि अकर्तृत्वानुसन्धान-पूर्वक-कर्मयोग एव श्रेयान् इति सहेतुकम् उक्तम्। (वि)शिष्टतया व्यपदेश्यस्य तु विशेषतः कर्मयोग एव कार्य इति च उक्तम्।

चतुर्थेन इदानीम् अस्य एव कर्मयोगस्य निखिलजगदुद्धरणाय मन्वन्तरादौ एव उपदिष्टतयाकर्तव्यतां द्रढयित्वा अन्तर्गतज्ञानतया अस्य एव ज्ञानयोगाकारतां प्रदर्श्य, कर्मयोगस्वरूपं तद्भेदाः कर्मयोगे ज्ञानांशस्य एव प्राधान्यं च उच्यते। प्रसङ्गाच्च भगवदवतारयाथात्म्यम् उच्यते ।

In order to establish the sangati for the fourth chapter with previous chapter, the main teachings of the third chapter are summarized.

तृतीये अध्याये प्रकृतिसंसृष्टस्य मुमुक्षोः सहसा ज्ञानयोगे अनधिकारात् कर्मयोग एव कार्यः । ज्ञानयोगाधिकारिणः अपि अकर्तृत्वानुसन्धान-पूर्वक-कर्मयोग एव श्रेयान् इति सहेतुकम् उक्तम्। (वि)शिष्टतया व्यपदेश्यस्य तु विशेषतः कर्मयोग एव कार्य इति च उक्तम्।

This part of Sangati summarizing the teachings of third chapter is the commentary for the Gitarthasangraha sloka:

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥

One who is अशक्त or even if शक्त if he is अप्रसिद्ध, etc – all of them have to adopt Karmayoga. For a person who is प्रसिद्ध – whether अशक्त or शक्त – for his own good as well as for the good of others (लोकरक्षार्थ) karmayoga only is to be adopted. Thus, in the third chapter, aspects of who is an अधिकारि for Karmayoga and also the special differentiating characteristics of Karmayoga compared to Jnanayoga were taught.

The differences were also established with proper reasoning.

They are:

The nature of karmayoga does not get affected due to accidental mistakes (निष्प्रमाद).

Karma is what all are engaged in from time immemorial (अभ्यस्त).

Jnanayoga gets affected by accidental mistakes also (सप्रमाद). Jnanayoga is not something all are used to doing before (अनभ्यस्त).

So, one who does not have the capability to do Jnanayoga has to do karmayoga only.

Even those who are capable should do karmayoga to give the right lead to the world (लोकसङ्ग्रह).

चतुर्थेन इदानीम् अस्य एव कर्मयोगस्य निखिलजगदुद्धरणाय मन्वन्तरादौ एव उपदिष्टतया कर्तव्यतां द्रढयित्वा
अन्तर्गतज्ञानतया अस्य एव ज्ञानयोगाकारतां प्रदर्श्य, कर्मयोगस्वरूपं तद्भेदाः कर्मयोगे ज्ञानांशस्य एव प्राधान्यं च उच्यते।
प्रसङ्गाच्च भगवदवतारयाथात्म्यम् उच्यते ।

In Gitarthasangraha, Sri Alavandar has summarized the teachings of 4th chapter as four main aspects. They are : प्रसङ्गात् स्वस्वभावोक्तिः कर्मणोऽकर्मताऽस्य च । भेदा ज्ञानस्य माहात्म्यं चतुर्थाध्याय उच्यते.
This part of Bhashya is the commentary for the Gitartha sangraha sloka.

Bhashyakarar mentions the following aspects:

The validity of Karmayoga (प्रामाणिकत्व), ज्ञानमिश्रत्व – Karmayoga also including the knowledge of Self, स्वरूप – the nature of Karmayoga, वैविध्य – the varieties of Karmayoga and ज्ञानांशप्राधान्य – the importance given to the knowledge of Self in karmayoga and भगवदवतारयाथात्म्य – the knowledge of the nature of incarnations of Lord.

Thus these six aspects are taught in this fourth chapter.

The word प्रसङ्गात् includes प्रामाणिकत्व and the varieties of Karmayoga told as ‘अस्य च भेदाः’ can be understood only after knowing the स्वरूप of Karmayoga and so it is included in that. So even in Gitarthasangraha these six aspects can be seen.

कर्तव्यतां द्रढयित्वा – In the third chapter, the fact that Karmayoga has to be performed was told. Now what was told earlier is going to be established more firmly by highlighting specific aspects of Karmayoga.

प्रसङ्गाच्च भगवदवतारयाथात्म्यम् उच्यते – After establishing साक्षात् सङ्गति, direct connection to previous chapter, the प्रासङ्गिक that is incidental connection is also going to be told which is the real knowledge of the incarnation of the Lord.

- प्रामाणिकत्वप्रसङ्गः - उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिं । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ।

श्री भगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् । विवस्वान् मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥ 1 ॥

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः । स कालेनेह महता योगो नष्टः परन्तप ॥ 2 ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः । भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ 3 ॥

अव्ययम् इमं योगं This karmayoga which gives everlasting fruit अहम् विवस्वते प्रोक्तवान् I taught to Surya (vivasvaan) विवस्वान् Surya मनवे प्राह taught this to Manu मनुः इक्ष्वाकवे अब्रवीत् Manu told this to Ikshvaaku परन्तप Hey Arjuna, एवं in this way, परंपराप्राप्तं इमं this Karmayoga which is being taught in continued tradition राजर्षयः विदुः the Rajarshi's knew. महताकालेन सः योगः इह नष्टः That is now lost over a long period of time.

मे भक्तोऽसि You are my devotee. सखा च also my friend. इति स एव पुरातनः अयं योगः Because of that, the same karmayoga which is very old अद्य ते मया प्रोक्तः was taught by me to you. एतत् उत्तमं रहस्यं हि This is the most exalted secret knowledge.

योऽयं तवोदितो योगः, स केवलं युद्धप्रोत्साहनाय इदानीम् उदित इति न मन्तव्यम् - This yoga which was taught to you, do not be under the impression that it was taught only to encourage you to engage in this war.

मन्वन्तरादावेव निखिल जगदुद्धरणाय परमपुरुषार्थलक्षण-मोक्षसाधनतया इमं योगम् अहमेव विवस्वते प्रोक्तवान्, - I told this myself to Vivasvaan during at the start of the Manvantara itself as the means to attain liberation which is the most coveted Purushaartha needed for the upliftment of entire mankind.

विवस्वांश्च मनवे, मनुरिक्ष्वाकवे, इत्येवं सम्प्रदायपरंपरया प्राप्तमिमं योगं पूर्वं राजर्षयो विदुः - Then Vivasvaan taught this to Manu, Manu to Ikshvaaku and so on. Thus the Raja-rishis of earlier times knew this Yoga which is being propagated without break continuously through the sampradaaya-parampara OR tradition of succession of masters and disciples.

सः महताकालेन तत्तत् श्रोतुं बुद्धिमान्द्यात् विनष्टप्रायोऽभूत्, - This yoga was as though lost due to the diminishing intelligence of learners over a long period of time.

स एवायम् अस्खलितस्वरूपः पुरातनो योगः सख्येन अतिमात्रभक्त्या च मामेव प्रपन्नाय ते मया प्रोक्तः - सपरिकरः सविस्तरम् उक्त इत्यर्थः - That same Yoga which was untouched, unchanged and primeval was taught to you who have surrendered unto Me alone today due to your friendship and devotion towards me. And it was taught along with all the accessories in detail.

मदन्येन केनापि ज्ञातुं वक्तुं च अशक्यम्, - It is not possible for anyone other than me to either know this or teach this.

यत इदं वेदान्तोदितम् उत्तमं रहस्यं ज्ञानम् – Because this is the most profound and secret teaching found in the Upanishads.

योऽयं तवोदितो योगः, स केवलं युद्धप्रोत्साहनाय इदानीम् उदित इति न मन्तव्यम् – The parampara of upadeshas (teachings being continued through the line of succession of masters and disciples) told in the mula sloka starting with इमम् – is explained here. Yoga is karmayoga here. The meaning of yoga is taken as Jnanayoga by other commentators and that is not inline with the prakarana. Also for the reason that it is going to be told later as कुरु कर्म.

मन्वन्तरादावेव – Because it was taught to Vivasvan who is the father of Manu. Also Arjuna is going to ask आदौ in next sloka, it is told as मन्वन्तरादौ.

निखिल जगदुद्धरणाय – It is not just for encouraging Arjuna to engage in war or not for just uplifting Arjuna but all अधिकारिs in entire mankind. The Bhashya मन्वन्तरादौ indicates it is equally applicable to the entire world.

परमपुरुषार्थलक्षण-मोक्षसाधनतया – Because it is established in the Lord who is eternal and omniscient, karmayoga is also told as अव्यय. Or it can be through the fruits obtained from that – liberation which is nitya. Earlier also it is not taught for any other fruits.

इमं योगम् अहमेव विवस्वते प्रोक्तवान् – I only taught – means either during start of मन्वन्तर or start of महाकल्प or during start of भारतसमर – no one other than me can either know this as is or teach this. अहमेव also removes any doubt that there was someone else during start of manvantara etc. It is not something found in बौद्धागम etc that was taught to असुरs but what was taught to सर्वदेवात्मा or सर्वदेवात्मा विवस्वान् himself.

विवस्वांश्च मनवे, मनुरिक्ष्वाकवे, - It is said in veda that यद्वै किञ्च मनुरवदत् तद्धेषजम् (यजु. 2-2-10-54). It is extolled as the medicine for the entire world and has come down through this teaching succession of father-son etc. and so without any defects of the nature of contradictions and others. Bhashyakarar says in Vedanta Deepa, मन्वादीनां वेदविदग्रेसराणां सर्वातीन्द्रियार्थ साक्षात्कारसमर्थानां ... स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्न अन्यस्मृत्यनवकाशदोषप्रसङ्गः (Brahma.Su.2-1-1). ऋषिं प्रसूतं कपिलम् etc.

इत्येवं सम्प्रदायपरंपरया प्राप्तमिमं – This indicates that it was known to even those before ikshvaaku and so even during Kruta Yoga etc. there was no break in the succession of masters and disciples.

योगं पूर्वे राजर्षयो विदुः - Rajarshi's such as अश्वपति, जनक, अम्बरीष and others were practicing this karmayoga. Because they were ऋषिs, they had the power of extra-sensory perception – अतीन्द्रियार्थदर्शन.

सः महताकालेन तत्तत् श्रोतृ बुद्धिमान्द्यात् विनष्टप्रायोऽभूत् – Over a period of time, in the Kruta and other yugas, the intelligence and capability to practice etc reduced in people and it is well known from shruti as well as it is seen also. So it is as though it is lost. Here नष्ट means नश अदर्शने its

knowledge was absent but that itself was not lost completely – it is only अदर्शन. Even now it is seen in people such as भीष्म, अक्रूर, व्यास and others.

स एवायम् अस्खलितस्वरूपः पुरातनो योगः सख्येन अतिमात्रभक्त्या च मामेव प्रपन्नाय ते मया प्रोक्तः - There is a long gap in time but that has not affected the स्वरूप or प्रकार of Karmayoga itself – it remains unchanged.

भक्तोऽसि मे सखा च – By putting into practice what is known from Shastras you have devotion. By seeing the accessibility (सौलभ्य) during my incarnation as Krishna, you have love and faith.

मया तेऽद्य – These words in mula remind of शाधि मां त्वां प्रपन्नम् and so Bhashya is मामेव प्रपन्नाय ते मया.

सपरिकरः सविस्तरम् उक्त इत्यर्थः - The word प्रोक्तः in mula sloka is explained thus. The meaning along with उपसर्ग प्र is सपरिकरः सविस्तरम् – परिकर means accessory and सविस्तर means enlightening or detailing the meaning of words.

मदन्येन केनापि ज्ञातुं वक्तुं च अशक्यम् – Either due to प्रलय or due to the nature of Yugas, if there is break in the succession of tradition, then I only will re-start the tradition. Anyone else such as even Hiranyagarbha and others who are all depending on the sense organs for knowledge cannot either know or teach without being taught first by me.

यत इदं वेदान्तोदितम् उत्तमं रहस्यं ज्ञानम् – Because it is रहस्य, it can be taught only to one who has abundance of स्नेह, भक्ति, प्रपत्ति and such qualities. Because it is उत्तम रहस्य none other than me have the capability to know or teach it. That is the division.

And because it is वेदान्तोदित, it is उत्तम रहस्य.

Sloka 4

अस्मिन् प्रसङ्गे भगवदवतारयाथात्म्यं यथावत् ज्ञातुम् अर्जुन उवाच –

In this context, Arjuna wanted to know the real nature of the secret of Lord's incarnation and so spoke thus:

In this context means when the fact of performance of karmayoga is to be firmly established.

Knowing the Real nature of Lord's incarnation is to know through valid reasonable means the aspects of not being under the influence of Karma etc. The word यथावत् indicates that it is not प्रातिभासिक etc. which is established by valid means supported by proper reasons.

अवरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ 4 ॥

भवतो जन्म Your birth as son of Vasudeva अवरं is recent विवस्वतः जन्म The birth of Vivasvan परं is very much earlier to it. त्वम् आदौ प्रोक्तवान् इति एतत् This fact that you told this during the beginning of Manvantara कथं विजानीयाम् how can I know?

कालसंख्यया अवरम् अस्मज्जन्मसमकालं हि भवतो जन्म । With respect to the elapsed time your birth is recent and is during the same time as ours.

विवस्वतश्च जन्मकालसंख्यया परम् – अष्टाविंशति-चतुर्युग-संख्यया संख्यातम् । - While the time of birth of Vivasvan is earlier with respect to count of time – that is it is counted as 28 Chaturyugas earlier.

त्वमेवादौ प्रोक्तवानिति कथमेतत् असंभावनीयं यथार्थं जानीयाम्? – That being so, how can I believe this impossibility of you only telling this during the beginning of मन्वन्तर as true?

ननु जन्मान्तरेणापि वक्तुं शक्यम्, जन्मान्तरस्य महतां स्मृतिश्च युज्यते इति नात्र कश्चिद्विरोधः - One may say – Is it not possible to say what was told in one birth in some other birth? Because, for great men the memory of things done in earlier births can be present. So there is no contradiction here.

न चासौ वक्तारमेनं वसुदेवतनयं सर्वेश्वरं न जानाति य एवं वक्ष्यति, 'परं ब्रह्म परं धाम पवित्रं परमं भवान् । पुरुषं शाश्वतं दिव्यम् आदिदेवमजं विभुम् ॥ आहुस्त्वाम् ऋषयस्सर्वे देवर्षिः नारदस्तथा । असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥

(गी. 10-12, 13) इति । And, not that this Arjuna does not know this son of Vasudeva who is

teaching him as सर्वेश्वर – Lord of all. Because he himself is going to tell ‘O Krishna, you are परब्रह्म, you are परन्धाम, you are परमपवित्र. All sages, even देवर्षि नारद, and असित, देवल, व्यास and others also say that you are eternal पुरुष, divine, you are आदिदेव, you are without birth, विश्व – you are omnipresent and you are also telling me the same thing’ (गी.10-12-13).

युधिष्ठिर राजसूयादिषु भीष्मादिभ्यश्च असकृत् श्रुतम्, ‘कृष्ण एव हि लोकानाम् उत्पत्तिरपि चाप्ययः । कृष्णस्य हि कृते भूतम् इदं विश्वं चराचरम् ॥’ (भा.सभा. 38-26) इत्येवमादिषु । कृष्णस्य हि कृते इति कृष्णस्य शेषभूतमिदं कृत्स्नं जगदित्यर्थः - During the Rajasuya yaaga performed by Yudhishtira and other instances, it was told several times by Bhishma and others as – ‘Krishna only is the cause of Creation and Pralaya of this Universe. The entire moving and non-moving things are there only for His purpose’ and so on. The meaning of कृष्णस्य हि कृते means this entire world is subservient or शेषभूत to Krishna.

अत्रोच्यते – जानात्येवायं भगवन्तं वसुदेवसूनुं पार्थः । जानतोऽपि अजानत इव पृच्छतोऽयमाशयः - This is how it is explained satisfactorily here. Partha or Arjuna definitely knows that the son of Vasudeva is Bhagavan only. In spite of knowing thus, the purpose of raising this question as though he does not know is this:

- निखिलहेयप्रत्यनीककल्याणैकतानस्य सर्वेश्वरस्य सर्वज्ञस्य सत्यसङ्कल्पस्य अवाप्तसमस्तकामस्य कर्मपरवश-
देवमनुष्यादि-सजातीयं जन्म किम् इन्द्रजालादिवत् मिथ्या? उत सत्यम्? सत्यत्वे च कथं जन्मप्रकारः? किमात्मकोऽयं देहः? कश्च जन्महेतुः? कदा च जन्म? किमर्थं च जन्मेति परिहारप्रकारेण प्रश्नार्थो विज्ञायते – Lord Krishna, whose nature is characterized by उभयलिङ्ग – that is being opposed to anything defiling and an abode to only innumerable auspicious qualities, who is सर्वेश्वर – overlord of all, सर्वज्ञ all-knowing, सत्यसङ्कल्प – whose willing always becomes true, who gets any desire fulfilled by mere willing or who has already got everything desirable, for such a Lord, Krishna, this birth which seems to be belonging to the same class such as देव, मनुष्य etc which are all under the control of Karma, is this birth false just as magic or illusion? Or is it True? If true, what is the nature of His birth? With what is this body ensouled? Who is the cause of this birth? When does this birth happen? For what purpose is this birth and so on. – in order to get clarity for all these doubts, Arjuna is asking this question can be understood.

कालसंख्यया अवरम् – The meaning of words पर and अवर is explained thus. It does not indicate the difference in the nature of the classes देव, मनुष्य etc. because there cannot be an objection to such उपदेश. Krishna is known as the Lord of Lords देवानामपि देवः. The word जन्म denotes birth and does not indicate the जाति or class directly. The word आदौ in mula sloka also indicates the difference in time. Other slokas such as बहूनि मे व्यतीतानि, यदा यदा हि, युगेयुगे etc indicate the difference in time of the nature of being earlier or later. Keeping all these in mind, Bhashya is कालसंख्यया अवरम्.

अस्मज्जन्मसमकालं – The reason for Arjuna to say अवरं भवतो जन्म is because Krishna is present during his time.

हि भवतो जन्म । विवस्वतश्च जन्मकालसंख्यया परम् – अष्टाविंशति-चतुर्युग-संख्यया संख्यातम् । त्वमेवादौ प्रोक्तवानिति कथमेतत् असंभावनीयं यथार्थं जानीयाम्? – The question in Mula sloka, कथमेतत् विजानीयाम् is commented as असंभावनीयं. विजानीयाम् – The meaning of उपसर्ग वि is given as यथार्थम् जानीयाम्?

ननु – Bhashyakarar makes the doubts of Arjuna as Purvapaksha to explain. His doubt about difference in time of births – it can be due to absence of other births, or not remembering what was experienced in another birth, or the listener does not know about it – all these cannot be possible in case of Krishna, so this purva paksha has arisen.

जन्मान्तरेणापि वक्तुं शक्यम्, जन्मान्तरस्य महतां स्मृतिश्च युज्यते इति नात्र कश्चिद्विरोधः - Teaching to those who were present in some other birth which happened long back is possible – there is no contradiction there. And, not just for Krishna, but for other great people also, it is possible to have remembrance of class and experiences of earlier births. Manu says जातिं स्मरति पौर्विकीम् (4-148). So it is possible and there is no objection for that. This is like in case of a child just born, it remembers based on previous experience that drinking mother's milk will quench the thirst. For great people and others it is called स्मृति remembrance of previous experience while for Ishvara it is direct perception, साक्षात्कार and the usage of word स्मृति is only औपचारिक. कश्चित् विरोधः means there is no contradiction either of the form of being at a much earlier time or because of there being no cause.

न चासौ – The word असौ indicates that Arjuna is very learned and has done lot of service to old and elderly people etc.

वक्तारमेनं वसुदेवतनयं सर्वेश्वरं न जानाति – Even though Krishna has hidden his परत्व through मनुष्य जन्म and मानुष व्यापार – he is doing everything just as any other person and his ईश्वर भाव – real nature of being the Lord of everything - is completely hidden, even then Arjuna knows this real nature of Krishna who is characterized by अतिमानुषचेष्टितs such as गोवर्धनोद्धरण and others. HE is सर्वेश्वर – HE is Ishvara to even Vivasvan and others. Even during अवतारदशा he had चतुर्भुज and other extraordinary characteristics. So looking at the words of Arjuna and also because he has been taught by great sages, one can know that he is a knowledgeable person. In several instances he has been taught by many who are dearest to him in many ways as it is told – बहुभ्यः श्रोतव्यं बहुधा श्रोतव्यम्.

For this, Bhashyakarar quotes -

य एवं वक्ष्यति, 'परं ब्रह्म परं धाम पवित्रं परमं भवान् । पुरुषं शाश्वतं दिव्यम् आदिदेवमजं विभुम् ॥ आहुस्त्वाम् ऋषयस्सर्वे देवर्षिः नारदस्तथा । असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ (गी. 10-12, 13) इति ।

युधिष्ठिर राजसूयादिषु भीष्मादिभ्यश्च असकृत् श्रुतम्, 'कृष्ण एव हि लोकानाम् उत्पत्तिरपि चाप्ययः । कृष्णस्य हि कृते भूतम् इदं विश्वं चराचरम् ॥' (भा.सभा. 38-26) इत्येवमादिषु । कृष्णस्य हि कृते इति कृष्णस्य शेषभूतमिदं कृत्स्नं जगदित्यर्थः । - From the words of Bhishma and others declaring that Krishna is the cause of creation, sustenance and destruction of this world. Not चतुर्मुखब्रह्म or रुद्र or प्रधान (matter). Or, कृष्ण एव हि may also be taken to mean – one, who is known as Krishna by लौकिकपुरुषाः or people of world, is none other than Sarveshvara. The word हि indicates HIS प्रसिद्धि that HE is well known as also told in एको ह वै नारायण आसीत् (महोपनिषत्). The word अपि च includes स्थितिहेतुत्व and others which are well known and so not expressly told. Thus the सर्वकारणत्व and other are told as already established by यतो वा इमानि भूतानि जायन्ते etc. which is the definition of Brahman. That is whay Arjuna says परं ब्रह्म and so on.

The word हि in कृष्णस्य हि कृते – indicates the प्रसिद्धि known from pramanas such as पतिं विश्वस्य (महा.10-1), करणाधिपाधिपः (श्वे. 6-9). That is why Bhashya is कृष्णस्य शेषभूतमिदं कृत्स्नं जगदित्यर्थः. This

also indicates that it is स्वाभाविक as per pramana दासभूताः स्वतस्सर्वे आत्मानः परमात्मनः । अतोऽहमपि ते दास इति मत्वा नमाम्यहम् (मन्त्रराजपदस्तोत्र).

The words कृष्णस्य कृते भूतम् indicates all are having their existence for the purpose of Krishna only. The word इदम् is as per जन्माद्यस्य यतः (ब्र.सू. 1-1-2), इमानि भूतानि (तै.उ) and includes entire चेतनाचेतनसमुदाय. So because everything is created by HIM, everything is for HIS purpose is also told as seen in Stotra Ratna – कस्योदरे and others.

कस्योदरे हरविरिञ्चमुखः प्रपञ्चः को रक्षतीममजनिष्ट च कस्य नाभेः ।

क्रान्त्वा निगीर्य पुनरुद्गिरति त्वदन्यः कः केन वैष परवानिति शक्यशङ्कः ॥ स्तो. 14 ॥

Here a purvapaksha arises - having known all these, why should Arjuna to get such a doubt? That is answered thus:

अत्रोच्यते – जानात्येवायं भगवन्तं वसुदेवसूनुं पार्थः । - The purvapaksha is accepted that Arjuna is indeed knowledgeable and knows that Krishna, who is the son of Vasudeva, is साक्षात् भगवान्. The अवधारण एव indicates there is no dispute in this aspect. The word अयम् indicates what was told earlier in respect of Arjuna that he is knowledgeable one. The words वसुदेवसूनु and पार्थ indicate the relation in this world between Arjuna and Krishna and just like for others the fact of Krishna being the Ishvara is hidden, Arjuna knows Krishna as Sarveshvara because of his सुकृत and also from आचार्योपदेश.

जानतोऽपि अजानत इव पृच्छतोऽयमाशयः - Then there should be no doubt? Bhashya says even though he knows, he is asking this doubt as though he does not know. Meaning, he wants to know some other specific aspects related to this. And he is asking question with great respect and विनय.

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A doubt arises that the birth and other things of Bhagavan can be Mithyaa-false. So His attributes are examined to clear this doubt. The words ending in षष्टि vibhakti are all explaining HIS essential nature स्वरूप.

निखिलहेयप्रत्यनीककल्याणैकतानस्य – HIS essential nature is opposed to anything defiling. Because of that only HE is capable of removing others' defects too. When HE is able to remove the defects such as birth, old age etc. of others, how can HE himself get such defects? For one who is self-content with HIS essential nature itself which is of the nature of आनन्द, what is there to be attained by births etc?

सर्वेश्वरस्य – HE is सर्वेश्वर. If HE had someone else as controller, births and other things might have existed but it is not so. HE is the overlord of everything and everyone.

सर्वज्ञस्य – One who does not know one's own हित and अहित – i.e. what is of utmost good and what is not, might engage in getting into birth and other things by willing just as children go and touch fire and get burnt. But HE is not so. HE is all knowing and knows everyone's hita-ahita also.

सत्यसङ्कल्पस्य – HE can protect the entire Universe by HIS mere willing or सङ्कल्प. For that HE need not incarnate HIMSELF. Even if one knows what is good and what is not, it is possible to get into slush thinking it is hard ground. But for Lord, who is सत्यसङ्कल्प, it is not possible.

अवाप्तसमस्तकामस्य – As Krishna Himself says, नानवाप्तमवाप्तव्यम् – there is nothing that he needs to achieve or attain for which HE might need to be born as HE is अवाप्तसमस्तकाम.

This can also be established by अनुमान as follows: ईश्वरो न वस्तुतो जन्मादिमान्, अकर्मवश्यत्वात्, मुक्तात्मवत्. Ishvara is not having births etc in reality because He is अकर्मवश्य (हेतु), just like the liberated ones (दृष्टन्त). Similarly a व्यतिरेकानुमान can also be framed: यो जन्मादिमान् स कर्मवश्यः, यथा संसारी. One who is having births etc is bound by karma, just as one who is in this cycle of births. Because HE does not have another Ishvara who will put him into this cycle of births based on karma. In all these, the general व्याप्ति is यो यत्कारणरहितः न स तत्कार्यवान्, यथा संप्रतिपन्नः. Because he does not have Karma which is the cause of births, he does not have births which are the effect of Karma. This is the general व्याप्ति or relation we may say.

Swamy Deshika examines the various अनुमानs here. For one who is सर्वेश्वर etc. there is no दृष्टान्त itself. Here केवलव्यतिरेकि अनुमान is also not proper because it is rejected in our siddhanta by

Yamnunacharya and others. Also, if it is said that because he does not get bodies like us, then there will be सपक्ष such as घट etc which also do not have bodies like us. So reasons such as देहपरिग्रहाद्यभावे संकुचितज्ञानशून्यत्वात्, प्रतिहतसङ्कल्परहितत्वात्, अपूर्णकामत्वरहितत्वात् etc which distinguish Ishvara from everything else such as घट, मुक्तात्मा etc. are to be applied. Or, making Muktas who have attained परमसाम्यापत्ति with Bhagavan as दृष्टान्त, हेतुs can be given as सर्वज्ञात्वात्, सत्यसङ्कल्पत्वात्, अवाससमस्तकामत्वात् etc. So if one has जन्म etc then just like other sentients कर्मवश्यत्व, अनीश्वरत्व, असर्वज्ञत्व, असत्यसङ्कल्पत्व, अपूर्णकामत्व and others would ensue. So the aspects of सर्वेश्वरत्व and others are the reasons for HIS उभयलिङ्गत्व told here as निखिलहेयप्रत्यनीकत्व etc. which is established in this part of the Bhashya.

कर्मपरवश-देवमनुष्यादि-सजातीयं जन्म किम् इन्द्रजालादिवत् मिथ्या? – These are opposed to what was just told about Ishvara and these are normally known in respect of those born. देव, मनुष्य etc are all कर्मपरवशs. Being सजातीय to them means appearing to be like them or having a form. Because the form is taken by Ishvara, is it इन्द्रजाल which is creating confusion or भ्रमे in others by one's own will. आदि includes, imitating different characters like actors.

उत सत्यम्? सत्यत्वे च कथं जन्मप्रकारः? किमात्मकोऽयं देहः? – The जन्मप्रकार etc are raised only in case of सत्यत्व because if it is मित्यात्व there is no need to talk about prakara etc. किमात्मकः means is it by giving up the characteristics of परमेश्वर or in some other way? Is HE त्रिगुणात्मक or अप्राकृत – is his FORM made of matter or शुद्धसत्व?

अयं देहः - means this Krishna who seems like having a form made of five elements just like us and looks like it grows etc. so the usage देहः - दिह उपचये is the dhatu.

कश्च जन्महेतुः? – Is it by HIS mere सङ्कल्प or even for Ishvara through पुण्य and पाप which HE has taken by HIS own will?

कदा च जन्म? – Is it when the Punya and Paapa start giving fruits or when Dharma has reached a low?

किमर्थं च जन्मेति परिहारप्रकारेण प्रश्नार्थो विज्ञायते – Is it for the purpose of experiencing सुख and दुःख or for the purposes of साधुपरित्राण etc? In order to clarify all these doubts which may arise and not for mere removal of contradiction in अवरं भवतो जन्म.

These are the doubts that are clearly stated in the commentary and it is not about anything else. This can be understood by Krishna's answer. The questions have to be understood from Krishna's answer. If Krishna is not answering Arjuna's doubts, it may mean that Krishna does not understand what Arjuna is asking which is not reasonable. So, Arjuna's doubts here have to be inline with Krishna's answers and that is what is clearly told in the Bhashya. Whatever Krishna's replies, questions have to be limited to those aspects only. Here Krishna answers in four shlokas जन्मसत्यत्व, जन्मप्रकार, देहयाथात्म्य and हेतुकालप्रयोजनस for जन्म in order. So Arjuna's questions have to be understood as regarding these aspects only.

Sloka 5

भगवानुवाच –

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ 5 ॥

अर्जुन Hey Arjuna, मे बहूनि जन्मानि व्यतीतानि for me several births have gone by. तव च for you also it is so. तानि सर्वाणि अहं वेद I know about all these. परन्तप Hey Arjuna, the tormentor of enemies, त्वं न वेत्थ you will not know.

अनेन जन्मनः सत्यत्वम् उक्तम्, 'बहूनि मे व्यतीतानि जन्मानि' इति वचनात्, 'तव च' इति दृष्टान्ततया उपादानाच्च ।

By this, the fact of incarnation being a reality is told. By means of the words of Lord 'for me several births have passed' and due to the fact that it is also cited with the example 'for you also', the reality of HIS incarnations or manifestations is told.

Lord Krishna answers Arjuna's doubts in order. If a doubt is raised that Arjuna did not ask whether earlier births were many or one or whether one knows about them or not etc, it is answered here in this Bhashya. Secondly the aspects of earlier births being many, having gone

by and knowledge of those births etc are only known through words here and by this how can the reality of those births be established? The answers to these doubts are given in Bhashya starting with अनेन.

अनेन जन्मनः सत्यत्वम् उक्तम्, 'बहूनि मे व्यतीतानि जन्मानि' इति वचनात्, 'तव च' इति दृष्टान्ततया उपादानाच्च – Arjuna is having a doubt – you are present now in this time and how could you have told to Vivasvan who was existing at some other time? Krishna would have said I only told during some other birth of mine and I am remembering the same and telling again. But those doubts were cleared with proper reasons earlier itself and so here what is applicable is teaching the reality of those births.

Krishna telling that several births have gone by and HE has the knowledge of all shows HIS सर्वज्ञत्व, सर्वेश्वरत्व and अकर्मवश्यत्व. The births are all real and not mere appearances (not प्रातिभासिक). It is told जन्मानि and not as जन्मप्रतिभासा. Krishna telling Arjuna तव च even though he did not ask about it is to just show an example for the births being all real. Arjuna's birth is also not मिथ्या and it is not mere प्रतिभास or appearance. When that is true, how can there be doubt about Krishna's birth being real. The words बहूनि showing relation to count (संख्या सम्बन्ध) and व्यतीतानि showing relation to time indicate that the births are all real.

Sloka 6

अवतार प्रकारम्, देहयाथात्म्यम्, जन्महेतुं च आह-

This sloka is answering the three aspects as indicated in Bhashya avatarike for this sloka – the mode of manifestation, the reality about the form of Lord and the cause of HIS births or incarnations.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ 6 ॥

अजोऽपि सन् Though I am without births, अव्ययात्मा am having a form which is imperishable and immutable, भूतानाम् ईश्वरोऽपि सन् am being the Lord or controller of all beings moving and non-moving - चराचर, प्रकृतिं स्वामधिष्ठाय taking up my own very nature, आत्ममायया सम्भवामि I manifest with my mere will. (सम्भवामि – सम्यक् – पूर्णतया in my complete form).

HE Himself, by HIS own स्वभाव and HIS स्वेच्छे HIS own WILL. He has come out of HIS own will, in HIS true FORM, being AJA, sarvajna etc in reality. Vikara's of prakruti and purusha are absent in HIM. – स्वरूपविकार, अपुरुषार्थ – अजः - कर्मकृत जन्म is not there. अव्ययः. ईश्वर – HIS jnana is always asankuchita

अजत्वाव्ययत्व - सर्वेश्वरत्वादि सर्वं पारमेश्वरं प्रकारं अजहृदेव स्वां प्रकृतिमधिष्ठाय आत्ममायया सम्भवामि । प्रकृतिः स्वभावः, स्वमेव स्वभावमधिष्ठाय स्वेनैव रूपेण स्वेच्छया सम्भवामीत्यर्थः । - I manifest on my own will without leaving my aspects of being Overlord such as अजत्व, अव्ययत्व etc. and taking up my own nature. प्रकृतिः means स्वभाव or nature. Taking up my own very nature, in my own true form, of my will I manifest – is the meaning. स्वस्वरूपं हि,

‘आदित्यवर्णं तमसः परस्तात्’ (पुरुषसूक्तं), - My nature being as established in the shrutis such as, ‘आदित्यवर्णं one who has the hue of Aditya and resides in the Paramapada which is beyond प्रकृतिमण्डल’,

‘क्षयन्तमस्य रजसः पराके’ (साम. सं. उत्तरप्रपा.17, 2,4,2), ‘HE who lives in a place beyond the Prakruti mandala’,

‘य एषोऽन्तरादित्ये हिरण्मयः पुरुषः’ (छा.1-6-6), ‘the golden पुरुष who is seen in the आदित्य’,

‘तस्मिन्नयं पुरुषो मनोमयः अमृतो हिरण्मयः’ (तै. 1-6-1), ‘the Purusha who is in दहराकाश and who is अमृत and who is grasped by pure mind, is without blemish, golden in colour’,

‘सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि’ (तै.ना.6-1-8), ‘All divisions of time – निमेषs – were created from that Purusha who is of the hue of lightening’,

‘भारूपः सत्यसङ्कल्पः आकाशात्मा सर्वकार्मा सर्वकामः सर्वगन्धः सर्वरसः’ (छा. 3-14-2), ‘one who has an unsurpassed brilliant form’, ‘who is सत्यसङ्कल्प – of true will, आकाशात्मा – self of even the celestial ether, सर्वगन्ध, सर्वरस – endowed with non-material odour and taste’,

‘महारजनं वासः’ (बृ. 4-3-6) इत्यादि श्रुतिसिद्धम् । - ‘the form of that Purusha is like a cloth dyed with turmeric’ and so on.

आत्ममायया आत्मीयया मायया, ‘मायावयुनंज्ञानम्’ (यास्क निघण्टु धर्मवर्ग-22) इति ज्ञानपर्यायोऽत्र मायाशब्दः । तथा चाभियुक्तप्रयोगः - ‘मायया सततं वेत्ति प्राणिनां च शुभाशुभम्’ इति । आत्मीयेन ज्ञानेन – आत्मसङ्कल्पेनेत्यर्थः । - The meaning of माया here is ज्ञानम् as per nighantu. Bhashyakarar also quotes an Acharya as ‘Paramatman always knows from his omniscience or सर्वज्ञता what is good and bad for all beings’. Here also Maayaa is used in the sense of knowing. So meaning of आत्ममायया is आत्मसङ्कल्पेन – by HIS own WILLing.

अतः अपहतपाप्मत्वादि समस्तकल्याणगुणात्मकत्वं सर्वम् ऐशं स्वभावम् अजहत् स्वमेव रूपं देवमनुष्यादि सजातीयसंस्थानं कुर्वन् आत्मसङ्कल्पेन देवादिरूपः सम्भवामि । - For that reason only Bhagavan is telling that HE will be born out of HIS own WILL as देव etc. taking the form of the same class as देव, मनुष्य etc. (सजातीयसंस्थान) and without leaving HIS nature of being the OverLord (सर्वम् ऐशं स्वभावम् अजहत्) having HIS essential nature of समस्तकल्याणगुणाकरत्वं with attributes such as अपहतपाप्मत्व and others.

तदिदमाह – ‘अजायमानो बहुधा विजायते’ (पु.सू.) इति श्रुतिः । इतरपुरुषसाधारणं जन्म अकुर्वन् देवादिरूपेण स्वसङ्कल्पेन उक्तप्रक्रियया जायते इत्यर्थः । - That is told in shruti as ‘Though HE is unborn HE takes birth in many ways’. This means HE is born as told out of HIS own WILL taking the forms of देव and others which is unlike the births which are normal for others’.

‘बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि’ (गी.4-5) ‘तदात्मानं सृजाम्यहम्’ (गी.4-7), ‘जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः’ (गी.4-9) इति पूर्वापर-अविरोधाच्च । - Bhashyakarar quotes the slokas coming earlier and later here and declares that the meanings here have to be understood this way so that there is no contradiction among these teachings of Lord.

अजत्वाव्ययत्व – These two words अजत्व and अव्ययत्व show that HE does not undergo any changes in HIS essential nature like प्रकृति or matter and also does not have modifications of attributive consciousness like the बद्धजीवः. Or they may also indicate the absence of birth and death due to karma. By this HIS हेयप्रत्यनीकत्व – being opposed to anything defiling is understood. Or, the word अज differentiates paramatman from अचित् and क्षेत्रज्ञः who have births by nature or through association with body. The word अव्ययात्मा indicates that at any time there is no contraction in HIS knowledge and thus differentiates Paramatman from Muktas (liberated selves) who at one time had contraction of attributive knowledge. The word ईश्वर indicates HE is the ruler and thus differentiates Paramatman from even Nityas who have eternal unchanging consciousness but do not have ईश्वरत्व.

Here the first half of the sloka answers the first question – अवतार प्रकारम्, the third पाद which is प्रकृतिं स्वामधिष्ठाय answers the second question देहयाथात्म्य and the fourth पाद which is सम्भवाम्यात्ममायया answers the third question – जन्महेतु.

सर्वेश्वरत्वादि – The word आदि includes सर्वज्ञत्व, सत्यसङ्कल्पत्व, अवाप्तसमस्तकामत्व and all those qualities which make Him ईश्वर.

सर्व – None of the attributes of HIS nature are affected even a bit is indicated.

पारमेश्वरं – परमेश्वरसम्बन्धि परमेश्वरत्वप्रयुक्तम् – being associated with him as HE is Parameshvara.

प्रकारं अजहदेव – Gives the meaning of mula sloka अपि सन् – which is in present tense. This also indicates that in all the manifestations and all situations during those incarnations the covering of HIS real पारमेश्वरस्वभाव is only due to HIS own WILL. This is also told in Varadaraastava by Sri Kurattalvan as ‘भवान् सर्वत्रैव त्वगणितमहामङ्गलगुणः’ (व.स्त.16). Though two qualities each of the षड्गुणः of Bhagavan shines forth in his vyuhas, He is always having all the innumerable incomparable auspicious qualities. During HIS manifestations also HIS परमेश्वरत्व is told clearly as in ‘ईशन्नपि महायोगी’ (भा.उ. 67-14), ‘कृष्ण एव हि लोकानां’ (भा.स.38-23), ‘व्यक्रमेण महायोगी परमात्मा’ (रा.यु. 114-14) and so on.

स्वां प्रकृतिमधिष्ठाय आत्ममायया सम्भवामि – Here the word प्रकृति does not mean matter made of त्रिगुण as it is also seen being used in Gita itself such as ‘प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः’ (गी. 9-8). Because during his अवतारs or manifestations, matter is not the cause of HIS divya mangala vigraha. This is told clearly in several places such as, ‘न भूतसङ्घसंस्थानो देहोऽस्य परमात्मनः’ (भा.), ‘न तस्य प्राकृता मूर्तिः मांसमेदोऽस्थिसम्भवा’ (वराह. पु.34-40) and so on.

प्रकृतिः स्वभावः, - So the meaning of work प्रकृति has to be taken as that which is applicable in the context of HIS manifestation and that is स्वभावः. It is said in निघण्टु as ‘प्रकृतिः पञ्चभूतेषु स्वभावे मूलकारणे’ – so all these are possible meanings. It is also found in एकायनश्रुति as ‘नित्यलिङ्गा स्वभावसंसिद्धिः’ (रहस्याम्नायब्राह्मण). So as it is the extraordinary unique characteristic of paramatman alone and is without any limiting adjuncts (it is निरुपाधिक) it is said using स्वभाव shabda.

स्वमेव स्वभावमधिष्ठाय – Though the word प्रकृति is taken in the sense of स्वभाव, Bhashya says स्वमेव in order to differentiate Paramatman from Jivatmans who may get associated with त्रिगुणात्मकप्रकृति. Bhashyakarar while commenting on अन्तरादित्याधिकरण – sutra ‘अन्तः तद्धर्मोपदेशात्’ (1-1-21) where he quotes this sloka of Gita comments: ‘प्रकृतिं स्वाम्’ इति प्रकृतिः स्वभावः । स्वमेव स्वभावमास्थाय; न संसारिणां स्वभावमित्यर्थः । आत्ममाययेति, स्वसङ्कल्परूपेण ज्ञानेनेत्यर्थः’ etc.

स्वेनैव रूपेण – The word प्रकृति is indicating HIS vidyamangala vigraha and the word अधिष्ठाय indicates HIS freedom and these are indicated in Bhashya as स्वेनैव रूपेण. This is the meaning of third पाद.

स्वेच्छया सम्भवामीत्यर्थः - This is the meaning of the fourth पाद. This way of interpreting clearly shows that prakruti is HIS vdivyamangala vigraha which is like the उपादान for अवतार.

स्वस्वरूपं हि, ‘आदित्यवर्णं तमसः परस्तात्’ (पुरुषसूक्तं), ‘क्षयन्तमस्य रजसः पराके’ (साम. सं. उत्तरप्रपा.17, 2,4,2), ‘य एषोऽन्तरादित्ये हिरण्मयः पुरुषः’ (छा.1-6-6), ‘तस्मिन्नयं पुरुषो मनोमयः अमृतो हिरण्मयः’ (तै. 1-6-1), ‘सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि’ (तै.ना.6-1-8), ‘भारूपः सत्यसङ्कल्पः आकाशात्मा सर्वकामा सर्वकामः सर्वगन्धः सर्वरसः’ (छा. 3-14-2), ‘महारजनं वासः’ (वृ. 4-3-6) इत्यादि श्रुतिसिद्धम् – HIS स्वरूप is being established by several pramanas – आदित्यवर्णं तमसः परस्तात् shows it is अप्राकृत and स्व-असाधारण-नोरतिशयदीप्तियुक्तत्व – non-material and having an effulgence which is unique and incomparable. In this context, we also have to understand HE resides in परमपद, is always being served by नित्यसूरिs and is लक्ष्मीपति

and so on. रजसः पराके is having similar meaning as तमसः परस्तात् and the word रजस् means मूलप्रकृति and not what is found here which is a modification of mula prakruti. The word क्षयन्तम् which means HE resides shows that HE who is omnipresent has a form. By these two shruti pramanas, that fact of HIS having Paramapada and a nitya vigraha are established.

The अवतारदशा of the same vigraha is established as 'य एषोऽन्तरादित्ये हिरण्मयः पुरुषः'. The word हिरण्मय does not mean modification of gold but as told by द्रमिडाचार्य (who wrote Bhashya for chandogya and is referred to as Bhashyakarar by Udaiyavar) 'रूप सामान्यात् चन्द्रमुखवत्' (वे.सार 1-1-21). OR HE can by HIS own WILL take up any form.

'तस्मिन्नयं पुरुषो मनोमयः अमृतो हिरण्मयः' (तै. 1-6-1) – This shruti says He only resides in the heart also. The word मनोमयः means परिशुद्धमनोग्राह्यः. This shows HE resides in the heart for purposes of उपासना.

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि' (तै.ना.6-1-8) – The fact of paramatman having a form is also seen in कारणवाक्यस – those which tell HIS being the cause of this universe. विद्युतः means having the colour of lightening – which again shows HE has a form.

'भारूपः सत्यसङ्कल्पः आकाशात्मा सर्वकामा सर्वकामः सर्वगन्धः सर्वरसः' (छा. 3-14-2) – These qualities are told to be meditated upon and along with that HIS form is also established by भारूपः etc. – meaning brilliant form. This mantra is extension of सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत.

'महारजनं वासः' (वृ. 4-3-6) – This is from मूर्तामीर्तब्राह्मण of Bruhadaranyaka. While commenting on sutra 'वृद्धिहासभाक्त्वम्...' in उभयलिङ्गाधिकरण (3-2), Bhashyakarar quotes this shruti as – महारजनं वासः इत्यादिना आकारविशेषं चाभिदाय.

We can find in all these shrutis paramatman's having a unique special place, colour, name Purusha etc and are inline with the Purusha Sukta shruti quoted earlier.

आत्ममायया आत्मीयया मायया, 'मायावयुनंज्ञानम्' (यास्क निघण्टु धर्मवर्ग-22) इति ज्ञानपर्यायोऽत्र मायाशब्दः । तथा चाभियुक्तप्रयोगः - 'मायया सततं वेत्ति प्राणिनां च शुभाशुभम्' इति । आत्मीयेन ज्ञानेन – आत्मसङ्कल्पेनेत्यर्थः - The meaning of Maayaa is ज्ञान only is established also with Purvacharya's words. It is not as

commented upon by other commentators. The meaning given is आत्मीयेन ज्ञानेन for आत्ममायया.

How can mere ज्ञान be cause of अवतार? Is answered further as आत्मसङ्कल्पेन.

अतः अपहृतपाप्मत्वादि – The gist of all these is summarized here – अपहृतपाप्मत्व etc as per दहरविद्याप्रकरण of छान्दोग्य (8th chapter), सुबालोपनिषत् etc. which establish HIS उभयलिङ्गत्व – निर्दोषत्व, मङ्गलगुणाकरत्व and so on.

समस्तकल्याणगुणात्मकत्वं सर्वम् ऐशं स्वभावम् अजहत् – This reminds of Vishnu Purana sloka समस्तकल्याणगुणात्मकोऽसौ स्वशक्तिलेशाद्धृतभूतसर्गः । इच्छागृहीताभिमतोरुदेहः संसाधिताशेषजगद्धितोऽसौ (वि.पु. 6-5-84) etc. So the उभयलिङ्गत्व includes ALL the ईश्वरस्वभाव and is told as सर्वम् ऐशं स्वभावम् अजहदेव.

स्वमेव रूपं देवमनुष्यादि सजातीयसंस्थानं कुर्वन् आत्मसङ्कल्पेन देवादिरूपः सम्भवामि – This is as per Vishnu purana – ‘समस्तशक्तिरूपाणि तत्करोति जनेश्वर । देवतिर्यङ्मनुष्याख्या चेष्टावन्ति स्वलीलया’ (वि.पु. 6-7-71).

(All his actings are all by his own will and he hides his true nature. आत्मानं मानुषं मन्ये he said, In अतिमानुषस्तव Kurattalwan praises HIM saying HE could not hide his परत्व सर्वेश्वरत्व अतिमानुषस्वरूप – (अब्धिं न तेरिथ न जिग्यिथ राक्षसेन्द्रं नैवास्य जिज्ञिथ यदाच बलाबलं च। निस्संशयः सपदि तस्य पदेऽभ्यषिञ्चः तस्यानुजं कथमिदं हि विभीषणं च ॥).

तदिदमाह – ‘अजायमानो बहुधा विजायते’ (पु.सू.) इति श्रुतिः । इतरपुरुषसाधारणं जन्म अकुर्वन् देवादिरूपेण स्वसङ्कल्पेन उक्तप्रक्रियया जायते इत्यर्थः - Now Bhashyakarar is quoting this to remove the contradiction that may arise as Lord’s manifestations are being told as well as that HE is not born. This is सामान्य-विशेषन्याय. अजायमानः does सामान्यनिषेध – bars his births and बहुधा विजायते is विशेषविषय and so the निषेध is सङ्कुचित meaning it does not completely bar HIS births but says HE manifests in HIS own original form by HIS own WILL having HIS complete nature. This is not like बहु स्यां प्रजायेय where HE says I Will become many, but this is as told in Purushasukta – तस्य धीराः परिजानन्ति योनिम् – it is HIS अवताररहस्यज्ञान which is most useful to मुमुक्षुs.

‘बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि’ (गी.4-5) ‘तदात्मानं सृजाम्यहम्’ (गी.4-7), ‘जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः’ (गी.4-9) इति पूर्वापर-अविरोधाच्च – The meaning of विग्रहपरत्व for प्रकृतिं स्वामधिष्ठाय and ज्ञानपरत्व for मायया which were given are further justified to remove any doubts

regarding सत्य and मिथ्या. The words वेद, सृजामि, दिव्यम् establish the facts that HIS manifestations are बुद्धिपूर्वक, इच्छामात्रकृत and दिव्य. All these will not be possible if माया is commented as अविद्या. And so जन्म is not meaning जन्मप्रतिभास here – that is mere appearance. It is real. The word व्यतीतानि does not mean it is stultified बाधित. If it is मायागृहीत – false, सर्ववेदित्व is not possible. Something which is मिथ्या cannot be told by सृष्टिशब्द. That which is त्रिगुणात्मक cannot be told as दिव्य because दिव्य means अप्राकृत non-material. So the reality of Bhagavan's अवतारs only is established here.

***** additional points

(Shankara bhashya – prakrtim maayayaa – trigunaatmika prakruti – vaishnaveem maayaam, देहवानिव भवामि - Shankara says जात इव – janma is not satya for them. Shankara says include इव in such places – अंशो नाना व्यपदेशात् – there also read it as अंश इव says Shankaracharya.

आत्ममायया न तु परमार्थतः)

Veda says यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत् । यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मुहता स जनासु इन्द्रः ॥ yaj.sam. 1.1.7.13.2

Avyayaatmaa – For us sukha dukha all are there. For HIM none of these are present. HE comes in HIS complete form. Why is HE not seen thus? By HIS own WILL.

Madhva Bhashya – जात इव प्रतीये - he also says like Shankara – Krishna says I am seen as though born but not so. Vasudeva and others are born with prakruti, I am not born. He looks as though HE is born as vaasudeva but is not born.

जन्मकालमाह -

The answer to the question 'when do you manifest thus' asked by Arjuna is given here and that is indicated in Bhashya as जन्मकालमाह.

Sloka 7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 7 ॥

भारत Hey Arjuna, यदा यदा हि whenever धर्मस्य ग्लानिः भवति dharma gets to a low, अधर्मस्य अभ्युत्थानं and adharma becomes dominant तदा अहम् at that time I आत्मानं सृजामि manifest or incarnate myself.

Gist: Hey Arjuna, whenever Dharma diminishes and adharma becomes dominant, I manifest myself.

Dharma – Apastamba – धर्मज्ञसमयः प्रमाणम् । वेदाश्च ।

न कालनियमः अस्मत्सम्भवस्य; यदायदा हि धर्मस्य वेदोदितस्य चातुर्वर्ण्य – चातुराश्रम्यव्यवस्थया अवस्थितस्य कर्तव्यस्य ग्लानिः भवति, यदा च तद्विपर्ययस्य अधर्मस्य अभ्युत्थानम् अहमेव स्वसङ्कल्पेन उक्तप्रकारेण आत्मानं सृजामि ।

There is no time restriction for my manifestation. Wherever the Dharma, meaning the system of duties established for the four varnas and four ashramas (one's station in life) told in the Vedas reaches a low and whenever Adharma which is the opposed to it becomes dominant I only withown Will and in the way told incarnate myself.

न कालनियमः अस्मत्सम्भवस्य; - The fact of there being no limitation or restriction of Yuga is told in sloka itself. So the meaning of यदा यदा is told as no restriction of time within a Yuga. This means there is no restriction of the nature of –

- It is not like a Jiva for whom when the fruits of punya and papa become mature
- It is not that at a pre-determined time out of HIS own will Lord will manifest
- It is not at the beginning of manvantara or during mahakalpa etc.

There are no such time restrictions

यदायदा हि धर्मस्य वेदोदितस्य चातुर्वर्ण्य – चातुराश्रम्यव्यवस्थया अवस्थितस्य कर्तव्यस्य ग्लानिः भवति, – In the words धर्मस्य ग्लानिः in mula sloka, the meaning of धर्मस्य is commented upon as वेदोदितस्य कर्तव्यस्य.

So the meaning is not limited to mere outwardly dharma (बाह्य धर्म) or one aspect of dharma (धर्मैकदेश) alone. The meaning is total Vedic dharma in every aspect. The usage of ग्लानि suggests that 'while mere reduction in the level of dharma itself is not tolerated, what to say if dharma is completely cut off'? The word वेदोदितस्य also shows the validity aspect and nature of dharma intended here.

यदा च तद्विपर्ययस्य अधर्मस्य अभ्युत्थानम् – The meaning of अधर्म is what is opposed to dharma and not absence of dharma. By this what is told in अवैदिकागमस (those which are not inline with Vedas) and which do not have वर्णाश्रमादिव्यवस्था are अकर्तव्य and so become विपरीत – opposed to dharma and is called अधर्म. Mere increase in अधर्म is also not tolerated by Lord and what to say if it is increased in a multi-faceted way?

अहमेव स्वसङ्कल्पेन – The meaning of mula sloka अहं सृजामि indicates there is no one who can do this and hence अहमेव स्वसङ्कल्पेन. By this, the fact of Paramatman, who is also the controller of kaala, is not under the control of kaala is made clear.

उक्तप्रकारेण आत्मानं सृजामि – The word आत्मानं सृजामि is not स्वरूपविषय as HE is eternal and so would lead to आत्माश्रयदोष. (If HE is not eternal, how can HE create HIMSELF?). The word आत्म is also not about जीवात्म as it is against this prakarana – which is about bhagavan's अवताररहस्यज्ञान. It is also not about Lord who is qualified by HIS first form (आद्यविग्रहविशष्ट) because that is also eternal but it is अवतारविग्रहविशष्टस्वात्मविषय. So that is indicated as उक्तप्रकारेण आत्मानं सृजामि in Bhashya.

जन्मनः प्रयोजनमाह -

Sloka 8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ 8 ॥

साधूनां परित्राणाय To protect the wise, दुष्कृतां विनाशाय च and to destroy the wicked धर्मसंस्थापनार्थाय and for the purpose of establishing Dharma in proper form, युगे युगे सम्भवामि I incarnate myself every Yuga.

In order to protect the wise in all aspects and to destroy the wicked and also for purposes of establishing Dharma I incarnate every yuga.

साधवः उक्तलक्षणधर्मशीलाः वैष्णवाग्रेसराः मत्समाश्रयणे प्रवृत्ता मन्नामकर्मस्वरूपाणां बाङ्गनसागोचरतया महर्शनेन विना स्वात्मधारणपोषणादिकम् अलभमानाः क्षणमात्रकालं कल्पसहस्रं मन्वानाः प्रशिथिलसर्वगात्रा भवेयुरिति मत्स्वरूप-चेष्टित-अवलोकन-आलापादिदानेन तेषां परित्राणाय तद्विपरीतानां विनाशाय च क्षीणस्य वैदिकस्य धर्मस्य मदाराधनरूपस्य आराध्यस्वरूपप्रदर्शनेन स्थापनाय च देवमनुष्यादिरूपेण युगे युगे सम्भवामि; कृत-त्रेतादि युगविशेषनियमोऽपि नास्तीत्यर्थः ।

साधुs are those वैष्णवाग्रेसरs – leaders among the Vaishnava's, whose conduct is fully inline with Dharma which is as defined earlier. They are seeking refuge in ME, and as my Name, Nature and divine acts are all beyond the grasp of speech or mind, they are not just not able to support or sustain their bodies without seeing me or perceiving me directly and for whom even a second without seeing me is like a thousand kalpas, they become filled with great grief in every part of their body (सर्वावयव-शैथिल्य), for them in order to bestow the knowledge of my nature (स्वरूपज्ञान), show them my Divine acts (दिव्यचेष्टित), and give them the divine pleasure of conversing etc with me and thus give them complete protection in every aspect (परित्राण) and in order to destroy those who are opposed to them and also to establish the वैदिकधर्म, the dharma as established in the Vedas, which is about MY आराधन or worship by showing them my nature and FORM which is the very object of worship, I manifest MYSELF as देव, मनुष्य and such forms every Yuga. That means there is not even the restriction of special Yugas such as कृत, त्रेत etc.

साधवः उक्तलक्षणधर्मशीलाः - Bhashyakarar explains the nature of साधुs here in a grand manner. The word साधु does not mean mild person or so but those who have done abundant सुकृतs. That is told as उक्तलक्षणधर्मशीलाः - उक्तलक्षण means वेदोदितस्य etc as told earlier.

वैष्णवाग्रेसराः - This excludes all others who may also be devoted to Vedas.

1. There are some who do उपासना of देवतान्तरस – gods other than Vishnu or Narayana but as told in Vedas – for eg. They worship god such as indra, agni varuna, vayu etc for various benefits. They are not addressed here.
2. There are also those who worship Vishnu who is the inner self of gods such as Indra, agni and others. This is as per प्रतर्दनविद्या told in the Upanishat. Pratardana went to Indra's place demonstrating great valour and courage (प्रतर्दनो ह दैवोदासीः इन्द्रस्य प्रियं धाम उपजगाम धैर्येण पौरुषेण च. Indra being very pleased asked him what boon he wants. Pratardana says 'you only give me a boon which is of utmost good to all mankind' – यं त्वं मनुष्याय हिततमं मन्यसे त्वमेव वृणु – he said. Indra then told him 'मामुपास्व' – do upasane to me – worship me. This is discussed in Brahmasutras as to who is the उपास्य told here – object of meditation? It is decided that it is Paramatman who is the antaryami of Indra. Such उपासकs are also not addressed here as साधवः though they are following Vedic dharma only.

Because for all these people, there is no compulsion that Paramatman has to do अवतार or manifest HIMSELF to protect them. Because either the Gods who are worshipped or Vishnu being the inner-self of those Gods would give them all that they need. This is also one kind of upasana. Meditating upon Lord as the self of चेतन.

While the third category of devotees are those who directly meditate upon Paramatman, Vishnu, and they are भगवद्भक्तवर्याः or वैष्णवाग्रेसराः. For them, only Vishnu has to directly come and bless.

By these two words, उक्तलक्षणधर्मशीलाः and वैष्णवाग्रेसराः we can understand that they are as told in Vishnu Purana, 'न चलति निजवर्णधर्मतो यः सममतिः आत्मसुहृत्विपक्षपक्षे । न हरति न च हन्ति किञ्चिदुच्चैः सितमनसं तमवेहि विष्णुभक्तम् ॥' (वि.पु. 3-7-20) and also

वर्णाश्रमाचारवता पुरुषेण परः पुमान् । विष्णुराराध्यते पन्थाः नान्यत् तत्तोषकारकः ॥' (वि.पु. 3-8-9)

They are यथावस्थितमुपायं प्राप्यं चावलम्बमानाः - those who adopt the right means and object of attainment.

The meaning of त्राणं here is अनिष्टनिवर्तनपूर्वकैष्टप्रापणम् – So for वैष्णवाग्रेसराः of this nature, what is अनिष्ट is nothing but भगवदलाभ – not able to attain Bhagavan.

मत्समाश्रयणे प्रवृत्ता मन्नामकर्मस्वरूपाणां वाङ्मनसागोचरतया मद्दर्शनेन विना स्वात्मधारणपोषणादिकम् अलभमानाः – For them the removal of such अनिष्ट is possible only in this way – by taking refuge in Lord and by then attaining Paramatman only. For them धारण-पोषण-भोग is not through अन्न-पान etc but enjoying the svarupa, rupa, guna, vibhava etc of Lord only is everything. As told by Alwar – uNNum shoru, paruhu neeru, tinnum vettalai ellaam KANNAN. They support the body, sustain it and get enjoyment only in Paramatman and nothing else. Krishna is everything for them and that is told as मद्दर्शनेन विना स्वात्मधारणपोषणादिकम् अलभमानाः. Here absence of HIS vision (अदर्शन) is due to their Yoga not having got completed.

क्षणमात्रकालं कल्पसहस्रं मन्वानाः - Before my साक्षात्कार, if they can tolerate for a second by closing their eyes and meditating upon me then I will also be able to tolerate such gaps but they are not so. Even a क्षण for them is like a thousand कल्पs. It is like what Gopis said - त्रुटियुगायते त्वामपश्यताम् (भाग. 10-31-15).

प्रशिथिलसर्वगात्रा भवेयुरिति – The ultimate state of grief on not able to get his Vision is this. Every single part of their body gets doomed in great grief.

मत्स्वरूप-चेष्टित-अवलोकन-आलापादिदानेन तेषां परित्राणाय – The order of enjoyment of HIS devotees who are desperate to have HIS Vision is this – HIS svarupa or nature, sight, conversation etc. He wants to show HIMSELF to his devotees and see how they enjoy HIM, experience HIM and wants to converse with them, wants to listen to HIS devotees praising HIM, praying HIM etc. This cannot be done without HIS manifestation just like liberation and other things which HE can bestow by HIS mere will. So HE has to appear HIMSELF here.

The उपसर्ग परि in परित्राणाय indicates – removing several अनिष्टस् and bestowing several इष्टs and of them रहःसंक्षेपदान is also oen and that is told in Bhashya as मन्नामकर्मस्वरूपाणां, स्वरूपचेष्टित अवलोकनालापप्रदानेन and so on. The meaning of स्वरूप here is दिव्यमङ्गलविग्रह. Thus the आन्तरभय of साधुs is explained. Now how HE does बाह्यभय निवृत्ति is told-

तद्विपरीतानां विनाशाय – This is told in अन्तराधिकरणभाष्य as ‘साधवो ह्युपासकाः, तत्परित्राणमेवोद्देश्यम्; आनुषङ्गिकस्तु दुष्कृतां विनाशः, सङ्कल्पमात्रेणापि तदुपपत्तेः’ (1-1-21). Bhagavan destroys those who are opposed to साधुs – that shows the ultimate of bad deed is भागवतापचार – doing dis-service to devotees of Lord. This दुष्कृत् विनाश also ultimately ends up in धर्मसंस्थापन only. Because destroying enemies of sadhus means not अत्यन्तविनाश – complete destruction but making them get rid of rakshasa body etc. and thus enabling them to take on better births and become धार्मिकs – those who tread the path of Dharma. This can be seen in ‘रिपूणामपि वत्सलः’ (रा.यु. 50-56) and ‘मच्छरैस्त्वं रणे शान्तः ततः पूतो भविष्यसि’ (रा.यु. 41-68).

च क्षीणस्य वैदिकस्य धर्मस्य मदाराधनरूपस्य – The आराधन or worship of Lord is for HIS purpose and so it has to be established by HIM only is indicated as मदाराधनरूपस्य.

आराध्यस्वरूपप्रदर्शनेन स्थापनाय च – The धर्मप्रवर्तन (continuance of Dharma) can be done by Vyasa and other also through अनुष्ठान (they adopting and performing it), उपदेश (teaching to disciples) etc. But generating devotion by directly showing them HIS form of worship is possible only through HIS divine manifestations.

This also shows how even Shishupala who abused Krishna over 100 times and was HIS enemy for three births also got devotion and got liberated on seeing Lord Krishna. We should also do anusandhana of HIS divine form which is extolled as ‘रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम्’ (रा.अ. 3-29), ‘ते तं सोममिवोद्यन्तं दृष्ट्वा वै धर्मचारिणः मङ्गलानि प्रयुञ्जानाः’ and so on.

By this, the meaning of धर्मसंस्थापनम् which is सम्यक् स्थापनम् would mean ‘स्वपर्यन्ततया स्थापनम्’. Establishing by several means including by HIMSELF.

देवमनुष्यादिरूपेण युगे युगे सम्भवामि; कृत-त्रेतादि युगविशेषनियमोऽपि नास्तीत्यर्थः - What is found in mula sloka as युगे युगे (repetition) is commented as कृत-त्रेतादि. It is not that HE manifests every Yuga or during a particular Yuga etc. Whenever there is a need for all these – साधुपरित्राण, धर्म संस्थापन, दुष्कृत् विनाश HE manifests which ever Yuga it is and again and again if needed.

Sloka 9

जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ १ ॥

अर्जुन Hey Arjuna, मे जन्मकर्मच my birth and acts एवं दिव्यं are divine यः तत्त्वतः वेत्ति one who knows thus, सः देहं त्यक्त्वा पुनर्जन्म नैति He is not born again after leaving present body on death माम् एति he will attain me.

Gist: One who knows that my births and acts are all divine in this way, is not born again and after leaving the current body on death, will attain me.

एवं कर्ममूल – हेयत्रिगुणप्रकृतिसंसर्गरूप - जन्मरहितस्य सर्वेश्वरत्व सार्वज्ञ सत्यसङ्कल्पत्वादि समस्त कल्याण गोणोपेतस्य साधुपरित्राण-मत्समाश्रयणैकप्रयोजनं दिव्यं - अप्राकृतं मदसाधारणं मम जन्म चेष्टितं च तत्त्वतो यो वेत्ति स वर्तमानं देहं परित्यज्य पुनर्जन्म नैति मामेव प्राप्नोति, मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः अस्मिन्नेव जन्मनि यथोदितप्रकारेण मामाश्रित्य मदेकप्रियो मदेकचित्तो मामेव प्राप्नोति ।

Thus, one who knows the reality of my manifestations in this way as taught here will attain me on leaving the current body. How is it to be known-

- 1. That my manifestations are not due to karma which leads to association with the matter of three qualities which is to be rejected (हेय)**
- 2. That I am सर्वेश्वर, सर्वज्ञ, सत्यसङ्कल्प, समस्त-कल्याण-गुणोपेत etc.**
- 3. My manifestations are only for the main purposes of protecting my devotees in all ways and for all sentients to take refuge in me**
- 4. My manifestation and acts are दिव्य or अप्राकृत or divine, non-material in nature and unique to ME**

Thus if one knows the reality of all these aspects of my अवतार, such a person would attain me on leaving his current body and will never be born here again. That means, with the knowledge of the reality all his sins which are obstructing him from taking refuge in me will get destroyed and in the current birth itself he will come and surrender unto me as told and I alone will be dear to him (मदेकप्रियः), his mind will be steadfast in ME (मदेकचित्तः), and he will attain ME only.

This is a very important aspect in our siddhanta. How the teaching of avatara rahasya jnana which was started as प्रासङ्गिक, is useful to attain liberation is told here.

एवं – As told in sloka अजोऽपि सन्नव्ययात्मा and others. The meaning of दिव्य is अप्राकृत – non-material or divine in nature.

कर्ममूल – हेयत्रिगुणप्रकृतिसंसर्गरूप - जन्मरहितस्य सर्वेश्वरत्व सार्वज्ञ सत्यसङ्कल्पत्वादि समस्त कल्याण गोणोपेतस्य साधुपरित्राण-मत्समाश्रयणैकप्रयोजनं दिव्यं - अप्राकृतं मदसाधारणं – Here मदसाधारणम् includes Lord's other forms told in बहु स्यां प्रजायेय and others. He is present as inner-self of everything and so on. HIS अवतारs are not so but they are unique even compared to HIS own other forms. This अवतार is धर्मिग्राहकप्रमाणसिद्ध – one can know it by directly perceiving just as fire, its heat etc. Even if HE is not seen in other objects, it cannot be stultified by logic etc. HIS mode of manifestation is not तर्कबाध्य.

मम जन्म चेष्टितं च – The word कर्म in mula sloka is commented as चेष्टित for Bhagavan as it is not karma which is of the form of punya which may cause births.

तत्त्वतो यो वेत्ति – One who knows the reality as is तत्त्वतः means without any doubts, contradictions etc.

स वर्तमानं देहं परित्यज्य – The word वर्तमानदेहं is very significant. Mula sloka has त्यक्त्वा देहम् without any specific attributes. In order to eliminate the doubt that it is not body due to प्रारब्धकर्म but it is the present body – वर्तमानदेह. The difference is, body due to प्रारब्धकर्म may be of several births and a bhaktiyogi has to normally experience complete prarabdha karma and hence he may take several births. But one who has this real knowledge of Lord's manifestation as is, would not take any more births and on leaving the present body, he will attain liberation is the meaning. This can also be understood by the anvaya यो वेत्ति स पुनर्जन्म नैति.

पुनर्जन्म नैति मामेव प्राप्नोति – These two indicate the removal of the undesirable and attainment of the desirable – अनिष्टनिवृत्ति and इष्टप्राप्ति. The अवधारण मामेव indicates that one who has this avatara rahasya jnana attains ME only and not mere स्वात्मानन्दानुभव.

मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः अस्मिन्नेव जन्मनि – Here several doubts are cleared with respect to a Bhaktiyogi with the real knowledge of Lord's manifestations.

The doubts are these: It is told in Bhashya वर्तमानदेहं परित्यज्य –

1. In the Brahmasutras it is decided that only at the end of प्रारब्धकर्म's an उपासक gets liberated
2. How many births will one get due to प्रारब्धकर्म's is not definitely known – there is no नियम in this aspect. This is decided by Badarayana vyasa in brahma sutra 'भोगेन त्वितरे क्षपयित्वा अथ संपद्यते' (4-1-19). It is commented in Sribhashya as 'भोगेन तयोः कर्मणोः विमोक्ष्य उच्यते, देहावधिनियम अश्रवणात्' with respect to when punya and papa will get exhausted.
3. It is also well known that mere knowledge of manifestations and the divine acts of Lord, one can not get liberated. Else, the entire shastra teaching उपासन which is so difficult as it has to be done for long time, without break, with utmost devotion and so on.. will be futile.

These are all answered in this part of the Bhashya here. मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः अस्मिन्नेव जन्मनि – By this real knowledge of HIS divine manifestations and acts, all the sins which are obstructing the upasana are completely destroyed and so in this birth only such an upasaka gets abundant upasana (पुष्कल-उपासन-निष्पत्ति) which is capable of destroying all sins responsible for future births. This is as told in Vishnu Purana – विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि (वि.पु. 6-7-35). So this knowledge is the cause of उपासनपौष्कल्य and not moksha itself. So it is the cause of liberation परंपरया that is through something else and so there is no contradiction to शारीरकशास्त्र. This is a very important point to be understood here.

यथोदितप्रकारेण मामाश्रित्य – Indicates पुष्कलध्यानावस्था – meditation reaching its saturation limit or climax.

मदेकप्रियो – This means भक्तिरूपापन्नता – as told शेमुषी भक्तिरूपा. Bhaktirupaapanna jnana. मदेकप्रियः means अह्नेक एव प्रियः प्रीतिविषयो यस्य स मदेकप्रियः. Only I am most dear to him. This is going to be told as प्रियोहि ज्ञानिनोऽत्यर्थमहम् (7-17). This also excludes interest in any other पुरुषार्थ.

मदेकचित्तो – Indicates समाधि अवस्था – the state of steadfast meditation at its peak. मदेकस्मिन्नेव चित्तं यस्य स मदेकचित्तः - One who has his mind steadfast in ME alone.

मामेव प्राप्नोति – such a person attains ME only.

Sloka 10

तदाह-

वीतरागभयक्रोधाः मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ 10 ॥

वीतरागभयक्रोधाः Being devoid of desire, fear and anger, मन्मयाः having his mind steadfast in me
मामुपाश्रिताः having taken refuge in ME बहवः ज्ञानतपसा पूताः many having become pure due to the
meditation of the form of knowledge of my incarnations मद्भावमागताः have attained my nature.

Gist: Many persons being devoid of desire, fear or anger and having their mind fixed firmly in me and having taken refuge in me, have attained my nature due to the contemplation of the form of knowledge of my incarnations.

मदीय जन्म कर्म तत्त्वज्ञानाख्येन तपसा पूताः बहव एवं संवृत्ताः । तथा च श्रुतिः, 'तस्य धीराः परिजानन्ति योनिम्' (पु.सू.) इति । धीराः - धीमताम् अग्रेसराः एवं तस्य जन्मप्रकारं जानन्तीत्यर्थः ।

Many have attained me thus having got purified by the tapas of the form of तत्त्वज्ञान of the manifestations and divine acts of mine. Shruti also declares, 'the knowledgeable ones understand properly the ways and modes of HIS manifestations'. The meaning of धीराः is those who are foremost among the knowledgeable ones – they know the modes of manifestations of

Lord. Continuous contemplation on the various aspects of Bhagavan's manifestations, तत्त्वज्ञान of HIS अवतारः - itself is told as तपस् – तप आलोचने is the dhatu.

The answer given to the doubt about whether upasana would be futile that is only told here by Bhashya तदाह. The same knowledge ज्ञान is told here as ज्ञानतपसा.

मदीय – What is told in mula sloka as मन्मयाः मामुपाश्रिताः is the knowledge that is attained successively (परंपरया) by that knowledge told earlier.

(Prev Sloka - मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः अस्मिन्नेव जन्मनि यथोदितप्रकारेण मामाश्रित्य मदेकप्रियो मदेकचित्तो मामेव प्राप्नोति)

जन्म कर्म तत्त्वज्ञानाख्येन तपसा पूताः बहव एवं संवृत्ताः - This sloka is already commented upon in the previous is indicated as एवं संवृत्ताः. The words in this sloka are very very significant and have indepth meanings. Swamy Deshika shows how it is commented earlier. The meaning of ज्ञानतपसा पूताः is commented in previous sloka as मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः. The meaning of मामुपाश्रिताः is told earlier as मामाश्रित्य. The meaning of वीतरागभयक्रोधाः is told earlier as मदेकप्रियः. राग is nothing but desire in anything other than Lord. The desire to destroy whatever obstructs attainment of that is क्रोध. भय is nothing but anticipation of obstructions to desires and expecting the undesirable. All these are absent in devotees of वासुदेव because they are तदेकप्रियाः and so do not have any राग or desire in anything else, due to that reason only they do not get angry which is having it root in राग only, they do not have भय also because they have nothing else to desire than वासुदेव and there is nothing else which they may lose or nothing undesirable they want. This is well known from 'न क्रोधो न च मात्सर्यं ल लोभो नाशुभामतिः | भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥'. This is the लक्षण of devotees. A true bhakta can examine oneself with these characteristics. In the same way here it is told as वीतरागभयक्रोधाः. The meaning of मन्मयाः is मदेकचित्तः, So the word मन्मयाः does not mean तादात्म्य or विकार – the मयट् प्रत्यय also has विकारार्थ but that is not applicable here because they do not become one on liberation and there is no vikara. HE is अविकाराय शुद्धाय. So मन्मयाः does not mean अभेद with ईश्वर but those who are having their mind steadfast in the Lord and told as मदेकचित्तः in previous sloka.

This is like Gopis who used to think of Krishna all the time and started to sell दधि, घृत, क्षीर etc as गोविन्द, दामोदर, माधव etc. In yadavabhyudaya Swamy Deshika says – विक्रेतुकामा किल गोपकन्या मुरारिपादार्पितचित्तवृत्तिः । दध्यादिकं मोहवशादवोचत् गोविन्द दामोदर माधवेति । This is the meaning of मन्मयाः.

The meaning of मद्भावमागताः is commented in previous sloka as मामेव प्राप्नोति. Even in the state of liberation, मुक्त्यवस्था, there is no तादात्म्य that is oneness with Brahman as it is totally opposed to shruti, smriti, sutra and all pramanas.

Even here, मामेति सोऽर्जुन is telling कर्म, कर्तृ – the doer who attains told as सः, the object of attainment, माम् are different – karta and karma – are differently told. This is going to be told later as ‘मम साधर्म्यमागताः’ (14-2). So the meaning of मद्भावमागताः is मत्स्वभावम् अपहतपाप्मत्वादिकं प्राप्ताः इत्यर्थः. OR, as told in ब्रह्मैव भवति (सु. 3-2-9) which says अत्यन्त साम्यापत्तिः. साम्य is in आनन्दानुभव only and not in aspects of जगत्कारणत्व, अन्तर्यामित्व, लक्ष्मीपतित्व, having विभुस्वरूप etc. It is like weighing equal weight of stone and gold in a balance. We say both are equal – it means equal in only one aspect which is weight and not in all aspects.

तथा च श्रुतिः, ‘तस्य धीराः परिजानन्ति योनिम्’ (पु.सू.) इति । धीराः - धीमताम् अग्रेसराः एवं तस्य जन्मप्रकारं जानन्तीत्यर्थः - This shows that there is also shruti pramana for acquiring avatara rahasya jnana. The word धीर means having constant steadfast knowledge till the attainment of Bhagavan. The उपसर्ग परि in परिजानन्ति means they know as it is यथावस्थित – and that is commented as तस्य जन्मप्रकारं जानन्ति.

मन्मयाः - In Madhva bhashya this is very nicely said - मां विना न किञ्चित् पश्यन्ति.

मामुपाश्रिताः - incidentally Brahmanandagiri, an advaitic commentator explains this as

‘अखिललोकानुग्रहार्थम् अवाप्तलीलामानुष्यम् आश्रितजनसुलब्धम् अतिलीलकारुण्यम् उपाश्रिताः

एकान्तप्रेमलक्षणभक्त्याचरणमुपागताः ततो मन्मयाः मदेकतानाः मां विना क्षणमात्रमपि प्राणधारणमलभमानाः तत एव वीतरागभयक्रोधाः’. They are not interested in even the status of चतुर्मुखब्रह्म etc.

Sloka 11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

ये Who ever, यथा in whatever way, मां प्रपद्यन्ते take refuge by surrendering unto me तान् तथैव अहं भजामि I bestow all good to them in the same way or I reveal myself to them. पार्थ Hey Arjuna, मनुष्याः ममवर्त्म सर्वशः अनुवर्तन्ते people follow my nature experiencing me in all ways.

न केवलं देवमनुष्यादिरूपेण अवतीर्य मत्समाश्रयणापेक्षाणां परित्राणं करोमि – It is not that I just protect those devotees who are desirous of taking refuge in me by manifesting myself in the form of देव, मनुष्य etc.

अपि तु -ये मत्समाश्रयणापेक्षा यथा येन प्रकारेण स्वापेक्षानुरूपं मां संकल्प्य प्रपद्यन्ते समाश्रयन्ते तान् प्रति तथैव तन्मनीषितप्रकारेण भजामि मां दर्शयामि – But for those who are desirous of attaining me, in whichever form in accordance to their desire they take refuge in me, to those specific devotees, I show myself exactly in the way they desired to see me or have my anugraha. It is not according to my wish but according to the wish of the devotees.

किमत्र बहुना? What more to say in this regard?

सर्वे मनुष्या मदनुवर्तनैकमनोरथा – All persons who have their mind steadfast in ME alone,

मम वर्त्म मत्स्वभावं सर्वं – my form, means my complete nature, योगिनां वाङ्मनसागोचरम् अपि – though it is beyond the grasp of mind and speech even for Yogis, चक्षुरादिकरणैः सर्वशः स्वापेक्षितैः सर्वप्रकारैः – in all ways as desired by them through their senses such as eye and others, अनुभूय अनुवर्तन्ते – they experience me and remain steadfast in me.

Thus the सौलभ्य of Lord which is needed for devotees to contemplate on HIM was described by explaining HIS ways of manifesting by taking up forms of the same class as those of Deva, Manushya etc for protecting Sadhus and other purposes and that HE does all these by HIS own free will and not due to karma. Now the ultimate state of those manifestations is going to be taught. Here along with the manifestation of Lord as Krishna, HIS अर्चवितार (HIS manifestation as a form of worship for all in this kaliyuga) is also summarized.

न केवलं देवमनुष्यादिरूपेण अवतीर्य मत्समाश्रयणापेक्षाणां परित्राणं करोमि । अपि तु -ये मत्समाश्रयणापेक्षा – The words ये यथा and तास्तथैव removes all restrictions with respect to eligibility अधिकारि and अनुष्ठान – practicing vedic dharmas etc. That is indicated in Bhashya as न केवलम्.

यथा येन प्रकारेण स्वापेक्षानुरूपं - This indicates पतित्व, पुत्रत्व, सारथित्व, बाराहनारसिंहादि – any such form.

मां संकल्प्य प्रपद्यन्ते समाश्रयन्ते – प्रपद्यन्ते in mula sloka is indicated as making ME as the object of their mind or thinking – मनोरथविषय and this is commented as समाश्रयन्ते.

तान् प्रति तथैव तन्मनीषितप्रकारेण – The meaning of तान् तथैव is given as तन्मनीषितप्रकारेण – in the same way as desired by them. This implies it is not according to my परत्वप्रकार.

भजामि मां दर्शयामि – The meaning of भजामि is very unique to our Bhashya. It is commented as अनुगृह्णामि in shankara bhashya but Bhashyakarakar says दर्शयामि. The भजन of one who is the Master with respect to a servant is nothing but सुलभदर्शनत्व.

The aspect of HE showing HIMSELF is most wonderful which shows HIS saulabhya.

ಪೊಯ್ ಹೆಯ್ ಆಳ್ವಾರ್

ತಮರುಹಂದದು ಎವ್ವರುವುಂ ಆವ್ವರುವುಂ ತಾನೇ

ತಮರುಹಂದದು ಎಪ್ಪೇರ್ ಮತ್ತು ಅಪ್ಪೇರ್ – ತಮರ್ ಉಹಂದದು

ಎವ್ವಣ್ಣಂ ಶಿಂದಿತ್ತು ಇಮ್ಮೆಯಾದಿರುಪ್ಪರೇ ಅವ್ವಣ್ಣಂ ಆಱಿಯಾನ್ ಆಮ್ (ಮುದಲ್ ತಿರುವಂದಾದಿ – 44)

ಶಿಂದಿತ್ತು ಇಮ್ಮೆಯಾದಿರುಪ್ಪರೇ – ಮನ್ಮಯಾ: ಮಾಮುಪಾಶ್ರಿತಾ: etc.

किमत्र बहुना? सर्वे मनुष्या – The words सर्वे मनुष्या: includes everyone, men women etc.

मदनुवर्तनैकमनोरथा मम वर्त्म मत्स्वभावं सर्वं – The meaning of वर्त्म is not path or आचार or practices but स्वभाव. Here in this context where Krishna is doing उपदेश due to HIS सौलभ्य – it can only mean the entire set of HIS unique characteristics such as दिव्यमङ्गलविग्रह, HIS divine acts, HIS सौशील्य and so on.

योगिनां बाङ्गनसागोचरम् अपि स्वकीयैः चक्षुरादिकरणैः – Those who have pure mind by the practice of Yoga, even for them HE is ungraspable by mind or speech but HE reveals HIMSELF to men so

that they can experience and enjoy HIM even with their मांसचक्षुष् etc. that is eyes and other senses which are of material. By the word चक्षुरादिकरणैः it can be understood that even in Archavatara, one has to see अप्राकृत दिव्यमण्डलगलविग्रह विशिष्टत्व with all other unique attributes of Lord. It is also told in विष्णुधर्म as तामेव ब्रह्मरूपिणीम् (वि.ध. 103-30). This is also told by Krishna in Mahabharata – भुजैश्चतुर्भिः (भा.मौ. 5-34).

यं योगिनो यत्नेन चित्ते विनिवेशयन्ति – They are आत्मारामा विहितमतयः निर्विकल्पेसमाधौ ज्ञानोद्रेकात् विघटिततमोग्रन्थयः सत्त्वनिष्ठाः यं पश्यन्ति – Such Yogis see HIM and how can we see? HE says, it may be difficult for even for Yogis it is impossible to see me or know me, such wonderful nature of MINE in its complete grandeur I show MYSELF to those devotees who are always devoted to me. That is HIS saulabhya.

आगममात्रप्रमाणः आगोपीजनं प्रकाशनिजयाथात्म्यः । श्रद्धितहृदयसुलभः ... Acharya says.

नित्यो नित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान्

तम् आत्मस्थं येन पश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ (munDaka)

HE showed HIMSELF to his extraordinary devotees in so many ways.

सर्वशः स्वापेक्षितैः सर्वप्रकारैः – If such a devotee wants to worship me, do archana, do anjali, do alankaara, do utsava anything they want, they can experience me in the same way. Bhakti has wonderful powers. भक्त्या तुष्यति केवलं न तु गुणैः भक्तप्रियो माधवः. The word सर्वशः includes as Swamy Deshika puts it – प्रियतम-पितृ-पुत्र-सुहृत्-भ्रातृ-भृत्य-सारथित्वादिरूपाणि अर्चावताररूपाणि च and that is commented as स्वापेक्षितैः.

So though the सौलभ्यातिरेक that is the limitless saulabhya of Lord was seen directly in Krishna who was doing सारथ्य etc., Krishna also did उपदेश to him directly in order to fulfil his desire of doing meditation – उपासना.

अनुभूय अनुवर्तन्ते – They keep experiencing HIM and enjoying HIM.

Here Swamy Deshika discusses various logical constructs अनुमानs which are posed to question whether the manifestations of Lord are real etc. and disproves all of them thereby establishing what Bhashyakarar has clearly stated in the commentary of these slokas. They can be summarized thus:

1. How can one who is हेयप्रत्यनीक get into births which are हेय or full of defects. Even in HIS manifestations there is complete absence of हेयत्व and so there is no scope for such an objection. HE is अकर्मवश्य, HIS form is अप्राकृत or divine and it is स्वेच्छाकृत – due to HIS own free will.
2. How can one who does not have पुण्य-पाप etc and also no other controller have births similar to बद्धचेतनस? His manifestations are out of HIS own free will. So there can no objection in this regard too.
3. He is also not tainted by the defects of not knowing what is हित-अहित during manifestations because HIS manifestations are लीलाकार्य and so for one who is सर्वज्ञ, सत्त्वसङ्कल्प etc and अकर्मवश्य there can be no such defect.
4. There is also प्रयोजन for his manifestations and it is not done without any purpose. The purpose is for protecting HIS dearest devotees, for establishing dharma and for destroying those who are troubling HIS devotees. The objection why not HE achieve all these by mere सङ्कल्प is set aside by the fact that the meaning of परित्राण which is रहःसंश्लेषदान and establishing dharma through आराध्यस्वरूपप्रदर्शन etc has to be done by HIMSELF through HIS divine manifestations.
5. The last objection about the exhibition of grief, fear, happiness etc. by Lord during HIS manifestations is answered as they are all to be taken as mere acting as said तेन वञ्चयते लोकान् (भा.उ. 67-15) etc.

So the manifestations of Lord are all real. The sources which establish HIS divine manifestations are all प्रमाणs or fully valid. Thus the various aspects of Lord's manifestations are established in this prakarana.

Sloka 12

इदानीं प्रासङ्गिकं परिसमाप्य प्रकृतस्य कर्मयोगस्य ज्ञानाकारताप्राकारं वक्तुं तथाविधकर्मयोगाधिकारिणो दुर्लभत्वम् आह

—

Now, having completed the topic of HIS manifestations which came as प्रासङ्गिक – now the main topic which was started in this chapter namely, how the aspect of knowledge of the Self is embedded in Karmayoga is going to be taught by first telling about the rarity of such karmayogi's.

In the अवतारिके of this chapter, Bhashyakarar said this chapter establishes six aspects of Karmayoga. Out of them, after establishing the प्रासङ्गिकविषय, now in order to highlight the nature of karmayoga as being of the form of the knowledge of Self (ज्ञानाकार), six slokas are told as पीठिका or like preamble. Four slokas 12, 13, 14 and 15 are about the अधिकारि and then two slokas 16 and 17, are about the nature of Karmayoga (कर्मयोगस्वरूप).

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ 12 ॥

कर्मणां सिद्धिम् The fruits of actions or karmas, इह कांक्षन्तः desiring to get here itself देवताः यजन्ते people worship the gods. हि Because मानुषे लोके in this world of people कर्मजा सिद्धिः the fruits arising out of karmas or actions क्षिप्रं भवति are realized very quickly.

Then why not people take refuge in Lord? The answer is that people get fruits immediately from various gods whom they worship and so desiring such quick fruits, they are all involved in various karmas only.

सर्व एव पुरुषाः कर्मणां फलं कांक्षमाणा इन्द्रादिदेवतामात्रं यजन्ते आराधयन्ति – All persons worship only Gods such as Indra and others desiring the fruits of karmas.

न तु कश्चिद् अनभिसंहितफल इन्द्रादिदेवतात्मभूतं सर्वयज्ञानां भोक्तारं मां यजते – Not having desire in the fruits of karmas thereof, no one worships ME who is the object of worship of all Yajnas and who is the InnerSelf of gods such as Indra and others.

कुत एतत्? यतः क्षिप्रम् अस्मिन् एव मानुषे लोके कर्मजा पुत्र-पशु-अन्नादि-सिद्धिः भवति – Why is it so? Because in this very world of men, very soon, the fruits of karmas which are of the form of having children, cattle, food and so on are obtained.

मनुष्यलोकशब्दः स्वर्गादीनामपि प्रदर्शनार्थः – The word मनुष्यलोक is also indicative of svarga and other worlds.

सर्व एव हि लौकिकाः पुरुषा अक्षीणानादिकालप्रवृत्तानन्तपापसंचयतया अविवेकिनः क्षिप्रफलाकाङ्क्षिणः, पुत्रपश्वन्नाद्य-स्वर्गाद्यर्थतया सर्वाणि कर्माणि, इन्द्रादिदेवताराधनमात्राणिकुर्वते; - All persons in these worlds who are without any wisdom due to undiminished beginningless immeasurable collection of sins are desirous of quick fruits and so perform all karmas worshipping only gods such as Indra and others wanting to get children, cattle, food, enjoyments in heaven etc.

न तु कश्चित् संसारोद्विग्नहृदयो मुमुक्षुः उक्तलक्षणं कर्मयोगं मदाराधनभूतम् आरभते इत्यर्थः – And no one is having a mind which is stressed out having been caught in this cycle of births-deaths and having desire to get liberated and so start the karmayoga which is as taught earlier and involves worshipping me directly.

सर्व एव पुरुषाः – The word सर्वे includes everyone without exception as the mula sloka says simply काङ्क्षन्तः without any further qualification and सर्वे indicates that even मुमुक्षुs or those desirous of liberation were initially wanting only the three other purusharthas – dharma, artha and kaama and then only they have become interested in the fourth purushartha, moksha.

कर्मणां फलं काङ्क्षमाणा – The words कर्मणां सिद्धिं in mula sloka does not indicate the attainment of the nature of karmas but the fruits thereof.

इन्द्रादिदेवतामात्रं यजन्ते आराधयन्ति – The meaning of इह in यजन्त इह is commented as इन्द्रादिदेवतामात्रम्. इह या देवतात्वेन प्रतीयन्ते ताः is to be understood. The word यजन्ते is from the root यज देवपूजायाम् and that is indicated as आराधयन्ति. By this all karmas such as दान, होम etc performed having those specific devatas in mind are also included. This is told later here as सर्वाणि कर्माणि.

न तु कश्चिद् अनभिसंहितफल – This shows how rare such karmayogis are to find.

इन्द्रादिदेवतात्मभूतं सर्वयज्ञानां भोक्तारं मां यजते – What is going to be told later as ‘अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च’ (9-24), and ‘भोक्तारं यज्ञतपसाम्’ (5-29).

कुत एतत्? – The word हि in क्षिप्रं हि – indicates the reason and that is told by a question. When such great fruit of the form of liberation is available why do people go after such meager fruits?

यतः क्षिप्रम् अस्मिन् एव मानुषे लोके कर्मजा पुत्र-पशु-अन्नादि-सिद्धिः भवति – The word क्षिप्रं reminds of वायुर्वै क्षेपिष्ठा देवताः - God Vayu gives fruits very fast. So क्षिप्रम् अस्मिन्नेव मानुषे लोके – very fast and in this very world itself fruits are realized and so people are first interested in that only even if it is meager is the भाव.

मनुष्यलोकशब्दः स्वर्गादीनामपि प्रदर्शनार्थः – This indicates this prakarana is about अपवर्गफल.

सर्व एव हि लौकिकाः पुरुषा अक्षीणानादिकालप्रवृत्तानन्तपापसंचयतया – The reason for not getting stressed or frustrated with short-lived, meager, grief-filled fruits even though unlimited fruit of liberation is available is given here – अक्षीण-अनादिकालप्रवृत्त-अनन्तपापसंचयतया.

अविवेकिनः – Not able to differentiate between what is to be accepted and what is to be rejected – हेय उपादेय विवेक is absent.

क्षिप्रफलाकाङ्क्षिणः – Though the fruits are meager, lowly, short-lived, filled with grief and so on they do not see all these and say वरमद्य काकः श्रो मयूरात् – such people.

पुत्रपश्वन्नाद्य-स्वर्गाद्यर्थतया सर्वाणि कर्माणि – All karmas includes याग, दान, होम etc.

इन्द्रादिदेवताराधनमात्राणिकुर्वते; न तु कश्चित् संसारोद्विग्नहृदयो मुमुक्षुः उक्तलक्षणं कर्मयोगं मदाराधनभूतम् आरभते इत्यर्थः – If one has to become मुमुक्षु, first one has to be संसारोद्विग्नहृदयः - which is also told as परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् – निर्वेद has to set in first. Then one would perform all karmas directed at Lord who is the inner-self of all other devatas and thus start karmayoga. Such karmayoga which is already told is nothing but the worship of Bhagavan only. And, people who are aware of this aspect of Bhagavan being the inner-self of all other gods and perform everything keeping this in mind all the time are very very rare.

Sloka 13

यथोक्तकर्मयोगारम्भविरोधिपापक्षयहेतुम् आह –

Now the means to get all the sins which are obstructing starting of such karmayoga is being told.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ 13 ॥

चातुर्वर्ण्यं The group of four classes मया गुणकर्मविभागशः सृष्टं was created by me based on the division of satva and other Gunas and the karmas or acts resulting from them. तस्य कर्तारमपि माम् Though I am the creator of those divisions अकर्तारं अव्ययं विद्धि know that I am not the doer of those divisions and I am immutable.

चातुर्वर्ण्यप्रमुखं ब्रह्मादिस्तम्बपर्यन्तं कृत्स्नं जगत् सत्त्वादिगुणविभागेन तदनुगुणशमादि-कर्मविभागेन च प्रविभक्तं मया सृष्टम् । सृष्टिग्रहणं प्रदर्शनार्थम्, मया एव रक्ष्यते, मया एव च उपसंह्रियते । तस्य विचित्रसृष्ट्यादेः कर्तारम् अपि अकर्तारं मां विद्धि ।

This entire world starting with चतुर्मुखब्रह्म and upto the minutest insect (स्तम्ब), in which four classes namely Brahmana, Kshtriya, Vaishya and Shudra are prominent, was created by me with the divisions of Guna or qualities such as satva etc and inturn the acts such as shama and others arising out of them. The use of word सृष्टि or creation is mere indication because not only is everything created by me but everything is protected also by me and gets withdrawn unto me, that is उपसंहार. तस्य means of that creation having such wonderful variety, though I am the creator, know that I am not the doer of that.

A doubt arises here. The fact of अनन्तपापसञ्चयक्षय - never ending collection of sins not reducing is common to all. And due to अविवेक or absence of discriminatory knowledge of what is to be accepted and what is to be rejected, क्षिप्रफलाकाङ्क्षित्व or having great desire in getting fruits quickly is also common to all. So a desire to get liberated or मुमुक्षा will never arise. That means all the shastras teaching means to liberation etc become invalid – that is शास्त्र which teaches मोक्षोपाय becomes अप्रमाण. This is answered in this and next slokas.

चातुर्वर्ण्यप्रमुखं – What was told earlier that the fruits given by devatas are meager or lowly, for those fruits also Krishna is telling that HE who is सर्वकर्ता is only the cause.

प्रमुखम् indicates that entire व्यष्टिसृष्टि and चातुर्वर्ण्य is part of it. The purpose of telling about व्यष्टिसृष्टि is to show that Bhagavan has no वैषम्य – bias or नैर्घृण्य - cruelty.

ब्रह्मादिस्तम्बपर्यन्तं कृत्स्नं जगत् सत्त्वादिगुणविभागेन – What is going to be explained later is indicated in Bhashya as the meaning of गुणकर्मविभागशः as सत्त्वादिगुणविभागेन.

तदनुगुणशमादि-कर्मविभागेन च प्रविभक्तं मया सृष्टम् - All activities are having their root in the qualities of satva and others and so it is indicated as तदनुगुण. The गुणविभाग is as told in Bharata – तमश्शूद्रे रजः क्षत्रे ब्राह्मणे सत्त्वमुत्तमम् (भा.आश्व. 39-11). The कर्मविभाग is as told later here ‘ब्राह्मणक्षत्रियविशाम् शूद्राणां च परंतप । कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः’ (गी. 18-41). The meaning of शमादिकर्म is शमाद्यनुष्ठेयकर्म. The karmas told such as shama etc. shama means बाह्येन्द्रियनिग्रह, दम means अन्तरिन्द्रियनिग्रह, तपस्, शौच and so on. This is told in 18th chapter as शमो दमः ending with ब्राह्मं कर्म स्वभावजम् (18-42).

In the same way the विषमसृष्टिप्रकार or way of creation having so many differences, inequality which happens due to the levels of respective qualities among the classes such as देव, मनुष्य, तिर्यक् etc is also seen explained in Puranas during the kalpas of वाराह-पाद्म-ईशान etc. (we say shveta varaaha kalpe for present kalpa).

सृष्टिग्रहणं प्रदर्शनार्थम्, मया एव रक्ष्यते, मया एव च उपसंह्रियते – In Shruti and other pramanas, it is ordained that Ishvara has to be known as the cause of everything such as creation, sustenance, protection and withdrawal during delusion and so on. That is indicated in Bhashya as सृष्टिग्रहणं प्रदर्शनार्थम्. Even the creation done through Chaturmukhabrahma is done by Bhagavan only. By this it can be known that Bhagavan is the one who does व्यष्टिसृष्टि, स्थिति etc through चतुर्मुखब्रह्म as told in Vishnu Dharma सृष्टिं ततः करिष्यामि त्वामाविश्य प्रजापते (वि.ध. 68-51). This is also established in Brahma Sutra – संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्करणत उपदेशात् (ब्र.सू. 2-4-17).

तस्य विचित्रसृष्ट्यादेः कर्तारम् अपि अकर्तारं मां विद्धि – Though I am the doer of the acts of creation etc. know ME as not the doer. The question that arises here – how is it possible? Is answered in the next sloka.

Incidentally, Brahmanandagiri comments here: निर्विशेषब्रह्मवाद-जयदुंदुभिः अयं श्लोकः. He says here it is told clearly that everything is मिथ्या.

Sloka 14

कथम् इति अत्र आह –

How can the same person have doership and non-doership with respect the same act which is told as कर्तारमपि अकर्तारम् is answered here.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ 14 ॥

कर्माणि The acts of creation etc which I do न मां लिम्पन्ति are not related to me and so do not bind me. मे कर्मफले स्पृहा न I do not have any desire in the fruits of actions. इति मां योऽभिजानाति One who knows me thus सः कर्मभिः न बध्यते he does not get bound by karmas which are opposed to karmayoga.

यत इमानि विचित्रसृष्ट्यादीनि कर्माणि मां न लिम्पन्ति - न मां संबध्नन्ति । न मत्प्रयुक्तानि तानि देवमनुष्यादिवैचित्र्याणि सृज्यानां पुण्यपापरूपकर्मविशेषप्रयुक्तानि इत्यर्थः । अतः प्राप्ताप्राप्तविवेकेन विचित्रसृष्ट्यादेः न अहं कर्ता; यतश्च सृष्टाः क्षेत्रज्ञाः सृष्टिलब्ध-करणकलेवराः सृष्टिलब्धं भोग्यजातं फलसङ्गादिहेतुस्वकर्मानुगुणं भुञ्जते; सृष्ट्यादिकर्मफले च तेषाम् एव स्पृहा इति न मे स्पृहा ।

यत इमानि विचित्रसृष्ट्यादीनि कर्माणि मां न लिम्पन्ति - न मां संबध्नन्ति – Due to what reason are these karmas or acts of variety of creation etc. are not related to me.

न मत्प्रयुक्तानि तानि देवमनुष्यादिवैचित्र्याणि सृज्यानां पुण्यपापरूपकर्मविशेषप्रयुक्तानि इत्यर्थः – Because the variety of देव, मनुष्य etc are not due to me but due to the special karmas of the form of पुण्य and पाप of those embodied souls who are getting created as such is the meaning.

अतः प्राप्ताप्राप्तविवेकेन विचित्रसृष्ट्यादेः न अहं कर्ता; - So with the distinct knowledge that the variety of creation etc is due to the variations in karmas of the form of punya and papa one can see that I am not the doer of this creation.

यतश्च सृष्टाः क्षेत्रज्ञाः सृष्टिलब्ध-करणकलेवराः सृष्टिलब्धं भोग्यजातं फलसङ्गादिहेतुस्वकर्मानुगुणं भुञ्जते; - Also for the reason that the created embodied selves are having the body and sense organs due to creation and enjoy the entire gamut of the objects of enjoyment according to their respective karmas which are responsible for associating them with the fruits thereof.

सृष्ट्यादिकर्मफले च तेषाम् एव स्पृहा इति न मे स्पृहा – In the fruits of the nature of creation and others, they are only interested and there is no interest for me.

तथाऽहं सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र0 सू0 2।1।34) इति । तथा च भगवान् पराशरः - 'निमित्तमात्रमेवासौ सृज्यानां सर्गकर्मणि । प्रधानकारणीभूता यतो वै सृज्यशक्तयः॥निमित्तमात्रं मुक्त्वेदं नान्यत्किञ्चिदपेक्षते । नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तु वस्तुताम् ॥' (वि0 पु0 1।4।51-52) इति । सृज्यानां देवादीनां क्षेत्रज्ञानां सृष्टेः कारणमात्रम् एव अयं परमपुरुषः, देवादिवैचित्र्ये तु प्रधानकारणं सृज्यभूतक्षेत्रज्ञानां प्राचीनकर्मशक्त्य एव । अतो निमित्तमात्रं मुक्त्वा - सृष्टेः कर्तारं परमपुरुषं मुक्त्वा इदं क्षेत्रज्ञवस्तु देवादिविचित्रभावे न अन्यद् अपेक्षते; स्वगतप्राचीनकर्मशक्त्या एव हि देवादिवस्तुभावं नीयते इत्यर्थः।

तथाऽहं सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र0 सू0 2।1।34) इति – This is also told in the same way by Sutrakara – 'for Ishvara there is no bias or cruelty in creation because there is the requirement of karmas for that' (Bra. Su. 2-1-34).

तथा च भगवान् पराशरः - 'निमित्तमात्रमेवासौ सृज्यानां सर्गकर्मणि । प्रधानकारणीभूता यतो वै सृज्यशक्तयः॥निमित्तमात्रं मुक्त्वेदं नान्यत्किञ्चिदपेक्षते । नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तु वस्तुताम् ॥' (वि0 पु0 1।4।51-52) इति – Same way Bhagavan Parashara also says – 'In the act of creation of those who are getting created, HE is only nimitta – instrumental. Because, the karmashakti of the created are the main reasons', 'There is no other expectation from Ishvara except for being mere instrumental. Hey Shreshtha, this sentient being gets the form of deva, manushya etc only due to his power of the form of karma or karmarupa-shakti which is very old'.

सृज्यानां देवादीनां क्षेत्रज्ञानां सृष्टेः कारणमात्रम् एव अयं परमपुरुषः, देवादिवैचित्र्ये तु प्रधानकारणं सृज्यभूतक्षेत्रज्ञानां प्राचीनकर्मशक्त्य एव – So Paramapurusha is mere general cause for the creation of sentients who

are to be created as deva etc. The main cause of the variety of deva and others who are the sentients to be created is their power of karma which is continuing from long time.

अतो निमित्तमात्रं मुक्त्वा - सृष्टेः कर्तारं परमपुरुषं मुक्त्वा इदं क्षेत्रज्ञवस्तु देवादिविचित्रभावे न अन्यद् अपेक्षते; - So excepting the mere normal cause, that is, the Paramapurusha who is the doer of creation etc., the embodied sentients do not expect anything else for getting the forms of deva and others.

स्वगतप्राचीनकर्मशक्त्या एव हि देवादिवस्तुभावं नीयते इत्यर्थः – The nature of deva and others are taken by the power of age-old karma which is in them only.

एवम् उक्तेन प्रकारेण सृष्ट्यादेः कर्तारम् अपि अकर्तारं सृष्ट्यादिकर्मफलसङ्गरहितं च यो माम् अभिजानाति स कर्मयोगारम्भविरोधिभिः फलसङ्गादिहेतुभिः प्राचीनकर्मभिः न संबध्यते - मुच्यते इत्यर्थः – Thus in this way as told, though I am the doer of creation one who knows me as non-doer, meaning not associated with the fruits of karmas such as creation etc such a person does not get associated with age-old karmas which are the cause of associating with fruits and which are obstructing the start of karmayoga. The meaning of 'does not get associated' is 'gets liberated from such karmas which are obstructing start of karmayoga'.

यत इमानि विचित्रसृष्ट्यादीनि कर्माणि – The word कर्म in कर्माणि here is not about पुण्य-पाप as it is not of use in this context where the doubt is not about कर्मवश्यत्व. So it is commented as विचित्र सृष्ट्यादीनि कर्माणि.

मां न लिम्पन्ति - न मां संबध्नन्ति । न मत्प्रयुक्तानि – Mere stating of न मां लिम्पन्ति does not remove the objection and so Bhashya is न मत्प्रयुक्तानि – it removes the main cause in the aspect of bias and so there is no contradiction. Then what is the special cause of this creation having so many differences or inequalities?

तानि देवमनुष्यादिवैचित्र्याणि सृज्यानां पुण्यपापरूपकर्मविशेषप्रयुक्तानि इत्यर्थः - It is not due to me but the differences of the nature of deva, manushya etc. are all due to the karmas of the form of पुण्य and पाप of the individual selves who are getting created.

अतः प्राप्ताप्राप्तविवेकेन – The creation of beings with differences in सुख and दुःख (one being very happy, one always in grief and so on) are according to the differences in their पुण्य and पाप. It is

like water and earth etc which are general causes for the growth of different plants while the nature of any plant or tree is decided only based on the particular seed. Though water is the cause for growth, a mango tree comes only due to the capability of a mango seed to grow into a mango tree.

विचित्रसृष्ट्यादेः न अहं कर्ता - So I am not the doer of the variety in creation etc.

यतश्च सृष्टाः क्षेत्रज्ञाः - Now the non-doership of Bhagavan due to not being interested in any specific fruits which is told in mula sloka as न मे कर्मफले स्पृहा is going to be commented. The fact of Bhagavan not being interested which is told implies that others (the created selves) are interested. The words सृष्टाः क्षेत्रज्ञाः indicates that the creation is for the individual selves who have reached the state of attaining the fruits.

सृष्टिलब्ध-करणकलेवराः सृष्टिलब्धं भोग्यजातं फलसङ्गादिहेतु स्वकर्मानुगुणं भुञ्जते; - They having got the body and senses during creation enjoy the objects of experience which are also created according to the karmas which associate them with the fruits thereof. The Bhashya सृष्टिलब्धकरणकलेवराः indicates that creation is not for Bhagavan to get body and senses but to make the individual selves get them according to their karmas. The Bhashys स्वकर्मानुगुणम् indicates that it is not due to the सङ्कल्पविशेष or willing of the Lord irrespective of the karmas but it is according to their own karmas. The word कर्मफले in mula sloka means the fruits of the act of creation and others.

सृष्ट्यादिकर्मफले च तेषाम् एव स्पृहा इति न मे स्पृहा – The word फले indicates the karma is of the nature of punya and papa. So that is explained further – the individual selves who are subjected to creation are only interested in enjoying the fruits of punya and papa and not Bhagavan. Bhagavan does not give the body and senses etc according to HIS wish but according to the punya and papa which has accumulated due to their own desires. So Bhagavan does not give different fruits to different individuals according to HIS will and freedom and HE does not subject anyone to sufferings according to HIS wish but all these are happening according to the karmaphalas of the individual selves. So all these are summarized in the sloka as न मे कर्मफले स्पृहा.

तथाऽहं सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र0 सू0 2।1।34) इति – Bhashyakarar here cites the sutra of Krishnadvaipayana or vyasa who is the author of Brahma Sutras as well as Gitopanishat in Mahabharata. The sutra states that Bhagavan does not have the defects of the nature of bias or cruelty in creation as creation is according to the karmas of individual selves.

तथा च भगवान् पराशरः - 'निमित्तमात्रमेवासौ सृज्यानां सर्गकर्मणि । प्रधानकारणीभूता यतो वै सृज्यशक्तयः। निमित्तमात्रं मुक्त्वेदं नान्यत्किञ्चिदपेक्षते । नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तु वस्तुताम् ॥' (वि0 पु0 1।4।51-52) इति – Next Bhashyakarar cites the pramana of Vyasa's father, Sri Parashara who had देवतापारमार्थ्यज्ञान and also explains it in detail.

सृज्यानां देवादीनां क्षेत्रज्ञानां सृष्टेः कारणमात्रम् एव अयं परमपुरुषः - That Bhagavan is only निमित्तमात्र in the act of creation of the individuals who are getting created as देव, मनुशष्य and so on.

देवादिवैचित्र्ये तु प्रधानकारणं सृज्यभूतक्षेत्रज्ञानां प्राचीनकर्मशक्त्य एव । अतो निमित्तमात्रं मुक्त्वा - सृष्टेः कर्तारं परमपुरुषं मुक्त्वा इदं क्षेत्रज्ञवस्तु देवादिविचित्रभावे न अन्यद् अपेक्षते; स्वगतप्राचीनकर्मशक्त्या एव हि देवादिवस्तुभावं नीयते इत्यर्थः – That means the powers of old karmas only gives them the forms of deva, manushya and so on. Swamy Deshika quotes several slokas from Vishnu Purana to support all these and finally concludes that सृज्यशब्देन अत्र देवमनुष्यादयः सृज्यविशेषाः निर्दिश्यन्ते; शक्तिशब्देन च तत्तत्कर्मैव. It is said in Vishnu Purana, अविद्या कर्मसञ्ज्ञान्या तृतीया शक्तिरिष्यते (वि.पु. 6-7-61). Also, the mention of निमित्तमात्रम् does not negate Bhagavan being उपादानकारण etc. What is negated is only that Bhagavan is not responsible for the differences in class etc just as it is going to be told later 'मयैवेते निहता पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्' (गी.11-33) and it is told in Vishnu purana as 'प्रधानकारणीभूता यतो वै सृज्यशक्तयः' (वि. 1-4-51, 52). The meaning सृज्य is क्षेत्रज्ञ – individual selves. The meaning of निमित्त here is to be generally taken as कारणमात्रम् and not to be related as told along with उपादान, सहकारि, निमित्त etc.

The Bhashya प्राचीनकर्मशक्त्या – Indicates that even during pralaya, the karmas of individual selves existed - as it is very old - means beginningless, अनादि. This is also answered in Brahmasutras. The doubt that during Pralaya, jivatmas do not have body, senses etc and how can karma exist? The sutra 'न कर्म अविभागादिति चेन्न अनादित्वात् उपपद्यते च उपलभ्यते च' (ब्र.सू. 2-1-35) says since karmas are अनादि, the karmas did exist even during srushti. It is also said 'नाभुक्तं

क्षीयते कर्म कल्पकोटिशतैरपि' (ब्रह्मकैवर्त). The karmas done by individual selves during one kalpa continue to exist and can give fruits in some other kalpa also. The meaning of वस्तु in वस्तुवस्तुताम् is क्षेत्रज्ञवस्तु according to context here. So the sloka which says स्वशक्त्या नीयते वस्तु वस्तुतां – clearly means अवस्थान्तरं नीयते. That अवस्थान्तर according to context again is देवादिवस्तुभावम् as per Bhashya.

एवम् उक्तेन प्रकारेण सृष्ट्यादेः कर्तारम् अपि अकर्तारं सृष्ट्यादिकर्मफलसङ्गरहितं च यो - Thus the seeming contradiction about कर्तृत्व and अकर्तृत्व is removed. He is the doer of the acts of creation and others but he has no association or attachment to the fruits of the karmas which are creation and so on.

माम् अभिजानाति – This is the प्रयोजन of gaining this knowledge that the creation into deva, manushya etc are all due to the karmas of individuals and Ishvara is only कारणमात्र in that act of creation and has no सङ्ग with the fruits of karmas.

स कर्मयोगारम्भविरोधिभिः फलसङ्गादिहेतुभिः प्राचीनकर्मभिः न संबध्यते – The sloka has कर्मभिः न स बध्यते in general but the meaning of कर्मभिः has to be reduced according to the context and so it is कर्मयोगारम्भविरोधिभिः - it is not all the karmas but only those obstructing the start of karmayoga. The meaning of सम्बध्यते is मुच्यते – he gets rid of those karmas. Those karmas were all performed with the desire to enjoy the fruits but now that a mumukshu is starting karmayoga and is going to perform all karmas without any desire in fruits, the earlier karmas will not bind him anymore due to this knowledge.

मुच्यते इत्यर्थः – The meaning of न बध्यते according to context here is मुच्यते because the karmas which are addressed here also those which are obstructing start of karmayoga.

Sloka 15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ 15 ॥

एवं ज्ञात्वा Having known thus, पूर्वैरपि मुमुक्षुभिः by those who lived in earlier times and were desirous of getting liberated कर्म कृतम् karmayoga was adopted and practiced. तस्मात् So त्वं you पूर्वैः कृतं पूर्वतरं कर्म एव कुरु do the karmayoga only which is age-old and which was done by ancestors.

एवं मां ज्ञात्वा विमुक्तपापैः पूर्वैः अपि मुमुक्षुभिः उक्तलक्षणं कर्म कृतम् – Thus having got rid of their sins by knowing ME like this, even by earlier greats who were Mumukshus or desirous of liberation the karmayoga as told was followed.

तस्मात् त्वम् उक्तप्रकारमद्विषयज्ञानविधूतपापः पूर्वैः विवस्वन्मन्वादिभिः कृतं पूर्वतरं पुरातनं तदानीम् एव मया उक्तं वक्ष्यमाणाकारं कर्म एव कुरु - So you also, having got rid of your sins with the knowledge about ME, do Karmayoga only as taught to you and as going to be taught further, which is very old and which was adopted by ancestors such as Vivasvan, Manu and others (as told earlier विवस्वान् मनवे प्राह and so on).

Krishna is telling Arjuna to adopt Karmayoga only giving examples of great ones of earlier times who did perform this karmayoga with the knowledge taught here.

एवं – The meaning is with the knowledge of कर्तृत्व and अकर्तृत्व as told previously.

मां ज्ञात्वा विमुक्तपापैः पूर्वैः अपि मुमुक्षुभिः – The mula sloka says ज्ञात्वा कृतं कर्म which indicates this knowledge causes performance of Karmayoga. It was told कर्मभिः न स बध्यते. So how can knowledge make one do karma – that is by way of eliminating the sins which are obstructing the same. That is explained in Bhashya as ज्ञात्वा विमुक्तपापैः.

उक्तलक्षणं कर्म कृतम् – The Karmayoga as told. The meaning of word कर्म in mula sloka is explained thus. Because the topic here is Karmayoga and that it is necessary for those who are desirous of getting liberation (मुमुक्षुs).

तस्मात् त्वम् उक्तप्रकारमद्विषयज्ञानविधूतपापः पूर्वैः विवस्वन्मन्वादिभिः कृतं पूर्वतरं पुरातनं तदानीम् एव मया उक्तं – The Bhashya here shows that Arjuna did understand the teachings of Krishna about HIS True nature. That is told as त्वम् उक्तप्रकारमद्विषयज्ञानविधूतपापः. The meaning of पूर्वतरम् is given as

पुरातनम्. It is not क्रियाविशेषण – not just qualifying the act of doing but it is qualifying कर्म. That is why Bhashya is तदानीमेव मया उक्तम्. So the प्रवाह अनादित्व of Karmayoga is meant here.

वक्ष्यमाणाकारं कर्म एव कुरु – Bhashya indicates that this is like the preface to establishing the nature of Karmayoga here.

Krishna cites the अनुष्ठान परंपरा for karmayoga and tells Arjuna to follow the earlier मुमुक्षुs and what HE taught to Vivasvan during the beginning of manvantara and how it was passed on to manu and others etc. is all cited by Lord and so Arjuna should follow their steps and perform karmayoga.

At the same time it is not easy to understand...

Sloka 16

वक्ष्यमाणस्य कर्मणो दुर्ज्ञानताम् आह –

The fact that the nature of karmayoga which is going to be taught further is most difficult to understand is being told.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ 16 ॥

किं कर्म What is meant by Karmayoga, किम् अकर्म What is meant by akarma, अत्र about this कवयः अपि even the knowledgeable ones are मोहिताः perplexed. यत् ज्ञात्वा Knowing which अशुभात् मोक्ष्यसे you will be liberated from this samsara which is ashubha or inauspicious तत् कर्म that Karmayoga ते प्रवक्ष्यामि I will teach you well.

मुमुक्षुणा अनुष्ठेयं कर्म किं रूपम्? अकर्म च किम्? अकर्म इति कर्तुः आत्मनो याथात्म्यज्ञानम् उच्यते । अनुष्ठेयं कर्म तदन्तर्गतं ज्ञानं च किं रूपम् इति उभयत्र कवयः विद्वांसः अपि मोहिताः, यथावत् न जानन्ति । एवम् अन्तर्गतज्ञानं यत् कर्म तत् ते प्रवक्ष्यामि; यद् ज्ञात्वा अनुष्ठाय अशुभात् संसारबन्धात् मोक्ष्यसे । कर्तव्यकर्मज्ञानं हि अनुष्ठानफलम् ।

What is the nature of karma to be adopted by a person desiring to attain liberation? What is the nature of अकर्म? Here the knowledge of the true nature of the Individual Self who is the doer is told by the word अकर्म. What is the nature of the karma to be adopted and the knowledge of Self which is part of it – in these two aspects even the most knowledgeable ones are perplexed – means they do not know the real nature as it is. I will teach you such karma which has knowledge embedded in it. Knowing which – meaning adopting and practicing which you will get rid of अशुभ or the bondage of samsara. It is well known that the knowledge of karma that is ordained has the fruit of the nature of practice only.

वक्ष्यमाणस्य कर्मणः – In order to make it clear that the terms कर्म and अकर्म used here are not about something different from the karmayoga being taught so far, Bhashya says वक्ष्यमाणस्य कर्मणः. Further it will be made clear (4-18) that both कर्म and अकर्म are parts of the same karmayoga. Here also it is said as – तत्ते कर्म प्रवक्ष्यामि..

मुमुक्षुणा अनुष्ठेयं कर्म किं रूपम् ? – The difficulty in knowing the nature of karma is indicated by मुमुक्षुणा अनुष्ठेयम्. So it is not just any karma done by any other adhikari but what is to be done by a mumukshu and that is why it is so difficult to understand.

अकर्म च किम् ? अकर्म इति कर्तुः आत्मनो याथात्म्यज्ञानम् उच्यते – The word अकर्म does not mean absence of कर्म, it is not कर्माभाव but आत्मनो याथात्म्यज्ञानम्. It is needed for the अनुष्ठान of the doer and so said as कर्तुः..

अनुष्ठेयं कर्म तदन्तर्गतं ज्ञानं च किं रूपम् इति उभयत्र कवयः विद्वांसः अपि मोहिताः, – Meaning of कवयः is in this context विद्वांसः - the knowledgeable ones.

यथावत् न जानन्ति – The word मोहिताः implies अज्ञान or not knowing and अयथाज्ञान - not knowing it as it is. Both are together told in Bhashya as यथावत् न जानन्ति. They are perplexed by the shastras.

एवम् अन्तर्गतज्ञानं यत् कर्म तत् ते प्रवक्ष्यामि; - This is a very unique meaning according to our Bhashya and it is in line with the context here. Though the sloka starts with Krishna teaching two aspects – किं कर्म किं अकर्म इति...the second-half of sloka has तत्ते कर्म प्रवक्ष्यामि – addressed by one word कर्म and earlier also कुरु कर्मैव (3-7), further in next sloka गहना कर्मणो गतिः.. So कर्म is the main aspect

and अकर्म is its attribute can be understood. So the meaning of तत् in तत्ते कर्मप्रवक्ष्यामि is given in Bhashya as एवम् अन्तर्गतज्ञानं यत् कर्म.

यद् ज्ञात्वा अनुष्ठाय अशुभात् संसारबन्धात् मोक्ष्यसे – Getting rid of the bondage of samsara is the ultimate benefit and so Bhashya is संसारबन्धात् मोक्ष्यसे. Mula sloka has यत् ज्ञात्वा मोक्ष्यसे – Bhashya is अनुष्ठाय for ज्ञात्वा because

कर्तव्यकर्मज्ञानं हि अनुष्ठानफलम् – The fruit of knowledge is adoption in practice. The knowledge of what is ought to be done would lead one naturally to practicing the same. So कर्मज्ञान or knowledge of karma is the means to practice or अनुष्ठान. So the word ज्ञात्वा indicates both कर्मज्ञान and अनुष्ठान by means of अजहल्लक्षणा – that is together without leaving out the prime meaning. In the 15th sloka here it was already told as कुरु कर्मैव तस्मात् त्वम् – perform or practice karmayoga was told. So here if it is taken as mere knowledge without अनुष्ठान the teaching ordaining अनुष्ठान which was told would be futile. So here the meaning of ज्ञात्वा is to be taken as ज्ञान and अनुष्ठान and so Bhashya is ज्ञात्वा अनुष्ठाय. So it is not simply knowing – ok I have known then what? This question arises – then it has to be put to practice which is the purpose of knowing.

Sloka 17

कुतः अस्य दुर्ज्ञानता? इति अत्र आह-

What was told earlier as कवयोऽप्यत्र मोहिताः - why is it that it is so difficult to understand the nature of karma is going to be taught now. The reason is that there are several aspects to be known about karma, vikarma, akarma and so on. That is explained in Bhashya starting with यस्मात् –

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ 17 ॥

हि Due to what reason कर्मणः अपि बोद्धव्यं there is the aspect of karma also which is to be known विकर्मणः च बोद्धव्यम् it is also to be known about the different varieties of karmas अकर्मणश्च बोद्धव्यं

there is also to be known about ज्ञान or knowledge कर्मणः गतिः गहना the way of knowing the nature of karma is inscrutable.

गहना – inscrutable, inobtrusive, unfathomable, impossible of investigation

यस्मात् मोक्षसाधनभूते कर्मस्वरूपे बोद्धव्यम् अस्ति; - The reason due to which there is to be known about the nature of Karma which is the means to liberation;

विकर्मणि च; नित्यनैमित्तिककाम्यरूपेण, तत्साधनद्रव्यार्जनाद्याकारेण च, विविधताम् आपन्नं कर्म विकर्म - that there is also to be known about विकर्म; which is the karma found in several forms such as नित्य (ordained regular karmas), नैमित्तिक (ordained occasional karmas) and काम्य (vedic karmas performed with some fruit in mind) and also the forms such as द्रव्यार्जने (earning material needed and so on) etc which assist in performance of nitya and such karmas.

अकर्मणि ज्ञाने च बोद्धव्यम् अस्ति । गहना दुर्विज्ञाना मुमुक्षोः कर्मणो गतिः - And also there is to be known about अकर्म or knowledge. For that reason only the way to understand the nature of karmas with respect to one desirous of attaining liberation is inscrutable or unfathomable.

विकर्मणि बोद्धव्यम् - नित्यनैमित्तिककाम्यद्रव्यार्जनादौ कर्मणि फलभेदकृतं वैविध्यं परित्यज्य मोक्षैकफलतया एकशास्त्रार्थत्वानुसन्धानम्; तदेतद् 'व्यवसायात्मिका बुद्धिरेका' (गीता. 2-41) इत्यत्र एव उक्तम् इति न इह प्रपञ्च्यते ।

The aspect to be known about विकर्म is that having the firm decision in mind that one who is after liberation – मुमुक्षु – should leave out the variety of benefits that are seen in the nitya, naimittika, kaamya, dravyaarjane and such karmas and think that all these fruits or benefits are only means for the purpose of attaining liberation and so the ultimate benefit of all these are that only – they all have एकशास्त्रार्थत्व. This has already been detailed in the 41st sloka – व्यवसायात्मिका बुद्धिः एका and so will not be detailed here.

यस्मात् मोक्षसाधनभूते कर्मस्वरूपे बोद्धव्यम् अस्ति; - There are several things to be known about the nature of karma is told in sloka as कर्मणो हि अपि बोद्धव्यम् – that would mean that one has to definitely know and decide the specific aspects about the nature of karma. That is why Bhashya says कर्मस्वरूपे बोद्धव्यम् अस्ति. The word स्वरूप in bhashya also indicates that in गहना कर्मणो गतिः, the

word गतिः is to be taken to mean बोद्धव्यप्रकार – the way in which it has to be known and understood and then ofcourse put to practice.

विकर्मणि च; नित्यनैमित्तिककाम्यरूपेण, तत्साधनद्रव्यार्जनाद्याकारेण च, विविधताम् आपन्नं कर्म विकर्म – The meaning of word विकर्म, अकर्म etc are unique to our Bhashya. विकर्म is not to be interpreted as per Vishnu purana sloka – पाषण्डिनो विकर्मस्थान् (वि. 3-18-97) where विकर्म means विरुद्धकर्म - acts opposed to dharma. So the उपसर्ग वि is to be taken to mean वैविध्य and that too अनुष्ठेय वैविध्य – the variety in karmas that is to be put to practice. That variety is well known in the form of नित्यकर्म, नैमित्तिककर्म and काम्यकर्म etc and also anything else needed to practice these – such as द्रव्यार्जन etc.

अकर्मणि ज्ञाने च बोद्धव्यम् अस्ति – The meaning of अकर्म is ज्ञान which is embedded in karmayoga. Here the meanings for विकर्म and अकर्म given by other commentators as prohibited karma for vikarma and ‘keeping quiet without doing anything’ for akarma are not accepted by us as it would contradict the conclusion गहना कर्मणो गतिः.

गहना दुर्विज्ञाना मुमुक्षोः कर्मणो गतिः – The word गहना means दुष्प्रवेशत्वम् – impossible to enter. Here it is through knowledge and that is indicated in Bhashya as गहना दुर्विज्ञाना.

विकर्मणि बोद्धव्यम् - नित्यनैमित्तिककाम्यद्रव्यार्जनादौ कर्मणि फलभेदकृतं वैविध्यं परित्यज्य मोक्षैकफलतया एकशास्त्रार्थत्वानुसन्धानम्; - What is that is to be known by a मुमुक्षु even with respect to karmas which are done for various fruits? That is summarized as मोक्षैकफलतया एकशास्त्रार्थत्वानुसन्धानम्.

तदेतद् 'व्यवसायात्मिका बुद्धिरेका' (गीता. 2-41) इत्यत्र एव उक्तम् इति न इह प्रपञ्च्यते - Since it is already taught earlier it is not explained again – it can be taken as by Bhashyakarar or by Bhagavan Krishna.

Sloka 18

कर्मकर्मणोः बोद्धव्यम् आह –

The aspect to be known about कर्म (कर्मयोग) and अकर्म (ज्ञान related to that) is taught in the following sloka.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ 18 ॥

यः कर्मणि अकर्म पश्येत् One who sees the real knowledge of the Individual Self in karma यः अकर्मणि कर्म in the same way, one who sees karma in the knowledge of the Atman सः मनुष्येषु बुद्धिमान् he is an intelligent one among humans सः युक्तः he is only eligible for moksha. सः कृत्स्नकर्मकृत् He is the one who does all ordained karmas.

We have to note the special meanings for some of the words here according to context.

Akarma, yuktaha, krutsnakarmakrut etc.

The gist is that while doing karmayoga, one has to contemplate on the knowledge of the Atman and while doing Jnanayoga, one has to be doing the ordained duties. Only such a person will be eligible for liberation as he is the one who practices the teaching of the shastras properly.

अकर्मशब्देन अत्र कर्मेतरत् प्रस्तुतम् आत्मज्ञानम् उच्यते – By the word अकर्म here, what is meant is आत्मज्ञान, knowledge of the Self which is different from karma and which is being discussed here.

कर्मणि क्रियमाणे एव आत्मज्ञानं यः पश्येत् अकर्मणि च आत्मज्ञाने वर्तमान एव यः कर्म पश्येत् – So the meaning is one who sees knowledge of Self while performing karmayoga and one who sees karma while being steadfast in contemplation of Self.

किम् उक्तं भवति? क्रियमाणम् एव कर्म आत्मयाथात्म्यानुसन्धानेन ज्ञानाकारं यः पश्येत्, तत् च ज्ञानं कर्मणि अन्तर्गततया कर्माकारं यः पश्येद् इति उक्तं भवति; - what is meant by this? One who realizes the karma which is being performed as being of the form of knowledge due to the continuous contemplation of the knowledge of the Self. Similarly one who treats the knowledge of self as being of the form of Karma as it has in it the contemplation of Self as a necessary part.

क्रियमाणे हि कर्मणि कर्तृभूतात्मयाथात्म्यानुसन्धाने सति तद् उभयं सम्पन्नं भवति – So, while doing the karma if one contemplates on the real nature of the Self who is the doer, both these will get fulfilled.

एवम् आत्मयाथात्म्यानुसन्धानगर्भं कर्म यः पश्येत् स बुद्धिमान् कृत्स्नशास्त्रार्थवित्, मनुष्येषु स युक्तः मोक्षायार्हः स एव कृत्स्नकर्मकृत् कृत्स्नशास्त्रार्थकृत् – In this way one who views karma which has in it the contemplation of

the real nature of the Self is an intelligent one. He is the one who knows what is to be known from the entire shastras. He is a युक्त meaning one who deserves liberation. He is the one who performs all that is ordained in the shastras.

What was told in previous sloka as कर्मणो ह्यपि बोद्धव्यम् is told here as कर्मणि अकर्म यः पश्येत् – what is to be known in Karma and अकर्मणश्च बोद्धव्यम् is answered as अकर्मणि च कर्म यः meaning what is to be known in ज्ञान.

अकर्मशब्देन अत्र कर्मेतरत् प्रस्तुतम् आत्मज्ञानम् उच्यते – So, the meaning of अकर्म accordingly is given as आत्मज्ञान and not ज्ञान-अभाव-स्वतन्त्रज्ञाननिष्ठाविषय, it is not jnanayoga without any karma. So the व्युत्पत्ति of अकर्म is कर्मेतरत् – what is being taught here is karmayoga and in that कर्म and ज्ञान are both present and कर्मेतरत् means the aspect of knowledge of self. So अत्र in Bhashya means कर्मयोग-उपदेश प्रकरणे.

कर्मणि क्रियमाणे एव आत्मज्ञानं यः पश्येत् अकर्मणि च आत्मज्ञाने वर्तमान एव यः कर्म पश्येत् – This is the explanation for the sloka. The avadharanas एव in कर्मणि क्रियमाण एव, आत्मज्ञाने वर्तमान एव eliminates the doubt that karma and jnana are not related.

किम् उक्तं भवति? – Many doubts arise here – there is no need for आत्मदर्शन while performing karma; while doing karma it is extremely difficult to contemplate simultaneously on knowledge of self; while contemplating on Self it is impossible to be performing karma; and so on. All these are clarified here. It is not impossible to do both at the same time. Shastra ordains only karma which is qualified by knowledge of Self. So there is no भिन्नशास्त्रार्थत्व - these two aspects are not two different things taught by shastra but a qualified one. That is, while one is able to walk and see at the same time; or walk, see and talk and also think about something else; listen to something and eat at the same time and so on. These are seen in practice. So it is not impossible to do two things at the same time is the bhava. Also, one cannot say there is no use doing two things at the same time like that.

क्रियमाणम् एव कर्म आत्मयाथात्म्यानुसन्धानेन ज्ञानाकारं यः पश्येत्, तत् च ज्ञानं कर्मणि अन्तर्गततया कर्माकारं यः पश्येद् इति उक्तं भवति;

क्रियमाणे हि कर्मणि कर्तृभूतात्मयाथात्म्यानुसन्धाने सति तद् उभयं सम्पन्नं भवति – उभयम् means ज्ञानविशिष्टत्व of कर्म and कर्मविशिष्टत्व of ज्ञान.

एवम् आत्मयाथात्म्यानुसन्धानगर्भं कर्म यः पश्येत् स बुद्धिमान् कृत्स्नशास्त्रार्थवित् – The meaning of बुद्धिमान् with मतुप् प्रत्यय is one who has प्रकृष्टा बुद्धिः - so one who has understood the meanings of entire shastra. Also, this is inline with what is told later in the sloka as कृत्स्नकर्मकृत्.

मनुष्येषु स युक्तः मोक्षायार्हः – So the words बुद्धिमान् and कृत्स्नकर्मकृत् indicate ज्ञान and अनुष्ठान and so the फलयोग्यत्व the fruits for which such a person will become eligible has to be told by युक्तः and so Bhashya is मोक्षायार्हः.

स एव कृत्स्नकर्मकृत् कृत्स्नशास्त्रार्थकृत् - One who is addressed as स बुद्धिमान्, स युक्तः only is कृत्स्नकर्मकृत् and so स एव कृत्स्नकर्मकृत्.

Sloka 19

प्रत्यक्षेण क्रियमाणस्य कर्मणो ज्ञानाकारता कथम् उपपद्यते? इत्यत्र आह –

How can the ज्ञानाकारत्व or being of the form of knowledge be told of the actions or कर्म which are seen being performed? Is the doubt which is answered here:

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ 19 ॥

यस्य सर्वे समारम्भाः One whose pursuits or activities of all kinds are काम-सङ्कल्पवर्जिताः bereft of association with the fruits and the idea of oneness or identity with प्रकृति (matter) तं पण्डितं such a knowledgeable one बुधाः ज्ञानाग्निदग्धकर्माणम् आहुः has his sins burnt in the fire of the form of the knowledge of the Self, say those who are well versed in the shastras.

यस्य मुमुक्षोः सर्वे द्रव्यार्जनादिलौकिककर्मपूर्वक- For one who is a mumukshu – desirous of getting liberated, all actions – starting with the wordly activities such as earning materialistic requirements etc.

नित्यनैमित्तिकाम्यरूप-कर्मसमारम्भाः - and including entire set of karmas such as नित्य, नैमित्तिक and काम्य

कामवर्जिताः - फलसङ्गरहिताः संकल्पवर्जिताः च - प्रकृत्या तद्गुणैः च आत्मानम् एकीकृत्य अनुसन्धानं संकल्पः ; प्रकृतिवियुक्तात्मस्वरूपानु-सन्धानयुक्ततया तद्रहिताः;- are without desire for fruits and without the wrong knowledge of identity of Self with matter and its qualities due to the meditation of the nature of the Self as being detached from matter

तम् - एवं कर्म कुर्वाणं पण्डितं कर्मान्तर्गतात्मयाथात्म्यज्ञानाग्निना दग्धप्राचीनकर्माणम् आहुः तत्त्वज्ञाः - फ़Such a knowledgeable one is told to be having all his sins burnt by the fire of the form of the knowledge of the real nature of the Self – by those well versed in the shastras.

अतः कर्मणो ज्ञानाकारत्वम् उपपद्यते – For that reason karma being of the form of knowledge is reasonable.

The doubt which arises here is this: How can a karma which is seen to be being done be said as having the form of knowledge? Shastra or logic cannot establish something which is opposed what is directly perceived? Something which is lost for a long time but a small remnant of it is still present in the memory can be said to be of the form of knowledge. But how can the karma which is being done only be told to be of the form of knowledge?

यस्य मुमुक्षोः सर्वे द्रव्यार्जनादिलौकिककर्मपूर्वकनित्यनैमित्तिकाम्यरूपकर्मसमारम्भाः – The word सर्वे in mula sloka is without any reduction in scope and so Bhashya says द्रव्यार्जनादि also.

कामवर्जिताः फलसङ्गरहिताः संकल्पवर्जिताः च - प्रकृत्या तद्गुणैः च आत्मानम् एकीकृत्य अनुसन्धानं संकल्पः । प्रकृतिवियुक्तात्मस्वरूपानु-सन्धानयुक्ततया तद्रहिताः;- This is a special interpretation in our bhashya. The समास for the word कामसङ्कल्प is neither काम एव सङ्कल्पः nor कामानां सङ्कल्पः but कामश्च सङ्कल्पश्च – it is द्वन्द्वसमास because both words are having importance. So it is to be taken as कामसङ्कल्पाभ्यां वर्जिताः. The फल applicable in karma prakarana is nothing but फलसङ्ग – interest in or association with the fruits and so कामवर्जिताः means फलसङ्गवर्जिताः.

संकल्पवर्जिताः च - प्रकृत्या तद्गुणैः च आत्मानम् एकीकृत्य अनुसन्धानं संकल्पः - And, सङ्कल्प here is not कर्मानुष्ठानसङ्कल्प because if that is absent, अनुष्ठान itself is not possible. When one is trying to do

karma, it cannot be without sankalpa. It is also not फलसङ्कल्प because the same has already been told as काम. So it has to have some meaning which is useful in this context of teaching of knowledge of Self detached from matter. So Bhashya is according to it. In the word सङ्कल्प, सं means एकीकार or idea of oneness or identity and कल्प means भ्रान्तिज्ञान – wrong knowledge or confusion. Having an idea that the body which is the modification of matter or प्रकृति is आत्मा or the Self.

तद्गुणैः एकीकृत्य अनुसन्धानम् means thinking that the specific acts that ensue due to the qualities of matter or due to Self OR thinking that the forms of देव, मनुष्य etc which are due to the qualities of सत्व, रजस्, तमस् of matter and also qualities such as स्थूलत्व, कृशत्व, शुक्लत्व, कृष्णत्व – being fat, thin, fair or dark etc are all qualities of Atman. This includes thinking such as house etc which are not one's as belonging to one etc. One who is devoid of this kind of an intellect is कामसङ्कल्पवर्जित.

प्रकृतिवियुक्तात्मस्वरूपानु-सन्धानयुक्ततया तद्रहिताः - This is attained when one is steadfast in the contemplation of the Self as being detached from matter.

तम् - एवं कर्म कुर्वाणं पण्डितं – Such a person is a पण्डित – one who has the clear distinct knowledge of body which is to be rejected and Self which is to be accepted – हेय-उपादेय विवेक – discriminatory knowledge of what is good and what is not. पण्डा means ऊहापोहक्षमा बुद्धिः पण्डा - सास्य सञ्ज्ञाता इति पण्डितः.

कर्मान्तर्गतात्मयाथात्म्यज्ञानाग्निना दग्धप्राचीनकर्माणम् आहुः तत्त्वज्ञाः – ५ Such a knowledgeable one has all his sins of yore burnt by the fire of the form of knowledge of the real nature of the Self which is very much an essential and embedded part of karma. The word प्राचीनकर्म is also significant. It does not destroy the karma being done because then karmayoga itself will be futile. It is also not what is going to be done in future after starting karmayoga as that has to be destroyed by the power of upasane or bhaktiyoga. So it is pracheenakarma. So here ज्ञान is not some other independent knowledge but according to context where karmayoga is being taught and in that the importance of knowledge of Self as being part of karma is being taught, it has to be interpreted accordingly.

तत्त्वज्ञाः means those who have the right knowledge about the Self who is to be attained and also about karmayoga which is the means to attain such a knowledge are called as तत्त्वज्ञाः here.

अतः कर्मणो ज्ञानाकारत्वम् उपपद्यते – Because of all these, the fact that karma is ज्ञानाकार is reasonable.

Sloka 20

एतद् एव विवृणोति -

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ 20 ॥

कर्मफलासङ्गं त्यक्त्वा Having given up desire in the fruits of karma निराश्रयः not having the idea of support in the impermanent body नित्यतृप्तः having fully satisfied in the contemplation of the eternal Self कर्मण्यभिप्रवृत्तोऽपि सः such a person, though engaged with all willingness in the karma नैव किञ्चित् करोति remains as though he has not done anything.

कर्मफलसङ्गं त्यक्त्वा नित्यतृप्तो नित्ये स्वात्मनि एव तृप्तः, निराश्रयः अस्थिरप्रकृतौ आश्रयबुद्धिरहितो यः कर्माणि करोति – Having given up the desire for fruits and being fully satisfied or having all desires fulfilled only in the contemplation of Self and not having the idea of support or shelter in the body which is impermanent – does karmas with such a mind.

स कर्मणि आभिमुख्येन प्रवृत्तः अपि न एव किञ्चित् कर्म करोति; कर्मापदेशेन ज्ञानाभ्यासम् एव करोति इत्यर्थः – though such a person does karmas with lot of willingness, does not actually do any karma – means with the pretext of doing karma he will actually be doing ज्ञानाभ्यास only – that is continuous contemplation of Self only.

कर्मफलसङ्गं त्यक्त्वा नित्यतृप्तो नित्ये स्वात्मनि एव तृप्तः - Many words in this sloka have special meanings. The word नित्यतृप्तः does not mean always being satisfied but नित्ये आत्मनि तृप्तः. What was told in previous sloka as कामवर्जिताः is explained as त्यक्त्वा कर्मफलासङ्गम्. The word सङ्कल्पवर्जिताः in

previous sloka implies that what is eternal and permanent has to be accepted – so Bhashya is नित्ये स्वात्मनि एव तृप्तः.

निराश्रयः अस्थिरप्रकृतौ आश्रयबुद्धिरहितो यः कर्माणि करोति – This is not about place etc which are आश्रय – or support/shelter/base etc because such things cannot be given up. So whatever the people of this world think as the support – which is matter or प्रकृति which is not permanent – which is अस्थिर – is told here. Atman is the supporter of body and not the other way. So not thinking that body is the support because body which is a modification of Prakruti is not permanent while the Self is eternal.

स कर्मणि अभिमुख्येन प्रवृत्तः अपि न एव किञ्चित् कर्म करोति; - The meaning of अभि in अभिप्रवृत्तोऽपि is given as अभिमुख्य or तदेकपरते – single mindedness or with lot of willingness. The mula sloka just says नैव किञ्चित् करोति – it actually means नैव किञ्चित् कर्म करोति as it does not negate ज्ञान.

कर्मापदेशेन ज्ञानाभ्यासम् एव करोति इत्यर्थः – Even if such a person is doing karma, he does not do any karma – sounds contradicting – so explained as he actually does ज्ञानाभ्यास only with the pretext of karma. He will be performing karma but he is so steadfast at the same time in the contemplation of Self that he actually does that only. So karmayoga is actually only making the senses involve in objects which are favourable and prevents the senses from विपरीतविषयसंचरण.

Sloka 21

पुनः अपि कर्मणो ज्ञानाकारता एव विशोध्यते –

Again the aspect of karma being of the form of knowledge is going to be examined further.

The aspect of knowledge in karma was taught in sloka यस्य सर्वे समारम्भाः (4-19), and the same was explained in त्यक्त्वा कर्मफलासङ्गम् (4-20). Now in the next 3 slokas, that aspect is going to be further researched. So there is no पुनरुक्तिदोष. Because this aspect is most difficult to understand and it is told in several places, they are all summarized here and also that it is of utmost importance, it is going to be told further here.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 21 ॥

निराशी: Being devoid of desire in the fruits of karma यतचित्तात्मा having controlled his chitta and mind त्यक्तसर्वपरिग्रहः having given up all ownership केवलं शारीरं कर्म कुर्वन् though doing karma needed for mere supporting of the body किल्बिषं नाप्नोति such a one does not get the defects which bind him.

निराशी: निर्गतफलाभिसन्धिः, यतचित्तात्मा यतचित्तमनाः, त्यक्तसर्वपरिग्रहः आत्मैकप्रयोजनतया प्रकृतिप्राकृतवस्तुनि ममतारहितो यावज्जीवं केवलं शारीरम् एव कर्म कुर्वन् किल्बिषं संसारं न आप्नोति । ज्ञाननिष्ठाव्यवधानरहितः केवलकर्मयोगेन एवं रूपेण आत्मानं पश्यति इत्यर्थः ।

निराशी: means not having any desire in the fruits of karma. यतचित्तात्मा means one who has controlled चित्त and मनस्. त्यक्तसर्वपरिग्रहः means having an idea of non-possession in matter and material things (modifications of matter) as the only benefit he is interested in gaining is the knowledge of the Self. Such a person, though is engaged in karma such as supporting the body lifelong, he does not get into samsara again. That means without entering into ज्ञाननिष्ठा or ज्ञानयोग in between, he attains the vision of the Self by karmayoga itself. (then he performs bhaktiyoga and gets liberation – that is how he does not get into samsara is to be understood).

निराशी: निर्गतफलाभिसन्धिः – The meaning of निराशी: is not giving up every desire such as attaining कर्मपौष्कल्य that is abundance of karmayoga which is to be desired. So it is commented as निर्गतफलाभिसन्धिः – not having desire in fruits of karma which are done.

यतचित्तात्मा यतचित्तमनाः, - The word यतचित्तात्मा indicates what is to be controlled and so the difference between what is controlled and the controller has to be highlighted. So the meaning of आत्मा is to be noted here. It means मनस् or mind here. चित्त means a particular state of the mind - अवस्थाविशेष. The same meaning can be seen in SriBhashya (2-4-5) while commenting on the sutra 'हस्तादयस्तु स्थितेऽतो नैवम्' where the Brihadaranyaka mantra 'दशमे पुरुषे प्राणाः आत्मा एकादशः (बृ. 5-9-4)' the word आत्मा is given the meaning मनस्. Bhashyakarar comments there – 'अध्यवसाय-अभिमान-चिन्तावृत्ति-भेदात् मन एव बुद्ध्यहङ्कार-चित्त-शब्दैः व्यपदिश्यते इति एकादशेन्द्रियाणि'. So the meaning is विषयान्तरचिन्तारहितमनाः - having a mind which does not think of anything other than the Self. In

the context of creation – सृष्टिप्रकरणs, the word बुद्धि etc would mean महत् which is the modification of अव्यक्त or मूलप्रकृति. So the meanings of these words are highly contextual is to be noted.

त्यक्तसर्वपरिग्रहः आत्मैकप्रयोजनतया प्रकृतिप्राकृतवस्तुनि ममतारहितो – The meaning of सर्वपरिग्रहः includes everything from matter to material things – भोग्य, भोगोपकरण etc. of all types. The samasa for this is सर्वविषयः परिग्रहः सर्वपरिग्रहः - leaving out स्वकीयताभिमान - idea of possession or ownership in everything.

यावज्जीवं केवलं शरीरम् एव कर्म कुर्वन् किल्बिषं संसारं न आप्नोति – The word शरीर indicates that it is as long as one has शरीर. So commented as यावज्जीवम् – as long as one lives or lifelong. For a शरीरि the association of things related to शरीर is difficult to give up. Or it can be taken as not having interest in fruits of karma etc which are related to the mind. Or, it can also mean शरीरं केवलं कर्म may also mean only for purposes of supporting the body and not for purposes of स्वर्ग etc. Or it can also be taken to indicate the distinction from Jnanayoga.

Other commentators have taken the meaning as pertaining to a sanyasi but Bhashyakarar applies it to all.

ज्ञाननिष्ठाव्यवधानरहितः केवलकर्मयोगेन एवं रूपेण आत्मानं पश्यति इत्यर्थः – The meaning of केवलं कर्म is also significant. This does not exclude यज्ञ and such karmas. So the word केवलं is commented as व्यवधानरहितः and केवलं कर्म means ज्ञाननिष्ठाव्यवधानरहितः केवलकर्मयोगेन. This is significant in our Bhashya – one can attain the vision of the Self directly by Karmayoga itself without entering into Jnanayoga.

Sloka 22

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ 22 ॥

यदृच्छालाभसन्तुष्टः One who is fully contented with whatever comes by itself द्वन्द्वातीतः one who is untouched by the dualities such as cold, heat etc. विमत्सरः one who is without envy or jealousy सिद्धौ असिद्धौ च समः one who treats equally gains and losses कृत्वापि न निबध्यते such a person does not get bound though performing karma.

यदृच्छोपनतशरीरधारणहेतु-वस्तुसन्तुष्टः द्वन्द्वातीतः यावत्साधनसमाप्ति अवर्जनीय-शीतोष्णादिसहः, विमत्सरः
अनिष्टोपनिपातहेतुभूत-स्वकर्मनिरूपणेन परेषु विगतमत्सरः समः सिद्धौ असिद्धौ च युद्धादिकर्मसु जयादिसिद्ध्यसिद्ध्योः
समचित्तः कर्म एव कृत्वा अपि ज्ञाननिष्ठां विना अपि, न निबध्यते, न संसारं प्रतिपद्यते ।

One who is happy and contented with whatever one gets without any effort for the purposes of maintaining the body, one who tolerates the dualities of life such as cold, heat etc. as unavoidable till the completion of adopted means. Not being jealous of others due to the clear understanding that whatever bad happens is due to one's own karma. Treating equally gains such as win and losses in war and other karmas. Such a person will not get into samsara even though he is engaged only in karma and not having ज्ञाननिष्ठा or not adopting jnanayoga.

In the previous sloka it was told शारीरं केवलं कर्म कुर्वन् न आप्नोति किल्बिषम्. But for supporting the body one has to be engaged in earning materials, winning wars and so on based on varna, ashrama etc. During such acts, one may get hurt due to weapons etc. and experiencing cold, heat and such dualities also is unavoidable. And, if anyone obstructs or opposes, we may get angry with such persons. If our efforts yield fruits, we may feel elated and if not, we get depressed. So all these things are possible and these are all against the practice of karmayoga and hence prevent one from performing karmayoga. So how can such a person get rid of samsara? Is the doubt which is answered here.

यदृच्छोपनतशरीरधारणहेतु-वस्तुसन्तुष्टः – The word यदृच्छालाभसंतुष्टः is commented thus. It indicates giving up any efforts specifically for purposes of supporting the body and just being contented with whatever comes by itself. So it does not bar all activities but अभिसन्धि - having an interest is only barred in engaging in acts to support body etc.. In Ramayana we find a mention of sages who were हस्तादानाः मुखादानाः etc – they were performing penance. Some would just stretch their hands to receive any food given if someone comes and gives them there. Some would not even do that. They would just open their mouth if anyone gives food directly into their mouth. Etc. If no one comes to give food, they are least bothered. यदृच्छालाभसंतुष्टः is like that. It means if something is obtained to support the body, one should not again try to get something else more likeable, having better taste and so on.

द्वन्द्वातीतः यावत्साधनसमाप्ति अवर्जनीय-शीतोष्णादिसहः – Was told earlier as मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः etc.

विमत्सरः अनिष्टोपनिपातहेतुभूत-स्वकर्मनिरूपणेन परेषु विगतमत्सरः – Does not envy others. Because of justifying with reasons that अनिष्ट - anything bad happens to one only due to one's own karmas and not due to others. Things such as Sun's heat etc cause pain due to one's own karma and similarly any अनिष्ट is treated.

समः सिद्धौ असिद्धौ च युद्धादिकर्मसु जयादिसिद्ध्यसिद्ध्योः समचित्तः – It is similar to what was told earlier in slokas सुखदुःखे समेकृत्वा लाभालाभौ जयाजयौ (2-38), सिद्ध्यसिद्ध्योः समो भूत्वा (2-48) etc.

कर्म एव कृत्वा अपि – Mula sloka just has कृत्वापि and here it means कर्मैव कृत्वापि.

ज्ञाननिष्ठां विना अपि – न निबध्यते does not mean even if the causes of bondage exist one does not get bound. So it is made clear as ज्ञाननिष्ठां विना अपि. It means without engaging in ज्ञानयोग after कर्मयोग but directly by Karmayoga itself without even entering into Jnanayoga. The contemplation on the Self which is very much part of Karmayoga itself would lead one to the vision of the Self is the meaning.

न निबध्यते, न संसारं प्रतिपद्यते – So when gets the end result of ज्ञाननिष्ठा through Karmayoga itself, one does not get bound to samsara.

Sloka 23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ 23 ॥

ज्ञानावस्थितचेतसः One who has his mind steadfast in the Self गतसङ्गस्य and due to that not having any attachment to anything else मुक्तस्य one who has got rid of all ownership यज्ञाय आचरतः who is performing only for purposes of Yajna कर्म समग्रं प्रविलीयते karma of yore will get destroyed completely.

आत्मविषयज्ञानावस्थितमनस्त्वेन निर्गततदितरसङ्गस्य तत एव निखिलपरिग्रहविनिर्मुक्तस्य उक्तलक्षणयज्ञादिकर्मनिर्वृत्तये वर्तमानस्य पुरुषस्य बन्धहेतुभूतं प्राचीनं कर्म समग्रं प्रविलीयते निःशेषं क्षीयते ।

Not having attachment to or not being associated with anything other than the knowledge of the Self due to the mind being firmly established in the contemplation of the Self, due to that reason only not having the idea of possession or ownership in anything, started to engage oneself in यज्ञ and such karmas being qualified as taught above, such a persons karmas of yore which are responsible for binding one to samsara would get completely destroyed.

In the previous two slokas it was told त्यक्त्वा कर्मफलासङ्गम्, त्यक्तसर्वपरिग्रहः, यतचित्तात्मा etc. which was giving up attachment consciously बुद्धिपूर्वक. Now it is told that such a person would naturally be without any attachment even though he would be engaged in performance of द्रव्यार्जने and others for purposes of यज्ञ etc. And due to the power of Karmayoga, the karmas which were obstructing would get completely destroyed.

आत्मविषयज्ञानावस्थितमनस्त्वेन – Due to giving up attachment etc consciously, such a person's mind will be firmly established in the contemplation of the knowledge of the Self. So now there will be no need to control it any more.

निर्गततदितरसङ्गस्य - And because of the contemplation of Self which is incomparably joyful, attachments would have got destroyed सवासना – along with any reminiscent impressions.

तत एव निखिलपरिग्रहविनिर्मुक्तस्य – Such a person need not by himself give up सर्वपरिग्रह but everything would get detached from him.

उक्तलक्षणयज्ञादिकर्मनिर्वृत्तये वर्तमानस्य पुरुषस्य बन्धहेतुभूतं प्राचीनं कर्म समग्रं प्रविलीयते निःशेषं क्षीयते – For such a person who is engaged in proper means as taught without any obstructions, all the karmas which are obstructing the attainment of the vision of the Self would get completely destroyed. Here प्रविलीयते with respect to karma means they would not bind him with the fruits and it actually means Bhagavan would withdraw his sankalpa to give the fruits of karmas obstructing आत्मसाक्षात्कार.

The word यज्ञाय indicates that what is prohibited is doing karmas for the sake of self satisfaction etc. So such a person does karmas as yajna – as भगवदाराधन. So here the anvaya for समग्रं प्रविलीयते is with कर्म. And आचरतः also naturally applies to karma and Bhashya is यज्ञादिकर्मनिर्वृत्तये वर्तमानस्य.

Sloka 24

प्रकृतिवियुक्तात्मस्वरूपानुसन्धानयुक्ततया कर्मणो ज्ञानाकारत्वम् उक्तम् । इदानीं सर्वस्य सपरिकरस्य कर्मणः परब्रह्मभूतपरमपुरुषात्मकत्वानुसन्धानयुक्ततया ज्ञानाकारत्वम् आह –

The fact of Karma being of the form of contemplation of the knowledge of the Self due to it having the contemplation of the nature of Self detached from matter. Now the ज्ञानाकारत्व or being of the form of knowledge due to all karmas along with the associated paraphernalia having Paramapurusha who is none other than परब्रह्म as the inner-self.

This is the सङ्गति with previous sloka as here also the ज्ञानाकारत्व of karma is taught in another way – through the contemplation that all karmas along with paraphernalia are all परब्रह्मभूतपरमपुरुषात्मक.

सर्वस्य – in Bhashya means all karmas of the form of नित्य, नैमित्तिक and so on.

सपरिकरस्य – means karmas having सूक्, सुव, हविस् and other things. These are the दर्वि's used such as प्रधानदर्वि, उपदर्वि etc. the ladle with which havis is offered.

परब्रह्मभूतपरमपुरुषात्मकत्वानुसन्धानयुक्ततया – The word ब्रह्म in the primary sense means पुरुषोत्तम is established in Sribhashya in the beginning itself. Even here when primary sense is applicable one should not resort to secondary sense and so bhashya is according to that. It is also established by shastra that everything is having Paramapurusha as inner-controller.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ 24 ॥

ब्रह्मार्पणं ब्रह्म हविः The offering or havis which is an effect of parabrahman and has Sruk or ladle and other offering implements which are also effects of paraabrahman ब्रह्माग्नौ ब्रह्मणा हुतम् has been offered to the Agni which is also an effect of parabrahman by the doer who is also an effect of parabrahman. ब्रह्मकर्मसमाधिना तेन By such a doer who firmly contemplates on the fact that all karmas are effects of parabrahman ब्रह्मैव गन्तव्यम् the nature of the individual Self who is also of the form of an effect of the Parabrahman is to be attained.

ब्रह्मार्पणमिति हविः विशेष्यते; अपर्यते अनेन इति अर्पणं स्रुगादि, तद् ब्रह्मकार्यत्वाद् ब्रह्म, - The word ब्रह्मार्पणम् qualifies havis. अर्पण is that using which havis (or offering) is offered – and that is ladle etc स्रुक्, स्रुव and such. Because that is an effect of Brahman, it is addressed as Brahma itself.

ब्रह्म यस्य हविषःअर्पणं तद्ब्रह्मार्पणम्, - The instruments such as ladle (sruk) etc addressed as Brahma here and which are the means to offering havis – that is told as ब्रह्मार्पणम् here.

ब्रह्म हविः ब्रह्मार्पणं हविः स्वयं च ब्रह्मभूतं, - The Havis which has instruments such as sruk etc that are effects of Brahman as the sacrificial material is by itself an effect of Parabrahman.

ब्रह्माग्नौ ब्रह्मभूते अग्नौ ब्रह्मणा कर्त्ता हुतम्; इति सर्वं कर्म ब्रह्मात्मकतया ब्रह्ममयम् – इति यः समाधत्ते, स ब्रह्मकर्मसमाधिः – Because the Havis which is an effect of Brahman is offered unto the fire (agni) which is also an effect of Brahman by the doer who is also an effect of Brahman, entire karma is ब्रह्मात्मक or having Brahman as the inner controller and so everything is ब्रह्ममय – thus one who contemplates such a person is called ब्रह्मकर्मसमाधिः.

तेन ब्रह्मकर्म-समाधिना ब्रह्म एव गन्तव्यम्, ब्रह्मात्मकतया ब्रह्मभूतम् आत्मस्वरूपं गन्तव्यम् - By such a sadhaka who is ब्रह्मकर्मसमाधि, Jivatmasvarupa or the essential nature of the Individual Self who is also Parabrahmatmaka having Parabrahman as the Atman or inner-controller, is to be attained.

मुमुक्षुणा क्रियमाणं कर्म परब्रह्मात्मकम् एव इत्यनुसन्धानयुक्ततया ज्ञानाकारं – So the karma being performed by a Mumukshu (one who is desirous of attaining liberation) is ज्ञानाकार or of the form of knowledge of the Atman due to the contemplation that it is परब्रह्मात्मक.

साक्षादात्मावलोकनसाधनम् – That is a direct means to attaining the vision of the individual Self.

न ज्ञाननिष्ठाव्यवधानेन इत्यर्थः – Meaning without the need for something in between such as ज्ञाननिष्ठा it is a direct means to achieving आत्मावलोकन.

ब्रह्मार्पणमिति हविः विशेष्यते; अर्प्यते अनेन इति अर्पणं स्रुगादि, तद् ब्रह्मकार्यत्वाद् ब्रह्म, - The word अर्पण is by means of करणव्युत्पत्ति – instrumental, अर्प्यते अनेन इति अर्पणं स्रुगादि. If the meaning of अर्पणम् is taken as प्रक्षेपः - offering, it would lead to पुनरुक्ति in ब्रह्माग्नौ हुतम्. ब्रह्मकार्यत्वात् has to be included for everything. So it is not दृष्टिविधि in स्रुक् etc. that thinking that sruk is Brahman like मनो ब्रह्मेति उपासीत – मानवान् भवति etc. But it is due to the fact that they are all effects of Brahman – ब्रह्मकार्य – as Brahman is the inner controller of all. It is not स्वरूपैक्य.

ब्रह्म यस्य हविषःअर्पणं तद्ब्रह्मार्पणम्, ब्रह्म हविः ब्रह्मार्पणं हविः स्वयं च ब्रह्मभूतं, - The anvaya ब्रह्मार्पणं हविः ब्रह्म – is एकवाक्य. There is a nyaya that सम्भवत्येकवाक्यत्वे वाक्यभेदस्तु नेष्यते. So it is not treated as two sentences but one – ब्रह्मार्पणं हविः ब्रह्म and explained as ब्रह्मार्पणं हविः स्वयं च ब्रह्मभूतं.

ब्रह्माग्नौ ब्रह्मभूते अग्नौ ब्रह्मणा कर्त्ता हुतम्; इति सर्वं कर्म ब्रह्मात्मकतया ब्रह्ममयम् - इति यः समाधत्ते, स ब्रह्मकर्मसमाधिः – The anvaya between first half and second half of sloka is indicated clearly by इति यः समाधत्ते. All things such as sruk, havis, agni etc are addressed as instruments and so the doer is told as ब्रह्मणा कर्त्ता हुतम्. Addressing everything as ब्रह्म itself is explained as ब्रह्मात्मकतया ब्रह्ममयम्. It is due to the fact that everything is an effect of Brahman, everything is शरीर to Brahman and everything has Brahman as inner-self or controller. So meaning of ब्रह्ममय is not स्वरूपैक्य but ब्रह्मात्मकत्व. आत्मा is one who is नियामक, आधार and शेषि and शरीर is नियाम्य, आधेय and शेष.

Meaning of समाधिः is समाधत्ते – doing अनुसन्धान. Contemplating like that. ब्रह्मात्मके कर्मणि समाधिः अनुसन्धानं यस्य सः तथोक्तः or ब्रह्मरूपं कर्म समाधत्ते अनुसन्धत्ते.

तेन ब्रह्मकर्म-समाधिना ब्रह्म एव गन्तव्यम्, ब्रह्मात्मकतया ब्रह्मभूतम् आत्मस्वरूपं गन्तव्यम् – The साधक who is performing Karmayoga achieves the direct vision of the Self through Karmayoga and that is also addressed as Brahma along with all the paraphernalia such as sruk, havis, agni etc. So Bhashya is ब्रह्मात्मकतया ब्रह्मभूतम् आत्मस्वरूपं गन्तव्यम्.

मुमुक्षुणा क्रियमाणं कर्म परब्रह्मात्मकम् एव इत्यनुसन्धानयुक्ततया ज्ञानाकारं – conclusion is that the karma being performed by a mumukshu is Jnaanaakaara because of contemplating that it is parabrahmaatmaka.

साक्षादात्मावलोकनसाधनम्; न ज्ञाननिष्ठाव्यवधानेन इत्यर्थः – Meaning of word एव in ब्रह्मैव in mula sloka is explained by the bhashya as साक्षादात्मावलोकनसाधनम्; न ज्ञाननिष्ठाव्यवधानेन. This is a significant interpretation in our Bhashya. The meaning of गन्तव्यम् is told as साधनम् in Bhashya.

Madhvacharya says – सर्वमेतद्ब्रह्मेत्युच्यते । तदधीन-सत्ता-प्रवृत्तिमत्त्वात् न तु तत्स्वरूपत्वात् ।

Shankarabhashya – तस्मात् ब्रह्मैवेदं सर्वम् इत्यभिजानतो विदुषः सर्वकर्माभावः ।

So ब्रह्मैवेदं सर्वं, सर्वं खल्विदं ब्रह्म are all explained in our sidhanta as everything being ब्रह्मात्मक and not identity with Brahman in svarupa but existing as separate entities being inseparably associated with Brahman through the relation of शरीरात्मभाव.

Sloka 25

एवं कर्मणो ज्ञानाकारतां प्रतिपाद्य कर्मयोगभेदान् आह -

Thus establishing that karma is of the form of knowledge (Jnaanaakaara), the varieties of karmayoga are going to be told in the next six slokas.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ 25 ॥

अपरे योगिनः Some karmayogis दैवं यज्ञमेव पर्युपासते perform DaivaYajna itself with sincerity अपरे ब्रह्माग्नौ Some others in the fire which is an effect of Brahman यज्ञं यज्ञेनैव उपजुह्वति perform homa with Yajna with the instruments or implements of Yajna itself.

दैवं – देवतार्चनरूपं, यज्ञम् अपरे कर्मयोगिनः पर्युपासते - सेवन्ते; तत्र एव निष्ठां कुर्वन्ति इत्यर्थः । अपरे ब्रह्माग्नौ यज्ञं यज्ञेन एव उपजुह्वति । अत्र यज्ञशब्दो हविःस्रुगादियज्ञसाधने वर्तते । 'ब्रह्मार्पणं ब्रह्म हविः' इति न्यायेन यागहोमयोर्निष्ठां कुर्वन्ति ।

दैवम् means of the form of worship of Gods and some Karmayogis resort to it. They are steadfast in that only. Some others offer Yajna through Yajna in the fire which is of the form of an effect of Parabrahman. The word Yajna here is used in the sense of instruments such as ladle and others. As told earlier ब्रह्मार्पणं ब्रह्म हविः - they are steadfast in yagas and homas.

दैवं – देवतार्चनरूपं यज्ञम्, - Daiva means related to Devas or Gods. And that is of the form of worshipping Gods. The avadharana दैवमेव and अपरे indicate that it is a separate variety in Karmayoga. Because of देवतार्चन it is different from Yaga or Homa etc. Though Yaga and homa are also in a way worship of gods, the word अर्चन is well known for worship of respective forms of the Gods directly.

अपरे कर्मयोगिनः पर्युपासते – सेवन्ते | तत्र एव निष्ठां कुर्वन्ति इत्यर्थः – Since it is Karmayoga prakarana, योगिनः means कर्मयोगिनः. The same was also commented in 3rd chapter 3rd sloka – ‘ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम्’ (3-3). The word सेवन्ते in Bhashya indicates it is not यज्ञदृष्टि or दृष्टिविधि which is also a type of upasane. This is continuous performance of devatarchane. In this prakaran the words सेवा, उपासने etc indicate continuously being favourable towards the God worshipped by all three means – करणत्रय-अनुकूलवृत्ति – काया, वाचा, मनसा. So this is not mere meditation or ध्यान alone. The specialty of a Karmayogi is that he is steadfast in such performance as told in shastras which differentiates such a karmayogi from others who also do devatarchane in nitya karmas etc..

अपरे ब्रह्माग्नौ यज्ञं यज्ञेन एव उपजुह्वति । अत्र यज्ञशब्दो हविःसुगादियज्ञसाधने वर्तते । ‘ब्रह्मार्पणं ब्रह्म हविः’ इति न्यायेन यागहोमयोर्निष्ठां कुर्वन्ति –A doubt arises here. In the sloka ब्रह्मार्पणं ब्रह्महविः - why can't it be taken as telling a variety of karmayoga and here what is told as अपरे would refer to that only. The answer is that the sloka Brahmaarpanam does not talk of karmayoga bheda (or a type of karmayoga) but there it is taught that in all karmayogas one should do ब्रह्मात्मकत्वानुसन्धान – this quality should be present in all. It is generally told as ब्रह्मकर्मसमाधिना. So there is no variety of karmayoga told in that sloka.

Here the word in dvitiya vibhakti - यज्ञं means Havis and in trutiya vibhakti - यज्ञेन – means srut and others as it cannot mean यज्ञस्वरूप or परमात्म as they cannot be addressed as होतव्य or

होमसाधन. So the words यज्ञ, जुह्वति are all indicating performance of yaaga, homa etc. And with the anusandhana that everything is भगवदात्मक and that is told in Bhashya as 'ब्रह्मार्पणं ब्रह्म हविः' इति न्यायेन यागहोमयोर्निष्ठां कुर्वन्ति. So this can be taken as a sub-variety of what was told as ब्रह्मार्पणम् and that is how पुनरुक्ति is eliminated.

Also, since this is a karmayoga prakarana, meanings cannot be taken as मानसयज्ञ as commented by others.

Sloka 26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुह्वति ॥ 26 ॥

अन्ये Some other Karmayogis श्रोत्रादीनि इन्द्रियाणि संयमाग्निषु जुह्वति perform Homa with Indriyas such as shrotra etc. in the fire of restraint अन्ये Some others, शब्दादीन् विषयान् इन्द्रियाग्निषु जुह्वति perform homa with the objects of senses such as shabda, sparsha etc. in the fires of indriyas or sense organs.

अन्ये श्रोत्रादीनाम् इन्द्रियाणां संयमने प्रयतन्ते । अन्ये योगिनः इन्द्रियाणां शब्दादिविषयप्रवणतानिवारणे प्रयतन्ते ।

Some other Karmayogis put efforts to control the sense organs such as sense of hearing and others. Some other Yogis concentrate on eliminating the tendency of deep involvement of the senses in the objects of senses such as sound, touch and others.

अन्ये श्रोत्रादीनाम् इन्द्रियाणां संयमने प्रयतन्ते । अन्ये योगिनः इन्द्रियाणां शब्दादिविषयप्रवणतानिवारणे प्रयतन्ते ।

Here there is a depiction of performance of Yaga with the sense organs as havis etc. The sense organs of hearing etc are not materials which are offered in sacrifices. The act of controlling told as fire (संयमाग्नि) here is also not in real sense. So the meaning is to be taken as controlling the sense organs from all activities and this is common to all karmayogis. So जुह्वति is commented as प्रयतन्ते.

The plural संयमाग्निषु – shows the act of controlling is different for each sense organ.

शब्दादीन् विषयानन्ये इन्द्रियाग्निषु जुह्वति is not offering the sense objects to the sense organs but it is about preventing the senses from involving in sense objects with interest.

The word श्रोत्रादीनि talks of controlling the sense organs. The part शब्दादीन् विषयान् is about sense objects and controlling the mind. This is inline with what is told in Kathopanishat – इन्द्रियेभ्यः पराः ह्यर्थाः अर्थेभ्यश्च परं मनः (कठ. 1-3-10). Controlling with respect to objects of senses (विषय नियमन) is avoiding contact with those objects by which interest in them is removed.

The meaning of होम in इन्द्रियाग्नि of शब्दादिविषयस्य is destroying the association with objects. When havis is offered in homa, it gets destroyed. Similarly destroying the contact with sense objects is told here. The first half is about preventing the senses from coming into contact with the objects while the second half is about making the sense objects not have any effect even if they come into contact.

विषयप्रवणतानिवारण – Since it is not possible to completely eliminate the contact with all sense objects or their effects, it is mainly about those which are prohibited and with respect to those which are not against dharma (धर्म-अविरुद्ध), not being too involved.

Sloka 27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ 27 ॥

अपरे Some other Karmayogis सर्वाणि इन्द्रिय कर्माणि entire activities or functions of the senses प्राण कर्माणि च and also the functions related to the Pranas ज्ञानदीपिते आत्मसंयमयोगाग्नौ जुह्वति offer as homa in the Yogagni of control of the mind which is shining forth with viveka jnana - the wisdom of discrimination or right judgment.

अन्ये ज्ञानदीपिते मनः संयमयोगाग्नौ सर्वाणि इन्द्रियकर्माणि प्राणकर्माणि च जुह्वति – मनसः इन्द्रियप्राण कर्मप्रवणतानिवारणे प्रयतन्ते इत्यर्थः ।

Some others perform homa with the activities or functions of senses and prana in the fire of mind-control which is enlightened with knowledge. That means they put all efforts to prevent deep involvement of mind in the functions of senses and pranas.

अन्ये ज्ञानदीपिते मनः संयमयोगाग्नौ सर्वाणि इन्द्रियकर्माणि प्राणकर्माणि च जुह्वाति – As told in kathopanishat, अर्थेभ्यश्च परं मनः, the mind is to be controlled next and that is told here. So here the meaning of आत्मसंयम is interpreted as मनोनियमन and bhashya is मनःसंयमयोगाग्नौ for आत्मसंयमयोगाग्नौ in mula sloka. Controlling the mind being the योगसाधन, means for yoga, it is said as yoga itself. Or it can also mean the योग of मनःसंयम and yoga would mean प्राप्ति, attaining control of mind. That gets enlightened by knowledge due to the contemplation on the Self which is pure and distinct from body.

मनसः इन्द्रियप्राण कर्मप्रवणतानिवारणे प्रयतन्ते इत्यर्थः – The mula sloka says इन्द्रियकर्म and प्राणकर्म are to be controlled. In order to show that there is no punarukti from previous sloka, it is commented as मनसः इन्द्रियप्राण कर्मप्रवणतानिवारणे प्रयतन्ते. The acts of senses are seeing, touching etc and those of prana are inhaling, exhaling and so on. Or this sloka can also be taken as talking about कर्मेन्द्रिय while the previous sloka is about ज्ञानेन्द्रिय as श्रोत्र and others are told there.

Controlling senses is very important. In Brihadaranyaka 5th chapter, there is an instance. Gods, Men and Asuras were taught by Prajapati and at the end they asked him for final instruction. To Gods, Prajapati said 'द' and they said they understood. He asks them what they understood. Gods said 'दाम्यत' - control yourselves. Because they were infatuated by experience of wealth and sensual pleasures and so they knew what they had to do. Then manushyas went and asked Prajapati and again he said 'द' and they said they understood what he meant by that. He again asks them to tell what they understood to which they say 'दत्त' – do daana or donate or give away. This is what they lacked as they accumulate wealth for themselves. Then Asuras also same thing happened. Prajapati again said 'द' and when he asked them what they understood they said – दयध्वम् – be compassionate or have mercy. This is what they lacked. So all these three are important. **Even now the thunder that we hear from the clouds is the heavenly voice instructing all to have sense control, mercy and to donate.** If these are missing, it

does not rain they say. So sense control is very important. These three mean one has to win over काम, क्रोध and लोभ.

Sloka 28

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ 28 ॥

अपरे Some other Karmayogis द्रव्ययज्ञाः perform Yajna of the form of worshipping of Gods through material earned righteously. तपोयज्ञाः Some perform Yajnas of the nature of तपस् or austerity or vrata such as कृच्छ्र, चान्द्रायण etc. तथा योगयज्ञाः similarly some do Yajna of the form of living in Punyakshetras स्वाध्याय ज्ञानयज्ञाश्च Some perform Yajna of the form of वेदाध्ययन and some of the form of study of its अर्थज्ञान or understanding the meanings यतयः संशितव्रताः All these are aspirants and are having firm determination.

केचित् कर्मयोगिनो द्रव्ययज्ञाः; न्यायतो द्रव्याणि उपादाय देवतार्चने प्रयतन्ते, केचित् च दानेषु, केचित् च यागेषु, केचित् च होमेषु, एते सर्वे द्रव्ययज्ञाः – Some karmayogis perform द्रव्ययज्ञs – means they engage in worship of Gods by earning the material needed in the righteous manner. Some engage in donation, some in Yagas and some in Homas. All of them are called द्रव्ययज्ञाः here.

केचित् तपोयज्ञाः कृच्छ्रचान्द्रायणोपवासादिषु निष्ठां कुर्वन्ति – Some are steadily involved in performance of तपोयज्ञ or austerity which includes कृच्छ्र, चान्द्रायण, उपवास etc.

योगयज्ञाः च अपरे पुण्यतीर्थ-पुण्यस्थानप्राप्तिषु निष्ठां कुर्वन्ति । इह योगशब्दः कर्मनिष्ठाभेदप्रकरणात् तद्विषयः – Some other are known as Yogayajnas. They are interested in visiting or living in पुण्यतीर्थ, पुण्यस्थान etc. Here the word योग is meaning प्राप्ति since this prakarana is about various types of karmayogas.

केचित् स्वाध्यायाभ्यासपराः, केचित् तदर्थज्ञानाभ्यासपराः – Some are involved in continued practice of Vedas while some others are involved in studying their meanings.

यतयः यतनशीलाः, संशितव्रताः दृढसंकल्पाः – All these karmayogis are aspirants and have firm determination.

Since the word यज्ञ is used separately for each, they indicate the various types of Karmayogas. And that's why the word अपरे is also told separately.

द्रव्ययज्ञः - The Vighraha vakya is 'द्रव्यैः यज्ञाः येषां ते' or 'द्रव्यात्मका यज्ञाः येषां ते'. The word द्रव्य indicates all special varieties such as देवतार्चन, दान, याग, होम etc. All these are dravya yajnas. The fact of the nature of worship being told as यज्ञ (यज देवपूजायाम्) was told earlier but now the purpose is to earn the material etc needed for such worship and so न्यायतः द्रव्याणि उपादाय is Bhashya.

Tapoyajna includes those where there is शास्त्रीय भोगसङ्कोच or controlling the enjoyments such as eating etc. through austerities such as कृच्छ्र, चान्द्रायण, उपवास etc.

योगयज्ञः - The word yoga means association or attainment, praapti. Here it is reaching a Punyatirtha or Punyasthana, living there etc. The word पुण्यस्थान includes देवतास्थान, आश्रम, देशविशेष etc. Because it is karmayogaprakarana, the word Yoga does not give other meanings. Because this is about varieties of Karmayoga, the word Yoga does not mean Karmayoga also. So the attainment or प्राप्ति of पुण्यस्थान etc is meant. This is also indicated by Yamunacharya in Gītārtha Sangraha as 'कर्मयोगः तपस्तीर्थदानयज्ञादिसेवनम्' (गी.सं.23).

In स्वाध्याय ज्ञानयज्ञाश्च – meaning of ज्ञानयज्ञ is तदर्थज्ञानाभ्यास – being involved regularly in the study of meanings of Vedas. For अनुष्ठान, अर्थज्ञान is needed and hence bhashya. आत्मज्ञानानुसन्धान is common to all karmayoga varieties and hence this is how the word is commented.

Meaning of संशितव्रताः is दृढसङ्कल्पाः - Here व्रत means सङ्कल्प which is needed for performance of Karmayoga.

Sloka 29

अपाने जुह्वति प्राणं प्राणेष्वपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ 29 ॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति । first half of sloka 30 ॥

अपरे प्राणायामपरायणाः Some others who are dedicated to Pranayaama नियताहाराः restricting food intake अपाने जुह्वति प्राणं offer as home Prana vayu in apana vayu. तथा प्राणे अपानम् In the same way some others offer Apanavayu in Pranavayu. अपरे Some others, प्राणापानगती रुद्ध्वा having arrested the movement of the prana and apana vayus प्राणेषु प्राणान् जुह्वति offer the various functional modes of prana in themselves.

अपरे कर्मयोगिनः प्राणायामेषु निष्ठां कुर्वन्ति । ते च त्रिविधाः पूरक रेचक कुम्भक भेदेन । अपाने जुह्वति प्राणम् इति पूरकः, प्राणे अपानम् इति रेचकः, 'प्राणापानगती रुद्ध्वा प्राणान्प्राणेषु जुह्वति' इति कुम्भकः । प्राणायामपरेषु त्रिषु अपि अनुषज्यते नियताहारा इति ।

Some other Karmayogis are steadfast in pranayama and others. Those are of three types – रेचक, पूरक and कुम्भक. Offering Prana in Apana means पूरक. Offering Apana in Prana means रेचक. Arresting the movements of Prana and Apana, offering Pranas in Prana is कुम्भक. The word नियताहाराः applies to all these three involved in performing Pranayamas.

अपरे कर्मयोगिनः प्राणायामेषु निष्ठां कुर्वन्ति – The word in mula sloka प्राणायामपरायणाः applies equally to all three types of karmayogis. That is why Bhashya is प्राणायामेषु निष्ठां कुर्वन्ति. They are all rooted in performing pranayamas.

ते च त्रिविधाः पूरक रेचक कुम्भक भेदेन । अपाने जुह्वति प्राणम् इति पूरकः – Prana is that which moves up. Making it to go down is पूरक. That is told in sloka as जुह्वति in a secondary sense. Puraka is defined as – ऊर्ध्व प्रवृत्तस्य प्राणस्य अधः प्रवेशनं हि पूरकः.

प्राणे अपानम् इति रेचकः – Similarly अधःस्थितस्य वायोः ऊर्ध्वप्रवर्तनं हि रेचकः.

'प्राणापानगती रुद्ध्वा प्राणान्प्राणेषु जुह्वति' इति कुम्भकः – Arresting the downward and upward movements and making the prana to stand still is called Kumbhaka. The meaning of प्राणान् is the various functional modes of Prana.

प्राणायामपरेषु त्रिषु अपि अनुषज्यते नियताहारा इति – Since आहारनियम or controlled intake helps directly and indirectly, it is commonly applicable to all the three types of Pranayamas.

niyata aahaara - controlling intake - aitareya upa (1-2-1 to 1-2-3) - after creation of humans, ashanaaya and pipaasa came and asked Brahman to show them a place where they both can

have enough food to live - sa gaam aanayat - he brought a cow - they said 'न वै नोऽयमलमिति'. This is not certainly enough for us. Then he brought an horse – ashwa - then also they said 'na alam', then when he brought a man – they said 'sukrutam bata' sukrutam bata' – they were delighted to live there. Hunger and thirst always trouble people. man eats and drinks even when not hungry or thirsty - someone forced me and I ate off we say. And food has a direct effect on mind – ahaara shuddhau satva shuddhi:. So niyata aahaara is very important for a Karmayogi which ever type of karmayoga one has adopted.

Sloka 30

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ 30 ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् । first half of sloka 31 ॥

एते सर्वेऽपि All these people are यज्ञविदः knowledgeable about or understand Yajna. यज्ञक्षपितकल्मषाः They have got rid of their sins by the performance of Yajna. यज्ञशिष्टामृतभुजः Partake the यज्ञशेष or leftover of the offerings of Yajna called Amruta. ब्रह्मसनातनं यान्ति They envision the Atmasvarupa – real nature of the Self which is very old.

द्रव्ययज्ञप्रभृति प्राणायामपर्यन्तेषु कर्मयोगभेदेषु स्वसमीहितेषु प्रवृत्ता एते सर्वे 'सहयज्ञैः प्रजाः सृष्ट्वा' (3।10) इति अभिहित-महायज्ञपूर्वक-नित्य-नैमित्तिककर्मरूपयज्ञविदः, तन्निष्ठाः, तत एव क्षपितकल्मषाः, यज्ञशिष्टामृतेन शरीरधारणं कुर्वन्त एव कर्मयोगे व्यापृताः सनातनं ब्रह्म यान्ति ।

Starting with DravyaYajna till Pranayamas – whoever is rooted in the performance of any of these Karmayogas are all those who are knowledgeable about Yajnas of the nature of Nitya, Naimittika karmas along with Five Mahayajnas as told in 'सह यज्ञैः प्रजाः सृष्ट्वा' (गी. 3-10) and are firmly established in them. For that reason only they have got rid of their sins. Supporting their body with the whatever is leftover after offering in the Yajnas, also known as अमृत, they are well established in Karmayoga and attain सनातन Brahma (which is the vision of the Self).

Some doubts such as whether those performing different types of Karmayoga get different types of benefits and whether those adopting Pranayamas also need to perform Yajnas etc – all these are answered here.

द्रव्ययज्ञप्रभृति प्राणायामपर्यन्तेषु कर्मयोगभेदेषु स्वसमीहितेषु प्रवृत्ता एते सर्वे 'सहयज्ञैः प्रजाः सृष्ट्वा' (3।10) इति अभिहित-महायज्ञपूर्वक-नित्य-नैमित्तिककर्मरूपयज्ञविदः, तन्निष्ठाः, तत एव क्षपितकल्मषाः, यज्ञशिष्टामृतेन शरीरधारणं कुर्वन्त एव कर्मयोगे व्यापृताः सनातनं ब्रह्म यान्ति ।

The word स्वसमीहितेषु indicates that though one can select any Karmayoga as the benefit of all Karmayogas is same, one can choose any one of those freely according to their capability.

The reference to सह यज्ञैः shows that when the word यज्ञ is used normally it has complete meaning. Yajna is mainly nitya naimittika karmaanushtanaas. That itself is not karmayoga. One has to do nitya naimittika karmas and along with that adopt one of the Karmayogas and do it with regularity – as said 'niyatam kuru karma tvam'.

Those who do thus are knowledgeable about yajnas. Without nitya karmas, one cannot do anything. It is said – 'Sandhyaa heena: ashuchi: nityam anarha: sarva karmasu'.

What was told in 3rd chapter as 'यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः' (3-13) is repeated by the words यज्ञक्षपितकल्मषाः, यज्ञशिष्टामृतभुजः and so it reminds that the prasadam of Yajnas is partaken for supporting the body and that is told in Bhashya as शरीरधारणं कुर्वन्त एव. So even those who have adopted Pranayama etc need to be performing the nitya, naimittika karmas such as mahayajnas etc. This kind of activities which are performed for supporting the body are not against karmayoga but they are useful only in the bhava.

Why should one should maintain body if one asks, it is possible to attain self realization only through this body. After this body, no one knows which body would come. So while this body is present, one should attain self realization and so it is important for a sadhaka to maintain the body. 'iha chet ashakat boddhum praak shareerasya visrasa:' says upanishat, so 'tvava yaavat na bhidyate' – 'uttishthata jaagrata praapya varaan nibodhata' - approach great masters and get jnaanopadesha.

Here yajna shishta is not called as 'anna' but 'amruta'. It purifies one of sins. So they perform bhagavadaaraadhana, partake the havis prasada offered to Lord in aaradhana yajna and then perform an adopted karmayoga such as svaadhyaaya etc.

The mula sloka यान्ति ब्रह्म सनातनम् – applies to attaining the vision of the Individual Self which is told in 'ब्रह्मैव तेन गन्तव्यम्' (गी. 4-24) which was commented as ब्रह्मात्मकतया ब्रह्मभूतं आत्मस्वरूपम्. Self realization is a necessary pre-requisite for God realization. So first that has to be achieved. Here Brahma does not mean Parabrahman as karmayoga is a saadhana for another saadhana which is Bhaktiyoga.

Sloka 31

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ 31 ॥

कुरुसत्तम Hey noble one of the Kuru clan, अयज्ञस्य for one who does not perform the Yajna of the form of nitya and naimittika karmas अयं लोकः नास्ति this world itself is not attainable. अन्यः कुतः where is the possibility of attaining the other Vaikuntha?

अयज्ञस्य – महायज्ञादिपूर्वक – नित्यनैमित्तिककर्मरहितस्य, न अयं लोकः न प्राकृतलोकः प्राकृतलोकसम्बन्धि-धर्मार्थकामाख्य पुरुषार्थो न सिध्यति; कुतः इतः अन्यः मोक्षाख्यः पुरुषार्थः । परमपुरुषार्थतया मोक्षस्य प्रस्तुतत्वात् तदितरपुरुषार्थः 'अयं लोकः' इति निर्दिश्यते । स हि प्राकृतः ।

अयज्ञस्य means for one who is not performing the nitya naimittika karmas along with the five Maha Yajnas, this world which is associated with Prakruti is not attainable. Meaning, the पुरुषार्थs such as धर्म, अर्थ, काम associated with this material world (प्राकृतलोक) are not attainable. That being the case, where is the possibility of attaining the पुरुषार्थ called Liberation (मोक्ष) which is different from these. Since it was mentioned in the beginning that Moksha is परमपुरुषार्थ – ultimate benefit to be attained, any other benefit than that is mentioned as 'this world'. Other पुरुषार्थs are all material benefits only.

अयज्ञस्य – महायज्ञादिपूर्वक – नित्यनैमित्तिककर्मरहितस्य – If one who is performing one of the Karmayogas feels proud that he is doing something great and leaves out the सामान्यधर्मs which are नित्य, नैमित्तिक कर्मs – such a person would not be eligible for any पुरुषार्थ – even the material ones is told here.

न अयं लोकः न प्राकृतलोकः प्राकृतलोकसम्बन्धि-धर्मार्थकामाख्य पुरुषार्थो न सिध्यति – The पुरुषार्थs attainable in this world are told here as ‘this world’ itself. So it is not negating the लोकस्वरूप alone but the benefits attainable here such as धर्म, अर्थ and काम.

कुतः इतः अन्यः मोक्षाख्यः पुरुषार्थः । परमपुरुषार्थतया मोक्षस्य प्रस्तुतत्वात् – If it is asked why can’t the meaning of अन्यः be स्वर्गलोक? Is answered in Bhashya. Because Moksha has been told as परमपुरुषार्थ and if it is made clear that that is not attainable if one does not perform nitya naimittika karmas only then, one would even be prompted to perform nitya, naimittika karmas etc. That is the meaning.

तदितरपुरुषार्थः 'अयं लोकः' इति निर्दिश्यते | स हि प्राकृतः – Everything that is other than Moksha is addressed as ‘अयं लोकः’ and to indicate that that is opposed to attainment of Moksha, Bhashya is स हि प्राकृतः. These are all associated with Prakruti and attainment of these would lead to attaining something material only and so they are called as प्राकृत.

Sloka 32

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ 32 ॥

एवं In this way, बहुविधाः यज्ञाः the several varieties of Karmayoga ब्रह्मणोमुखे वितताः are explained in detail as means to attaining the vision of the Self. तान् सर्वान् कर्मजान् विद्धि – Know all those karmayogas as being possible of performance only through the performance of nitya-naimittika karmas. एवं ज्ञात्वा विमोक्ष्यसे – thus knowing and putting to practice you will get liberated.

एवं हि बहुप्रकाराः कर्मयोगाः ब्रह्मणो मुखे वितताः, आत्मयाथात्म्यावासिसाधनतया स्थिताः तान् उक्तलक्षणान् उक्तभेदान् सर्वान् कर्मजान् विद्धि । अहरहः अनुष्ठीयमान-नित्य-नैमित्तिककर्मजान् विद्धि । एवं ज्ञात्वा यथोक्तप्रकारेण अनुष्ठाय मोक्ष्यसे ।

Thus the various types of Karmayogas are available as the means to attain the vision of the real nature of the Self. All these karmayogas having the qualities and variations as told earlier, know them as realized through the nitya and naimittika karmas which are to be performed every day without fail. Knowing thus, meaning putting it to practice thus, you will attain moksha – liberation.

एवं हि बहुप्रकाराः कर्मयोगाः - The varieties of Karmayoga was explained so far and the fact of the nitya-naimittika karmas (ordained duties which are to be done daily and on specified occasions) being necessarily to be performed else there will be defects of the nature of Bhagavan-nigraha (pratyavaaya) would ensue was also taught. Now the same is being expounded here.

ब्रह्मणो मुखे वितताः आत्मयाथात्म्यावासिसाधनतया स्थिताः – The word ब्रह्म here means यथावस्थित-जीवात्म-स्वरूप – the real nature of the individual Self. This word has different meanings according to context. In other commentaries the meaning given for this word is Veda and Vishnu etc. and they are not accepted in our Bhashya here though elsewhere similar meanings are taken. So Brahma is referring to self-realisation which is the fruit of karmayoga. For any sadhane, one's svarupa has to be known first - self realization is a necessary pre-requisite for God realization. And it is यथावस्थित – that our real nature is भगवत्-शेषत्व - causing atishaya to paramatman and attaining HIM is our purushaatha and so on.

Meaning of मुखे is उपाय or means. Swamy Deshika quotes from निघण्टु – ‘मुखं तु वदने मुख्ये ताम्रे द्वाराभ्युपाययोः’. So the meaning of ब्रह्मणो मुखे वितताः is the varieties of Karmayoga which are means to realizing the real nature of the Self were expounded in detail.

तान् उक्तलक्षणान् उक्तभेदान् – The meaning of एवं बहुविधाः in mula sloka is explained thus. The meaning of उक्तलक्षण is as explained earlier – karmayoga has ज्ञानाकार as it has the knowledge of Self as an integral part. The word सर्वान् indicates all the varieties and sub-varieties everything

included. उक्तलक्षणान् also means what was told as the main teachings of the chapter which included the स्वरूप of कर्मयोग.

सर्वान् कर्मजान् विद्धि – The meaning given here is very significant in our Bhashya.

अहरहः अनुष्ठीयमान-नित्य-नैमित्तिककर्मजान् विद्धि – Here कर्मजान् means realized through nitya-naimittika karmas which are to be performed every single day.

Other commentators say here karmas done through deha, vak, mind etc. as sadhana for कर्मजान् which is not the meaning according to our Bhashya.

कर्मजान् means are possible of performance only after nitya-naimittika karmas. Because nitya naimittika karmas are told here, it means that प्राणायाम and others are also prominent as Karmayoga and the nitya-naimittika karmas are needed for those karmayogas also. Without performing nitya-naimittika karmas, one would not be eligible for doing any other karma as told सन्धाहीनः अशुचिः नित्यम् अनर्हः सर्वकर्मसु etc. Performing them would make one to attain abundance of सत्त्व as several sins would get removed daily and also one would avoid प्रत्यवाय.

एवं ज्ञात्वा यथोक्तप्रकारेण अनुष्ठाय मोक्ष्यसे – Meaning of jnaatvaa is यथोक्तप्रकारेण अनुष्ठाय. Rigveda says – मन्त्रश्रुत्यं चरामसि – means चरामः - whatever has been learnt has to be put to practice.

Sloka 33

अन्तर्गतज्ञानतया कर्मणो ज्ञानाकारत्वम् उक्तम्; तत्र अन्तर्गतज्ञाने कर्मणि ज्ञानांशस्य एव प्राधान्यम् आह –

The sangati of this prakarana with the main section where the aspect of knowledge of Self being part of Karmayoga was taught. The sub-section explaining the sub-varieties of Karmayoga has just concluded and so this has connection to the main prakarana before that. Now the fact that ज्ञानांश which is an integral part of Karmayoga is only prominent or प्राधान्य is going to be told.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ 33 ॥

परन्तप Hey Arjuna, द्रव्यमयात् यज्ञात् compared to performing yajnas with the materials meant for performance of yajnas ज्ञानयज्ञः श्रेयान् the aspect of contemplation of Self which is an integral part of the Yajna is superior. सर्वं कर्म अखिलं All the karmayogas in totality ज्ञाने परिसमाप्यते culminate in the aspect of knowledge of Self.

उभयाकारे कर्मणि द्रव्यमयात् अंशात् ज्ञानमयः अंशः श्रेयान् । सर्वस्य कर्मणः तदितरस्य च अखिलस्य उपादेयस्य ज्ञाने परिसमाप्तेः तदेव सर्वैः साधनैः प्राप्यभूतं ज्ञानं कर्मान्तर्गतत्वेन अभ्यस्यते । तदेव अभ्यस्यमानं क्रमेण प्राप्यदशां प्रतिपद्यते ।

In karmayoga which has two facets the aspect of knowledge of Self is superior to the aspect of materials. Because all karmas and also anything other than that which is also accepted, for all those things the fruition is in the knowledge of the Self. Because of that only that knowledge of the Self only which is attainable by all these means, that only is being repeatedly practiced as an integral part of Karmayoga. When that is being contemplated upon regularly and continuously, it gradually attains the state of realization.

There is a detailed discussion in Tatparyachandrika on how the meaning of ज्ञानयज्ञ given in Bhashya is justified.

The doubt is : The sloka says द्रव्यमयात् यज्ञात् ज्ञानयज्ञः श्रेयान् – should it not be interpreted as ज्ञानयोग which is a direct means to attaining आत्मसाक्षात्कार or the vision of Self. If we examine the slokas coming later in this chapter such as ‘अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः’ (4-36), ‘ज्ञानाग्निः सर्वकर्माग्निः’ (4-37), ‘योगसन्न्यस्तकर्माणम्’ (4-41) all seem to be against Karmayoga. The sloka ‘न हि ज्ञानेन सदृशं पवित्रमिह विद्यते’ (4-38) also seem to extol the superiority of Jnanayoga. The sloka, ‘ज्ञानं लब्ध्वा परं शान्तिम् अचिरेणाधिगच्छति’ (4-39) seem to indicate that ज्ञानयोग which is अन्तरङ्गोपाय – direct means to achieving self realization gives the fruits very fast. In ‘येन भूतान्यशेषेण द्रक्ष्यस्यात्मनि अथो मयि’ (4-35) also seem to talk of Jnanayoga. So the knowledge aspect integral to Karmayoga, how can it lead to आत्मसाक्षात्कार? ‘स्वाध्याय ज्ञानयज्ञाश्च’ also indicates that Jnanayajna is different from Dravyayajna. And so on.

The answer to this is thus: The sloka श्रेयान् द्रव्यमयात् यज्ञात् ज्ञानयज्ञः only highlights the prominence of the aspect of knowledge of self integral in Karmayoga. In the 3rd and 4th chapters everywhere the importance of Karmayoga only is told as ‘कर्म ज्यायो ह्यकर्मणः’ (3-8) etc. Even in the next 5th

chapter, the same is going to be told such as 'तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते' (5-2) etc. So in between it is not proper to talk of something against the gist. So here the word ज्ञानयज्ञ means the aspect of Karmayoga only. Even in स्वाध्याय ज्ञानयज्ञाश्च it is interpreted as the study of the meanings of Vedas by ज्ञानयज्ञ and not Jnanayoga. Even in the last sloka of this chapter, 'योगमातिष्ठोत्तिष्ठ' (4-42), it can be clearly understood as Karmayoga and its aspect of knowledge of Self.

The sloka 'सर्वं कर्माखिलम्' also highlights the prominence of ज्ञानांश in karmayoga. Other slokas such as अपि चेदसि etc are extolling the fact that the knowledge aspect has the capability to destroy all sins. Even in 'योगसंन्यस्तकर्माणम्' it is about 'फलसङ्गादिरहित्यज्ञानाकारत्वं'. The sloka ज्ञानं लब्ध्वा परां शान्तिम् the ultimate state of vision of Self achieved through the ज्ञानांश of Karmayoga is told.

So after carefully examining all these slokas, Bhashyakarar comments as उभयाकारे कर्मणि.

उभयाकारे कर्मणि द्रव्यमयात् अंशात् ज्ञानमयः अंशः श्रेयान् । सर्वस्य कर्मणः तदितरस्य च अखिलस्य उपादेयस्य ज्ञाने परिसमाप्तेः तदेव सर्वैः साधनैः प्राप्यभूतं ज्ञानं कर्मान्तर्गतत्वेन अभ्यस्यते ।

So every Karma has two aspects – means of the form of materials or द्रव्यरूपसाधन and means of the form of knowledge of Self or ज्ञानरूपसाधन. Both are addressed in this sloka as यज्ञs. Meaning of यज्ञ is यज्ञांश – aspect of yajna.

तदेव अभ्यस्यमानं क्रमेण प्राप्यदशां प्रतिपद्यते – The avadharana एव indicates that साध्यसाधनभाव is due to अवस्थाभेद. As the intensity of the contemplation on Self which is done along with karma reaches a high, it gradually culminates in the vision of the Self.

Sloka 34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ 34 ॥

तत् That knowledge of the nature of the Atman or Self, प्रणिपातेन परिप्रश्नेन सेवया विद्धि know by prostrating to an Acharya, by asking relevant questions and serving the Guru. तत्त्वदर्शिनः ज्ञानिनः The knowledgeable masters who have realized the realities ते ज्ञानम् उपदेक्ष्यन्ति will teach you that knowledge.

तद् आत्मविषयं ज्ञानम् 'अविनाशि तु तद् विद्धि' (2।17) इति आरभ्य 'एषा तेऽभिहिता' (2।39) इत्यन्तेन मया उपदिष्टम् । तद्युक्तकर्मणि वर्तमानः त्वं विपाकानुगुणं काले काले प्रणिपात-परिप्रश्न-सेवादिभिः विशदाकारं ज्ञानिभ्यो विद्धि । साक्षात्कृतात्मस्वरूपाः तु ज्ञानिनः प्रणिपातादिभिः सेविताः ज्ञानबुभुत्सया परितः पृच्छतः तव आशयम् आलक्ष्य ज्ञानम् उपदेक्ष्यन्ति ।

That knowledge about the nature of the Atman was taught to you beginning with अविनाशि तो तद्विद्धि (गी. 2-17) and concluding with एषा तेऽभिहिता (गी.2-39). Having obtained that knowledge as taught, being steadfast in Karmayoga which has that knowledge as an integral aspect, learn that knowledge in detail from knowledgeable masters from time to time in accordance to your karmavipaka or fruition of those karmas, by prostrating at the feet of the masters, by enquiring with the right relevant questions and serving them etc. Those masters who have realized the nature of the Self will teach you that knowledge looking at your desire and intent to obtain such knowledge expressed through your service such as prostrating etc and also your asking the relevant questions with a desire to learn.

तद् आत्मविषयं ज्ञानम् 'अविनाशि तु तद् विद्धि' (2।17) इति आरभ्य 'एषा तेऽभिहिता' (2।39) इत्यन्तेन मया उपदिष्टम् – The knowledge imparted has to be made firm by listening to knowledgeable ones in detail at the right time. The word तत् indicates the knowledge as was taught at the beginning and hence the slokas अविनाशि तु तद्विद्धि is quoted.

तद्युक्तकर्मणि वर्तमानः त्वं विपाकानुगुणं – Since Arjuna is addressed as 'you who are engaged in karmayoga being endowed with such knowledge' it would mean पुण्यपरिपाक. According to the maturing karmas, prostrating at the feet of a guru etc would happen. This is ordained to be done by one and all according to the shruti तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् (मु.उप. 1-2-12). So one has to approach an Acharya for obtaining आत्मज्ञान – तत् विज्ञानार्थम् एव – not for any inferior lowly benefits.

काले काले प्रणिपात-परिप्रश्न-सेवादिभिः विशदाकारं ज्ञानिभ्यो विद्धि – All three aspects as told, prostrating at the feet of the Guru, enquiring with the right relevant questions and serving have to be done. The words 'काले काले' is as told in Vishnu purana, 'स्वाध्यायात् योगमासीत योगात् स्वाध्यायमामनेत्' (वि.पु. 6-6-2). Similarly श्रवण, मनन etc are to be done repeatedly. Once we have listened to some upadesha, it does not mean it is complete. The meanings have to be thought over, contemplated upon and to understand the meanings in detail, again one has to resort to shravana etc.

विशदाकारम् – The benefit because of listening to Upadesha again and again is that it will become more and more clear and one can understand the detailed aspects of the nature of the Self. There can be a doubt here – did Krishna not teach in detail or was Arjuna not attentive ? Krishna did explain in detail only and Arjuna also listened with good concentration of mind. But still, the अनादिकर्मोपार्जित-अनन्त-पापs block the doors of the form of mind which is the channel for the flow of knowledge. Due to this it is very difficult for anyone to obtain तत्त्वज्ञान in every detail. By adopting karmayoga as ordained, such sins get destroyed and the state of readiness to absorb the imparted knowledge is attained. In that state, one has to listen to repeated teachings from Masters in order to understand the inner meanings of what was already taught and known in a general sense and also to understand several aspects which were not known so far. So whatever teachings we listen to, the तत्त्वज्ञान of the आत्मन् is so deep and difficult to understand that again and again we need to listen. We understand various details on repeated teachings and also several new aspects which were unknown also become known. This can also be known from अनुगीता – After the war etc once Krishna asks Arjuna whether he remembers all that he taught and Arjuna says he has forgotten – 'अन्यत्र मनाः अभूवम् । न अश्रौषम् ।'. We experience many times that our mind is involved in something else and what some one is telling does not sink into our mind at all. Like that. Krishna says he is very disappointed and teaches him again out of compassion. So this is to say that listening to masters again and again is very much necessary.

साक्षात्कृतात्मस्वरूपाः तु ज्ञानिनः प्रणिपातादिभिः सेविताः ज्ञानबुभुत्सया परितः पृच्छतः तव आशयम् आलक्ष्य ज्ञानम् उपदेक्ष्यन्ति – Krishna says ज्ञानिनः - so either I or someone else. I will teach myself directly or some

other Jnanis can teach. The meaning of तत्त्वदर्शिनः is given as साक्षात्कृतात्मस्वरूपाः - those who have had a direct vision of the Self – only they have the right to teach such things is the भाव. One has to approach such an Acharya. What we learn from others is general but not experiential knowledge. What Yajnavalkya taught for example we see in Upanishads is out of his experience.

Even those Jnanis will teach only to a deserving disciple who prostrates before an Acharya, does lot of service, enquires by asking the right relevant questions etc. This can be seen in Upanishads in several places. Mundaka upa says – तस्मै स विद्वान् प्रणिपन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् । Acharya has to प्रोवाच means प्रवदेत् – it is an injunction विधि that an Acharya has to teach a disciple who approaches in the right way and is endowed with all आत्मगुणs, has self-control and so on. And he has to teach the right knowledge as is. In Mundaka – ‘शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ’ (मु. 1-1-3), ‘अधीहि भगव इति ह उपससाद सनत्कुमारं नारदः’ (छा. 7-1-1) etc. This is also told as ‘नासंवत्सरवासिने प्रब्रूयात्, न विनयादिरहितस्य च वक्तव्यम्’ and toher rules. The same is told in Bhashya as ‘प्रणिपातादिभिः सेविताः’ etc.

प्रणिपातः means प्रकर्षेण नीचैः पतनं प्रणिपातः । प्रश्नपूर्वाङ्गभूतः प्रणामोपसङ्गहादिः विवक्षितः । प्रतिवादिवत् कुयुक्तिभिः प्रत्यवस्थानं न कर्तव्यम् इति भावः । सेवा तु भक्तिः, चिरानुवर्तनं वा ।

Karma has two forms – one is कर्मानुष्ठान aspect and the other is आत्मज्ञानानुसन्धान and what starts as Karma culminates in Jnana. So परिसमाप्ति is it gets परिपूर्णते that is fruition or culmination in Jnana.

That one has to approach an Acharya in the right way prostrating before him, asking the right relevant questions and serve an Acharya and acquire such knowledge as ordained. And such Acharyas who have realized the Atma Jnana, will teach such a disciple who has approached as ordained.

Sloka 35

And the benefit of acquiring such knowledge is that there will be no मोह or confusion again is told along with the nature of such realization.

आत्मयाथात्म्यविषयस्य ज्ञानस्य साक्षात्काररूपस्य लक्षणम् आह –

The form of the knowledge about the real nature of the Individual Self in the state of attainment of vision of Self is being told now.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ 35 ॥

पाण्डव Hey Arjuna, यत् ज्ञात्वा having known which knowledge of the Self एवं पुनः मोहं न यास्यसि you will not again get confused like this, येन being endowed with which knowledge अशेषेण भूतानि आत्मनि द्रक्ष्यसि you will see the entire group of sentients as equal to your own Individual Self अथो मयि and also as being similar to me – this is the knowledge of the form of vision of the Self.

यद् ज्ञानं ज्ञात्वा पुनः एवं देहाद्यात्माभिमानरूपं तत्कृतं ममताद्यास्पदं च मोहं न यास्यसि – यत् ज्ञात्वा means being endowed with which knowledge, पुनरेवं means again you will not get into this kind of confused state of mind caused due to thinking that the body itself is the Self and due to that getting the idea of 'mine' etc.

येन च देवमनुष्याद्याकारेण अनुसंहितानि सर्वाणि भूतानि स्वात्मनि एव द्रक्ष्यसि – Being endowed with which knowledge you will see all the Individual Selves which are being perceived as of the form of देव, मनुष्य and others in your own Self meaning equal to your own Individual Self.

यतः तव अन्येषां च भूतानां प्रकृतिवियुक्तानां ज्ञानैकाकारतया साम्यम् , प्रकृतिसंसर्गदोषविनिर्मुक्त-आत्मस्वरूपं सर्वं समम् इति च वक्ष्यते - 'निर्दोषं हि समं ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः' (गीता 5-19) इति – That is because I am going to teach you later that your Self and also other individual selves are all equal being of the nature of consciousness alone when the conjunction with matter is not there. The nature of all the Individual Selves when it gets rid of the defect of the nature of association with matter is equal. This will be taught in next chapter as 'निर्दोषं हि'.... ब्रह्म means Atman there. The आत्मस्वरूप which is निर्दोषं is ब्रह्मशब्दवाच्य – addressed as Brahma. So they meditate upon the nature of Self which

is pure as equal to that of all other Individual Selves. If one आत्मस्वरूप is known all the आत्मस्वरूपs are known because they are all having similar nature.

अथो मयि सर्वभूतानि अशेषेण द्रक्ष्यसि, मत्स्वरूपसाम्यात् परिशुद्धस्य सर्वस्य आत्मवस्तुनः – So you will see all sentient beings as equal to me. Because the nature of Self which is pure is equal to my nature which is also consciousness. The equality is in both being of the nature of consciousness.

'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः' (गीता 14-2) इति हि वक्ष्यते; - This will be told as 'Resorting to such knowledge they attain similarity with me'.

तथा 'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु0उ0 3-1-3) इत्येवमादिषु नामरूपविनिर्मुक्तस्य आत्मवस्तुनः परस्वरूपसाम्यम् अवगम्यते; - In the same way, At that time a knower of Brahman (उपासक), shaking off virtue and sin, being freed from the taint of matter attains Supreme Similarity (परस्वरूपसाम्यम्).

अतः प्रकृतिविनिर्मुक्तं सर्वम् आत्मवस्तु परस्परं समं सर्वेश्वरेण च समम् – So, all the Individual Selves dissociated with matter are mutually equal and are also similar to sarveshvara.

The signs of attainment of the vision of the knowledge of the Self which is integral to karmayoga is taught here. Yogashastra is परीक्षाशास्त्र – one can verify the results but it has to be verified by oneself as someone else cannot know. But the individual who has realized will definitely know. That state is told here.

The word भूतानि here means क्षेत्रज्ञs who are associated with non-sentient matter. This association with matter only is responsible for one to think of the Atman as having the forms of Deva, Manushya etc.

यद् ज्ञानं ज्ञात्वा पुनः एवं देहाद्यात्माभिमानरूपं तत्कृतं ममताद्यास्पदं च मोहं न यास्यसि, येन च देवमनुष्याद्याकारेण अनुसंहितानि सर्वाणि भूतानि स्वात्मनि एव द्रक्ष्यसि - The mula sloka says आत्मनि अथो मयि – to make it clear that there is no सामानाधिकरण्य between आत्मनि and मयि, Bhashya is स्वात्मन्येव. The साक्षात्कार here is with respect to one's own Self and अथो मयि is indicated separately and it is also a state of maturity of समदर्शित्व which will be told later. Considering all these, सामानाधिकरण्य is not proper is the bhava.

Only Atma Jnana has such power. Any other knowledge will not help one get rid of moha and shoka. Ishavasya says – यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानतः । तस्य को मोहः कः शोकः

एकत्वमनुपश्यतः । Similar teaching is found here also. Ultimate benefit of knowledge should be getting rid of Moha and Shoka and that is possible only by Atma Jnana. This will be praised further in next slokas.

सर्वाणि भूतानि स्वात्मनि एव द्रक्ष्यसि – This is as per स्थालीपुलाकन्याय – testing one grain of rice to see if it is cooked to decide that entire rice in the vessel is cooked. Due to association with matter, the Individual Selves are looking different such as deva, manushya and so many varieties and sub-varieties. When one learns that in their essential nature they are all pure, just as one's self is pure, everybody else's self is also pure and that way all are equal in respect of being of the form of consciousness will be realized. This is the state of आत्मसाक्षात्कार. This aspect of all being of the form of Jnana is told as 'पुमान् न देवो न नरो न पशुर्वा न च पादपः । शरीराकृतिभेदस्तु भूपैते कर्मयोनयः ।' (वि.पु. 2-13-98) and 'नायं देवो न मर्त्यो वा न तिर्यक् स्थावरोऽपि वा । ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः'.

यतः तव अन्येषां च भूतानां प्रकृतिवियुक्तानां ज्ञानैकाकारतया साम्यम् , प्रकृतिसंसर्गदोषविनिर्मुक्त-आत्मस्वरूपं सर्वं समम् इति च वक्ष्यते - 'निर्दोषं हि समं ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः' (गीता 5-19) इति । अथो मयि सर्वभूतानि अशेषेण द्रक्ष्यसि, मत्स्वरूपसाम्यात् परिशुद्धस्य सर्वस्य आत्मवस्तुनः, 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः' (गीता 14-2) इति हि वक्ष्यते; तथा 'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु0उ0 3-1-3) इत्येवमादिषु नामरूपविनिर्मुक्तस्य आत्मवस्तुनः परस्वरूपसाम्यम् अवगम्यते; अतः प्रकृतिविनिर्मुक्तं सर्वम् आत्मवस्तु परस्परं समं सर्वेश्वरेण च समम् ।

When the karmas get destroyed completely and a bound Self becomes a liberated one – मुक्त – his nature of consciousness (स्वरूप being ज्ञानाकार) will be same as that of Paramatman.

Bhashyakarar shows shruti pramana for the same - निरञ्जनः परमं साम्यमुपैति – This साम्यापत्ति is a topic which is discussed a lot in our bhashyas. According to our sidhanta it is समानगुणकत्व – that is सायुज्य. It is not identity with Paramatman but equality with Paramatman in certain aspects. The साम्य with परमात्मन् which is found in shrutis also leads to all जीवात्मन्s being equal in their essential nature. So the साम्य is in being ज्ञानैकाकार. Upanishats say अनन्तरो अबाह्यः कृत्स्नः रसघन एव, विज्ञानघन एव etc.

भूतानि अशेषेण आत्मनि द्रक्ष्यसि – the apparent meaning of this is that everything is supported by Self and Paramatman. That everything is आधेय and that Self is आधार. But that is not the right meaning because of so many shruti and smruti pramanas, the Individual Self being support of all is not reasonable. Also this prakarana is about attaining vision of the nature of Self. So it is to be interpreted as 'स्वात्मनि परेषां दर्शनं सर्वसमानाकार अनुसन्धानम्'. So seeing all atmans in self means seeing all selves as being of the same nature of self as all are of the nature of consciousness. Seeing everything in paramatman also means in the pure state all atmans are of similar nature as Paramatman which is again being of the nature of consciousness. A mukta also gets the अष्टगुणs just as Bhagavan such as - अपहृतपाप्मा, विजरो, विमृत्युः विशोकः विजिघत्सः सत्यकामः सत्यसङ्कल्पः - all these.

The other aspects of Paramatman's nature are well established in shruti, smruti, sutra and other pramanas – HIS विभुत्व, सर्वजगत्कारणत्व, सर्वान्तर्यामित्व, लक्ष्मीपतित्व, मोक्षप्रदत्व, सर्वकर्म-आराध्यत्व, सर्वशेषित्व and so on are unique to HIM.

Sloka 36

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ 36 ॥

सर्वेभ्यः पापेभ्यः Compared to all the sinners पापकृत्तमः अपि असि चेत् even if you have accumulated much more sins even then सर्वं वृजिनं all those sins ज्ञानप्लवेनैव संतरिष्यसि you will cross over with the boat of the form of knowledge of the Self.

यदि अपि सर्वेभ्यः पापकृत्तमः असि सर्वं पूर्वार्जितं वृजिनरूपं समुद्रम् आत्मविषयज्ञानरूपप्लवेन एव संतरिष्यसि ।

Suppose you have sinned much more than all the worst sinners, you will still be able to cross over all those sins with the boat of the form of knowledge of the Self.

आत्मज्ञानप्रशंसा is done here - The greatness of the knowledge of Self is highlighted here after teaching the importance of the aspect of knowledge in Karmayoga and the nature of attainment of Vision of Self. Knowledge of Self has the capability to destroy all the obstructions.

पापेभ्यः - compared to people who have sinned. The mula sloka has पापेभ्यः and पापकृत्तमः as related words. So it is not just papa but people who have done पाप.

If it is taken in the sense of sin, then it would mean that due to the sins you are the one who has accumulated most sins. It would be in the meaning of हेतु in पञ्चमी विभक्ति. Any amount of sins which you can imagine that one can do and if you think you have amassed more sins than even those, even that you will cross over with the knowledge of Self. This is परमज्ञान, परमरहस्य – the power of Atma Jnana is extolled here.

ज्ञानप्लवेन सन्तरिष्यसि – Since it is told in mula sloka as crossing over with a boat, accordingly Bhashya is 'वृजिनरूपं समुद्रम्'. The word पूर्वार्जितम् indicates the endless ness and being present from beginningless time etc which is in accordance to the nature of समुद्र or sea. The sins have grown to such an extent being accumulated from beginningless time that it is like an ocean.

Sloka 37

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ 37 ॥

अर्जुन Hey Arjuna, यथा समिद्धोऽग्निः just as fire which is burning brightly एधांसि भस्मसात्कुरुते burns away all the fuel sticks तथा ज्ञानाग्निः in the same way fire of the form of the knowledge of the Self सर्वकर्माणि भस्मसात्कुरुते burns all the karmas of yore of the form of vistles and sins.

सम्यक् प्रवृद्धोऽग्निः इन्धनसञ्चयमिव आत्मयाथात्म्यज्ञानरूपः अग्निः जीवात्मगतम् अनादिकलप्रवृत्त-अनन्तकर्मसञ्चयं भस्मीकरोति – Just as fire that is burning bright and high burns a heap of fuel sticks in the same way, the fire of the form of knowledge of the real nature of the Self burns the heap of endless karmas of the Individual Self accumulated from time immemorial.

A doubt may arise here – it is said that ‘नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि’ – karmas will not end without one experiencing the fruits even if it takes hundreds of crores of kalpas. So jnana can only delay the fruits of karmas and how can it destroy is the doubt. Purvamimamsakas and Jains both accept that karmas cannot be got rid of without experiencing the fruits. This sloka answers this doubt. In the previous sloka it was told that a knower of Atman would cross over the ocean of karmas. Then there could be a possibility that he may enter into it again. In order to eliminate such doubts, it is made clear here that it is destroyed just as fuel sticks are completely destroyed by a glowing fire. So there is no possibility of karmas becoming active again. Destroying karmas here means making them not give the fruits.

Sloka 38

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ 38 ॥

इह In this world, ज्ञानेन सदृशं पवित्रं न हि विद्यते Is it not true that there is no object which is similar to knowledge and which purifies. It purifies in two ways – दोष अपनयन, गुण आधान. तत् योगसंसिद्धः कालेन आत्मनि स्वयं विन्दति – that knowledge, one who has attained the ultimate benefit of karmayoga will get at the time of perfection when the obstructions are fully destroyed.

यस्माद् आत्मज्ञानेन सदृशं पवित्रं शुद्धिकरम् इह जगति वस्त्वन्तरं न विद्यते; तस्मादात्मज्ञानं सर्वं पापं नाशयति इत्यर्थः । तत् तथाविधं ज्ञानं यथोपदेशमहरहरनुष्ठीयमान-ज्ञानाकारकर्मयोगेनसंसिद्धः कालेन स्वात्मनि स्वयमेव लभते – **Because of what reason there is no object in this world which is equal to Knowledge of the Self and as purifying and for that reason only the knowledge of the Self destroys all sins. One who has attained the ultimate benefit of Karmayoga of the form of knowledge, due to its performance every single day exactly as taught, will attain with respect to his own Self over time by himself.**

The aspect of knowledge making a Jivatman pure by burning the heap of sins which is not seen is told here and that is because the fire of knowledge has the nature of purifying. Normal fire will

burn fire wood sticks which can be seen by us but fire of knowledge burns unseen heap of sins also and makes one pure is told here.

यस्माद् आत्मज्ञानेन सदृशं पवित्रं शुद्धिकरम् इह जगति वस्त्वन्तरं न विद्यते; - The meaning of वस्त्वन्तरम् according to context is Karma done without the aspect of knowledge of Self or a holy place – पुण्यक्षेत्र etc. It is said that ultimate purification can happen only with knowledge of Brahman - क्षेत्रज्ञस्य ईश्वरज्ञानात् विशुद्धिः. Here what is told is attainment which is prior to and lower to that kind of knowledge. ब्रह्मज्ञान is ultimate and जीवात्मज्ञान is prior to that. In this world there is nothing else which equals or which is as purifying as the knowledge of the pure nature of Atman – परिशुद्धात्मज्ञान in the act of purifying a Self.

तस्मादात्मज्ञानं सर्वं पापं नाशयति इत्यर्थः । तत् तथाविधं ज्ञानं यथोपदेशमहरहरनुष्ठेयमान-ज्ञानाकारकर्मयोगेनसंसिद्धः कालेन स्वात्मनि स्वयमेव लभते – The second half of the sloka says that such knowledge arises by itself at the time of fruition of Karmayoga. It is due to the abundance of संस्कार and due to destruction of all sins which are opposed to it. This is told in Bhashya as ज्ञानाकारकर्मयोगसंसिद्धः. As said, कषाये कर्मभिः पक्वे ततो ज्ञानं प्रवर्तते.

The word स्वयम् indicates that at this stage there is no need for उपदेश but as karmayoga has attained fruition, knowledge arises by itself.

आत्मनि – The usage is विषयसप्तमी regarding the Atman or अधिकरणार्थ – because now it does not exit in Self but will arise during विपाकावस्था - the state of perfection or fruition.

Sloka 39

तदेव विस्पष्टम् आह –

That is being made more clear now.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ 39 ॥

श्रद्धावान् One who feels an urgency in acquiring knowledge तत्परः who is deeply interested in that only संयतेन्द्रियः and who has his senses under control ज्ञानं लभते attains this kind of knowledge which comes on fruition. ज्ञानं लब्ध्वा Having acquired such knowledge अचिरेण without delay परं शान्तिम् अधिगच्छति he attains utmost peace.

एवम् उपदेशात् ज्ञानं लब्ध्वा च उपदिष्टज्ञानवृद्धौ श्रद्धावान् तत्परः तत्र एव नियतमनाः तदितरविषयात् संयतेन्द्रियः अचिरेण कालेन उक्तलक्षणविपाकदशापन्नं ज्ञानं लभते । तथाविधं ज्ञानं लब्ध्वा परं शान्तिम् अचिरेण अधिगच्छति परं निर्वाणं प्राप्नोति ।

Thus giving acquired the knowledge from the teachings, being sincerely interested in growing that knowledge which was taught, तत्परः focusing the mind on that only, controlling the senses from involving in anything other than that, one would gain such knowledge with the characteristics expounded so far without delay. Having gained such knowledge of that nature, he will attain the utmost joyful state परं निर्वाणम्.

एवम् उपदेशात् ज्ञानं लब्ध्वा च उपदिष्टज्ञानवृद्धौ - Being sincerely interested etc are the causes of acquiring knowledge. In the 40th sloka it is going to be said अज्ञश्च अश्रद्धावानश्च (गी. 4-40), so it is understood that here it is meant 'ज्ञः श्रद्धावानश्च'. That shraddha will arise after one gains knowledge through teachings of masters.

श्रद्धावान् - The meaning of श्रद्धावान् is त्वरावान् – one who feels an urgency in acquiring knowledge. This can be understood based on the Bhashya of next sloka where it is said अत्वरमाणः for अश्रद्धावानः.

तत्परः तत्र एव नियतमनाः – One who thinks that knowledge only is to be acquired always and is firmly established in that and not in anything other than that.

तदितरविषयात् संयतेन्द्रियः अचिरेण कालेन उक्तलक्षणविपाकदशापन्नं ज्ञानं लभते । – The second half of this sloka and what was told as 'तत्त्वयं योगसंसिद्धः कालेनात्मनि विन्दति' – in both these the apparent delay has to be eliminated. So the aspect of no delay told as 'अचिरेणाधिगच्छति' is applied to the first part also – 'श्रद्धावान् लभते ज्ञानम्' and hence Bhashya is अचिरेण कालेन उक्तलक्षणविपाकदशापन्नं ज्ञानं लभते. In कालेनात्मनि विन्दति – it is said that such knowledge cannot be attained in a short time and it is acquired over a long period through continuous practice. So the meaning of अचिरेण here

indicates that without Jnanayoga, without the delay that may ensue due to getting future births, at the end of the current body itself it is achieved.

तथाविधं ज्ञानं लब्ध्वा परं शान्तिम् अचिरेण अधिगच्छति परं निर्वाणं प्राप्नोति – The word शान्ति here does not mean the control of mind but it indicates the fruition of the means adopted.

In slokas 'स शान्तिमाप्नोति न कामकामी' (गी. 2-70), 'स शान्तिमधिगच्छति' (गी. 2-71), 'ब्रह्मनिर्वाणमृच्छति' (गी. 2-72) – the word शान्ति and निर्वाण are about the state of attaining phala or fruits. This knowledge is needed for Bhaktiyoga and for attainment of vision of Paramatman and so it is also a कारण for मोक्ष - cause of liberation.

In this sloka the importance of श्रद्धा which means त्वरा here is stressed. That is the first thing needed for an aspirant. Doing pranipata, pariprashna, sevai etc without shraddha does not help.

Prashnopanishat – समित्पाणयः भगवन्तं पिप्पलादमुपसन्नाः । तान् ह ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण शब्दया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान् पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्यामः इति । (प्र.उप. 1,2)

श्रद्धस्त्व सोम्य – Uddalaka to Shvetaketu – From the most subtle unseen part of the seed of a Nyagrodha tree, a huge tree is born. In the same way this entire world of innumerable moving and non-moving things was created from a subtle entity by Lord being the inner self. You should have belief, faith in what the Upanishats say, he says.

One has to have complete faith and belief in Acharya's upadeshas and in the shastras they teach. One should pursue that knowledge of the Self relentlessly having controlled the senses from moving into everything other than that knowledge of the Atman.

Only such a person can realize the Self.

Here Shankaracharya interprets shraddhe, tatparataa and samyatendriyatva as अन्तरङ्गोपायs and प्रणिपात, परिप्रश्न and सेवा as बहिरङ्गोपायs. Both are necessary. Just prostrating to Acharya without belief, or faith will be of no use. Similarly asking questions or serving will be useful only if one has the right mindset – with faith, single-minded devotion and service. So that is also a very nice निर्वाह.

Bhashyakarar says shraddhe, a sense of urgency, tatparatA and samyatendriyatva are needed to further the knowledge gained from Acharya – उपदिष्टज्ञानवृद्धौ so both these interpretations are nice and in these aspects there are no differences of opinion among the Acharyas.

Sloka 40

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ 40 ॥

अज्ञश्च One who does not have the knowledge (of the Self) अश्रद्धधानश्च does not have faith also संशयात्मा and doubts विनश्यति will be doomed. संशयात्मनः For such a person who doubts the teachings अयं लोकः नास्ति the benefits attainable in this world are not possible. न परः the other world is also not attainable. न सुखम् there will be no happiness.

अज्ञः एवम् उपदेशलब्धज्ञानरहितः उपदिष्टज्ञानवृद्ध्युपाये च अश्रद्धधानः अत्वरमाणः उपदिष्टे च ज्ञाने संशयात्मा संशयितमना विनश्यति, नष्टो भवति । अस्मिन् उपदिष्टे आत्मयाथात्म्यविषये ज्ञाने संशयात्मनः अयम् अपि प्राकृतलोको न अस्ति, न च परः, धर्मार्थकामादिपुरुषार्थाः च न सिद्ध्यन्ति, कुतो मोक्ष इत्यर्थः । शास्त्रीयकर्मसिद्धिरूपत्वात् सर्वेषां पुरुषार्थानां शास्त्रीयकर्मजन्यसिद्धेः च देहातिरिक्तात्म-निश्चयपूर्वकत्वात्; अतः सुखलवभागित्वम् आत्मनि संशयात्मनो न संभवति ।

अज्ञः means one who does not have the knowledge acquired from a Guru, who does not have urgency in furthering the knowledge thus gained, has doubts in his mind about the teachings, such a person is doomed. By such a person who doubts the teachings about the knowledge of the real nature of the Self, this world is also not attainable, what to say of the other world, Moksha. Because all the पुरुषार्थs or what all are desired by people are all attainable only through performance of karmas prescribed in the shastras. Even the gains obtained from karmas ordained in the shastras are possible only with a firm belief in the existence of a Self as different and distinct from the body. So for one who has this fundamental doubt about the existence of Self itself will not at all be happy.

The teaching of the previous sloka is repeated considering the negative aspects here.

अज्ञः एवम् उपदेशलब्धज्ञानरहितः – The meaning of अज्ञः which is related to अश्रद्धा and संशयात्मा is शास्त्रजन्यज्ञानरहितः. So Bhashya is उपदेशलब्धज्ञानरहितः.

उपदिष्टज्ञानवृद्ध्युपाये च अश्रद्धाः अत्वरमाणः – Here अश्रद्धाः is not absence of belief but absence of a sense of wanting or need. When that sense is abundant it leads to urgency. So Bhashya is अत्वरमाणः. One should have great urgency to acquire आत्मज्ञान from an Acharya. Kena Upanishat says 'इह चेदवेदीत् अथ सत्यमस्ति न चेदिहा वेदीत् महती विनष्टिः'. If one does not gain the knowledge of the Self here, it leads to great doom. If should gain that knowledge while here in this birth, so that needs great urgency on the part of the pursuer.

उपदिष्टे च ज्ञाने संशयात्मा संशयितमना – The meaning of संशयमनाः is संशयहेतुभूतमनाः - mind which gives rise to doubts. It can also be संशये मनः यस्य – whose mind is always in doubt. It is very difficult to get belief, faith in shastras.

Shankara says संशयात्मा तु पापिष्ठः सर्वेषाम् । He says a person who doubts everything will not get any benefit – here or in other worlds.

विनश्यति, नष्टो भवति – The meaning of विनश्यति is नष्टो भवति – gets destroyed or doomed. Destruction or विनाश here means नायं लोकः, न परः, न सुखम् – that is the meaning of getting doomed.

अस्मिन् उपदिष्टे आत्मयाथात्म्यविषये ज्ञाने संशयात्मनः अयम् अपि प्राकृतलोको न अस्ति, न च परः, धर्मार्थकामादिपुरुषार्थाः च न सिद्ध्यन्ति, कुतो मोक्ष इत्यर्थः – In the 31st sloka also नायं लोकोऽस्त्ययज्ञस्य – Loka was given the meaning of पुरुषार्थ's attainable in the world. Here also the words अयं लोकः परः लोकः does not relate to this world and heavens since it is Mokshashastra, the other world means Moksha. When one doubts the means to attain liberation itself, how can it be possible to attain any other पुरुषार्थः Is the bhava.

शास्त्रीयकर्मसिद्धिरूपत्वात् सर्वेषां पुरुषार्थानां शास्त्रीयकर्मजन्यसिद्धेः च देहातिरिक्तात्म-निश्चयपूर्वकत्वात्; अतः सुखलवभागित्वम् आत्मनि संशयात्मनो न संभवति – The fruits of Yajnas are heavens etc. as it is said ज्योतिष्टोमेन स्वर्गकामो यजेत etc. – and that fruit of the form of svarga cannot be attained while in this body but in another birth. If the body is destroyed and one does not believe in the existence of

the Self, how can such benefit be possible for such a person? So belief in the existence of Atma who is different from the body is very necessary even for any other purushartha. Even artha and kaama attained in this world should be according to dharma. And धर्म is known from shastras only. So for all these, absolute faith or belief in shastras is necessary.

It is not easy to get such belief or faith as there are so many different darshanas and even charvaka is called a darshana, though नास्तिक दर्शन. It is very easy to get distracted into various theories and thoughts which are against the shastras. In respect of extra-sensory aspects – अतीन्द्रिय विषयs, shastra only is pramana and that one should have absolute faith and should not entertain any doubt in shastras taught by Acharyas. People doubt very existence of God and they get doomed Rigveda says:

यं स्मा पृच्छन्ति कुहसेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।

सो अर्यः पुष्टीः विज इवामिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥ (II-12-5)

Whom they ask 'where is HE?', that paramatman who is dreadful to His enemies, they say ' HE is not there, does not exist'. Lord gets angry and destroy all the wealth of such non-virtuous ones. So have faith in HIM believe that HE exists. Hey people, HE is none other than Indra, Paramatman.

Sloka 41

योगसन्न्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ 41 ॥

धनञ्जय Hey Dhananjaya, योगसन्न्यस्तकर्माणं one who has renounced the idea of doership etc in karmas by simultaneous practice of contemplation of knowledge of Self ज्ञानसञ्छिन्नसंशयम् one who has got rid of all doubts on acquiring the knowledge of Self आत्मवन्तं one who has form mind कर्माणि न निबध्नन्ति karmas amassed from beginningless time do not bind such a person.

यथोपदिष्टयोगेन संन्यस्तकर्माणं ज्ञानाकारतापन्नकर्माणं यथोपदिष्टेन च आत्मज्ञानेन आत्मनि संछिन्नसंशयम् आत्मवन्तं मनस्विनम् उपदिष्टार्थे दृढावस्थितमनसं बन्धहेतुभूतप्राचीनानन्त-कर्माणि न निबध्नन्ति ।

Adopting the Yoga as taught, one who is established in Karmas with renunciation meaning karmas which have gained the form of contemplation of the knowledge of the Self, and by means of the knowledge of the Self as taught, one who has cut off all doubts with regard to the nature of the Self (आत्मनि means आत्मविषये), आत्मवन्तम् meaning one who has his mind firmly established in the knowledge acquired through teachings, the karmas of yore which are endless and responsible for binding one to samsara will not bind such a person.

Karmas performed with a desire in fruits bind one to samsara while the same karmas performed with the renunciations as taught will not bind one but will help one to liberate from the bondage is tha bhava.

यथोपदिष्टयोगेन संन्यस्तकर्माणं ज्ञानाकारतापन्नकर्माणं -

The main teachings of the chapter are summarized in this sloka.

The word योग here means बुद्धियोग which was taught as कर्मण्यकर्म यः पश्येत्. Where अकर्म means आत्मज्ञानानुसन्धान which is part of Karmayoga. So it is not to be taken as ज्ञानयोग.

The meaning of योगसंन्यस्तकर्माणम् is to be understood carefully. Here संन्यस्तकर्माणम् means not renunciation of karmasvarupa itself and so Bhashya is ज्ञानाकारतापन्नकर्माणम्. So it is not renunciation of karma but renunciation in karma. The aspects of कर्तृत्व, ममता, फलाशा which are renounced while performing karma and at the same time contemplating on AtmaJnana leads to karma taking the form of Jnana itself. So it is not again कर्मसंन्यास but giving up the ideas of it is mine, I am the doer and fruits are for me and simultaneously increasing आत्मज्ञानानुसन्धान. So the कर्माकार is given up and thereby achieving ज्ञानाकार over a period of time.

यथोपदिष्टेन च आत्मज्ञानेन आत्मनि संछिन्नसंशयम् – The meaning of ज्ञानसंछिन्नसंशयम् is explained thus. Meaning of Jnana is not Jnanayoga etc, it is यथोपदिष्टेन आत्मज्ञानेन. The knowledge of the Atman as taught. By that one cuts off the doubts about the nature of the Atman.

आत्मवन्तं मनस्विनम् उपदिष्टार्थे दृढावस्थितमनसं – Again आत्मवन्तम् is explained thus. The word आत्म here is about mind. The meaning of मतुप् प्रत्यय here is in the sense of अतिशय सम्बन्ध. The matup pratyaya according to grammar comes in several meanings – भूमनिन्दा प्रशंसासु नित्ययोगे अतिशयने etc. That kind अतिशय about AtmaJnana is that it can be acquired only through गुरूपदेश. Upanishats say आचार्याद्वैव विद्या विदिता साधिष्ठं प्रापत् ।, आचार्यवान् पुरुषो वेद, आचार्यस्तु ते गतिं वक्ता in Upakosala vidya etc. So Bhashya is उपदिष्टार्थे दृढावस्थितमनसम्. Having one's mind firmly established in the knowledge of the Atman that was taught.

बन्धहेतुभूतप्राचीनानन्त-कर्माणि न निबध्नन्ति- The karmas do not bind such a person. It is said that one has to perform karmas which does not bind one to samsara and one has to acquire vidya which liberates – तत् कर्म यत् न बन्धाय सा विद्या या विमुक्तये. In the primary sense karma and vidya are giving these meanings.

Sloka 42

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ 42 ॥

भारत Hey Arjuna, तस्मात् for that reason, अज्ञानसम्भूतं that which is born of ignorance हृत्स्थं and in present in the mind एनं संशयम् that this doubt आत्मनः ज्ञानासिना छित्त्वा having cut off with the sword of the form of the real knowledge of the Self योगमातिष्ठ perform Karmayoga. उत्तिष्ठ Get up.

तस्माद् अज्ञानसंभूतं हृत्स्थम् आत्मविषयं संशयं मया उपादिष्टेन आत्मज्ञानासिना छित्त्वा मया उपदिष्टं कर्मयोगम् आतिष्ठ तदर्थम् उत्तिष्ठ भारत इति ।

For that reason the doubt about the nature of the Atman which is born of ignorance existing from beginningless time, that which is attached to the heart (mind) that doubt you cut off with the sword of AtmaJnana or knowledge of the Self and perform karmayoga taught by me. For that purpose get up.

तस्माद् अज्ञानसंभूतं हृत्स्थम् आत्मविषयं संशयं मया उपादिष्टेन आत्मज्ञानासिना छित्त्वा मया उपदिष्टं कर्मयोगम् आतिष्ठ तदर्थम् उत्तिष्ठ भारत इति ।

The meanings taught in detail and summarized are now being told in the form of an injunction to Arjuna as 'this is your duty'. It is कर्तव्य.

आत्मनः संशयम् – The षष्ठी विभक्ति in mula sloka indicates सम्बन्ध – commented as आत्मविषयं संशयम्. The doubt related to the nature of the Atman. This also applies to ज्ञानासिना which means आत्मज्ञानासिना.

मया उपदिष्टं कर्मयोगम् – The word मया indicates the आसत्तमत्वं being most dear to Arjuna and all of the one who is teaching due to HIS सर्वज्ञत्व, कारुणिकत्व and such great qualities. The mula has just योगं which in this context is karmayoga as clearly told in Bhashya.

तदर्थम् उत्तिष्ठ – Get up for the purpose of performing Karmayoga - कर्मयोगानुष्ठानार्थम्.

So summarizing the fourth chapter as told by Sri Yamunacharya

प्रसङ्गात् स्वस्वभावोक्तिः कर्मणोऽकर्मताऽस्य च । भेदा ज्ञानस्य माहात्म्यं चतुर्थध्याय उच्यते ॥

As Arjuna was having doubts whether the Karmayoga taught to him by Krishna was just then taught and how did Krishna know, as Krishna is present now how is it that it was taught by Krishna to Vivasvan during मन्वन्तरादि, who else have practiced it and so on, Krishna teaches his अवताररहस्यज्ञान – to show that it is प्रामाणिक, सत्य and that it existed always and Krishna himself taught it to Vivasvan during beginning of Manvantara and so on and also teaches the extraordinary nature and characteristics of HIS divine incarnations. Lord reveals the secrets of HIS time of incarnation, HIS divine nature during incarnations, modes and reasons for incarnations and the benefit that one gains by acquiring this knowledge and so on. All these are divine acts is summarized by Swamy Deshika in Gitarthasangrahabhashya thus: स्वरूपतः प्रकारतो द्रव्यतः कारणतः कालतः प्रयोजनतश्च दिव्यत्वम् – so it is not like any others but unique to Paramatman.

Slokas upto 15 are related to these aspects.

Then starting with कर्मणोऽपि बोद्धव्यम् , कर्मण्यकर्म यः पश्येत् etc till ब्रह्मार्पणम्.. the aspect of knowledge of Self as an integral part of Karmayoga is taught.

Then starting with दैवमेवापरे यज्ञम् ...till एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे – the various types of Karmayoga was expounded. Then on the importance given to the aspect of knowledge in karmayoga was taught by श्रेयान् द्रव्यमयात् यज्ञात् etc. and the माहात्म्य of that knowledge न हि ज्ञानेन सदृशम् and so on... till end and finally Krishna tells Arjuna to get up to perform Karmayoga as taught without having any doubts in the teachings of preceptors.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम
चतुर्थोऽध्यायः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 5)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

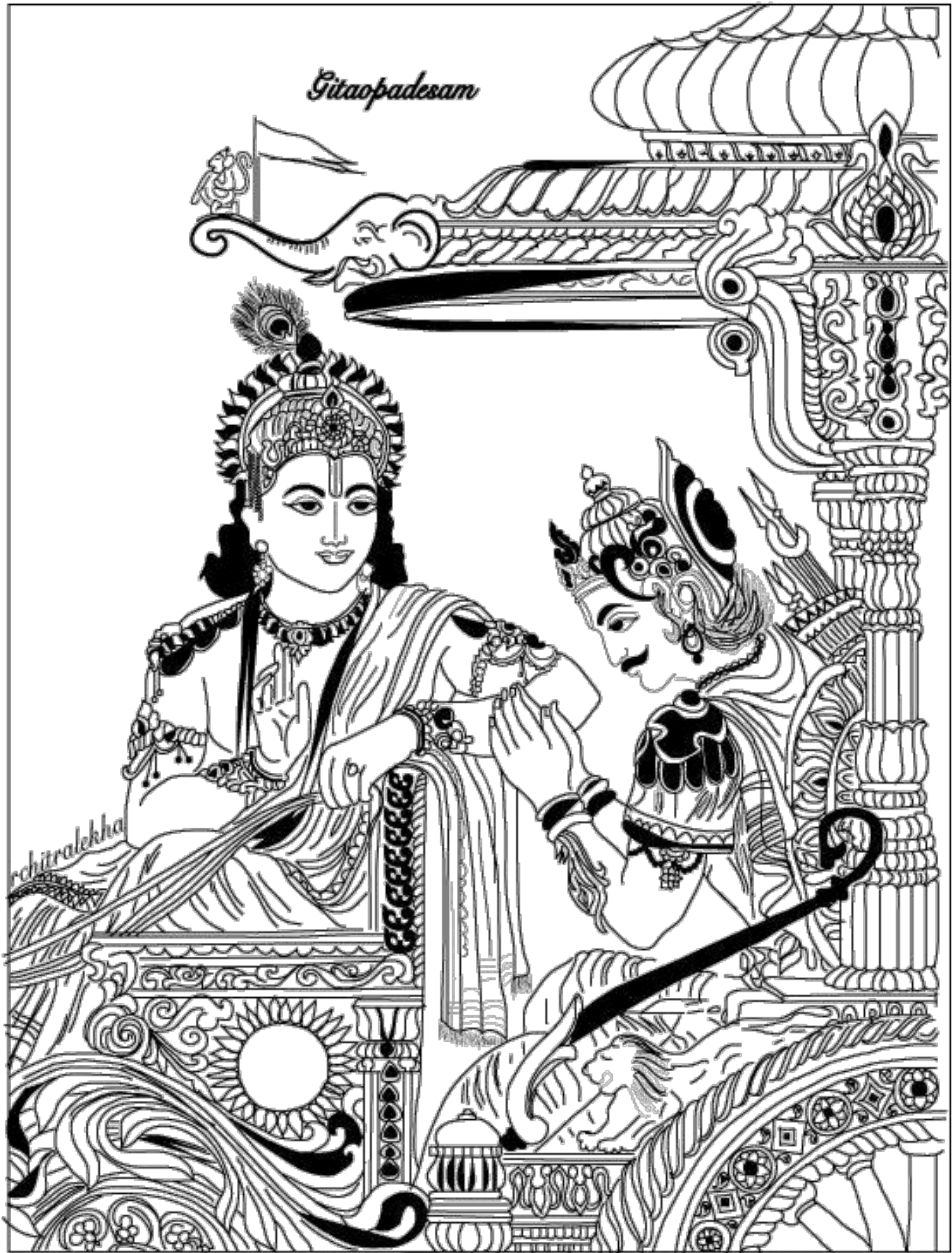
Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
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Sri:

Srimad Ramanuja Gita Bhashyam – 5th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

पञ्चमोऽध्यायः

The सङ्गतिभाष्य by Bhashyakarar at the beginning of chapter Five gives the transition from the previous two chapters with the contents of this chapter thus:

चतुर्थे अध्याये कर्मयोगस्य ज्ञानाकारतापूर्वकस्वरूपभेदो ज्ञानांशस्य च प्राधान्यम् उक्तम् । ज्ञानयोगाधिकारिणः अपि कर्मयोगस्य अन्तर्गतात्मज्ञानत्वाद् अप्रमादत्वात् सुकरत्वात् निरपेक्षत्वात् च ज्यायस्त्वं तृतीये एव उक्तम् । इदानीं कर्मयोगस्य आत्मप्राप्तिसाधनत्वे ज्ञाननिष्ठायाः श्रेष्ठ्यं कर्मयोगान्तर्गत अकर्तृत्वानुसन्धानप्रकारं च प्रतिपाद्य तन्मूलं ज्ञानं च विशोध्यते ।

In the fourth chapter the varieties of Karmayoga along with its being of the form of knowledge of Self and the importance of the aspect of knowledge was taught.

In the third chapter itself the superiority of Karmayoga over Jnanayoga even in case of one competent to take up Jnana yoga was established due to following reasons:

- Inclusion of आत्मज्ञानानुसन्धान as an integral part in itself अन्तर्गतज्ञानत्वात्
- Its being harmless – अप्रमादत्वात्
- Being easy to practice – सुकरत्वात्
- Not depending on anything else to start practicing – निरपेक्षत्वात्

Now the aspect of Karmayoga achieving the vision of the Self faster than Jnanaanishtha, the way of practicing non-doer-consciousness will be established and the knowledge which arises out of such practice would be searched.

This is as per the summary of chapter five told by Sri Yamunacharya in Gitartha Sangraha:

कर्मयोगस्य सौकर्यं श्रेष्ठ्यं काश्चन तद्विधाः । ब्रह्मज्ञानप्रकारश्च पञ्चमाध्याय उच्यते ॥ गी.सं. ॥

The word विधा: in तद्विधा: stands for some of the accessories to Karmayoga taught here. ब्रह्म here means ब्रह्मसमानाकारशुद्धात्मविषयः, ज्ञान stands for समदर्शनरूपज्ञानविपाक, प्रकार is the ways in which a Karmayogi practices which lead to such JnanaVipaka.

Karmayoga being of the form of Knowledge of Self is an important aspect established in the fourth chapter.

The fact of Karmayoga being easier to adopt and capable of achieving the results faster than Jnanayoga are told in Gitarthasangraha. But here Bhashyakarar mentions शैघ्र्य alone with the idea that the सौकर्य is an अनुवाद of what was told in third chapter itself. The aspect of शैघ्र्य which was not told earlier is established here in this chapter.

कर्मयोगान्तर्गत अकर्तृत्वानुसन्धानप्रकारं च प्रतिपाद्य तन्मूलं ज्ञानं च विशोध्यते – This summarises the aspects told in Gitartha sangraha as काश्चन तद्विधा: ब्रह्मज्ञानप्रकारश्च.

तन्मूलं ज्ञानम् – The Jnana which has reached the state of perfection is meant here.

Sloka 5.1

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ 1 ॥

कृष्ण Hey Krishna कर्मणां संन्यासं Jnanayoga पुनः योगं च and again Karmayoga शंससि you are teaching me. एतयोः Between them यत् सुनिश्चितं श्रेयः whichever is decidedly the best for me तत् मे ब्रूहि that you tell me.

कर्मणां संन्यासं - ज्ञानयोगं पुनः कर्मयोगं च शंससि । एतद् उक्तं भवति - द्वितीये अध्याये 'मुमुक्षोः प्रथमं कर्मयोग एव कार्यः, कर्मयोगेन मृदितान्तःकरणकषायस्य ज्ञानयोगेन आत्मदर्शनं कार्यम्' इति प्रतिपाद्य, पुनः तृतीयचतुर्थयोः 'ज्ञानयोगाधिकारदशापन्नस्य अपि कर्मनिष्ठा एव ज्यायसी; सा एव ज्ञाननिष्ठानिरपेक्षा आत्मप्राप्तौ साधनम्' इति कर्मनिष्ठां प्रशंससि; इति । तत्र एतयोः ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे यद् एकं सौकर्यात् शैघ्र्यात् च श्रेयः श्रेष्ठम् इति सुनिश्चितम्, तत् मे ब्रूहि ।

कर्मणां संन्यासं means Jnanayoga and Karmayoga both you are praising. This is the gist of this teaching here – In the second chapter having taught that a मुमुक्षु one who is desirous of liberation should practice Karmayoga first and having cleansed his mind of all the impurities from Karmayoga such seeker should attain the vision of the Self through ज्ञानयोग. Again in the third and fourth chapters it was taught that even for one who was competent for ज्ञानयोग, कर्मयोग only is beneficial and that such कर्मनिष्ठा itself is the means to attain the vision of the Self without the need for Jnanayoga and this was Karmayoga was only extolled. So between these two yogas – karmayoga and Jnanayoga, from the point of ease of adaptation and shortest time needed to attain the vision of the Self, whichever is decidedly superior that you tell me.

कर्मणां संन्यासं - ज्ञानयोगं पुनः कर्मयोगं च शंससि – Here the words संन्यास and योग are about सांख्य and योग which are going to be told later and so the meaning of कर्मणां संन्यासम् is explained as ज्ञानयोग and कर्मणां योगम् is given as Karmayoga.

एतद् उक्तं भवति – The gist is this. What is the intent of Bhashyakarar here?

There can be doubt here: It is not told anywhere that karmayoga is to be given up. Jnanayoga has not be praised such also. And even if both are praised as worthy of practicing, it would ultimately mean that one of them is to be chosen. So there can be no question of thinking that one is superior to the other and such doubts. So why is Arjuna asking such a question? is the doubt. That is answered here by एतदुक्तं भवति.

द्वितीये अध्याये 'मुमुक्षोः प्रथमं कर्मयोग एव कार्यः, कर्मयोगेन मृदितान्तःकरणकषायस्य ज्ञानयोगेन आत्मदर्शनं कार्यम्' इति प्रतिपाद्य - In the second chapter it was taught that karmayoga has to be embraced by one in order to cleanse one's mind of all impurities. Once the impurities of the mind are got rid of, one should leave Karmayoga and practice Jnanayoga. So Jnanayoga is direct means to attainment of vision of the Self.

पुनः तृतीयचतुर्थयोः 'ज्ञानयोगाधिकारदशापन्नस्य अपि कर्मनिष्ठा एव ज्यायसी; सा एव ज्ञाननिष्ठानिरपेक्षा आत्मप्राप्तौ साधनम्' इति कर्मनिष्ठां प्रशंससि; इति – The meaning of पुनः is what was taught again in the third and fourth chapters. Swamy Deshika notes that this can be understood to be told as such based on the practice of Bhashyakarar himself.

तत्र एतयोः ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे यद् एकं सौकर्यात् शैघ्र्यात् च श्रेयः श्रेष्ठम् इति सुनिश्चितम्, तत् मे ब्रूहि - The line of thought for interpreting the part एतयोरेकं सुनिश्चितं श्रेयः is like this - If karmayoga is to be given up, how can it be worthy of practicing? If Jnanayoga is the means for the vision of the Self, how can Karmayoga also be such a means? In the second chapter it was told that Jnanayoga is direct means to vision of self without the need for anything else in between – अव्यवहितसाधन. In the third and fourth chapters it was told that even Karmayoga is अव्यवहितसाधन to आत्मदर्शन. So both were told to be direct means to attaining आत्मदर्शन. So while deciding on which is superior between them we should understand that it is in respect of सौकर्य or ease of adoption and शैघ्र्य - how soon the results can be achieved.

The interpretation of सुनिश्चितं श्रेयः is according to what was interpreted earlier in निश्चितं श्रेयः – ‘यत् श्रेयः स्यात् निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्’. The word निश्चितं and सुनिश्चितं are to be taken along with श्रेयः and not ब्रूहि. Krishna being सर्वज्ञ and Paramatman there is no room for निश्चित and अनिश्चित in this teachings. It is always निश्चित only. SO it is not सुनिश्चितं ब्रूहि but सुनिश्चितं श्रेयः तन्मे ब्रूहि.

The use of being superior is to be taken in that sense – ‘अत्रैकफलसाधनत्वात् विकल्पे प्राप्ते सौकर्यादि गुणे योगात् श्रेयस्त्वोक्तिः’ – When the end result achieved by both the means is the same which is आत्मदर्शन, the fact of one being superior can only be in respect of other characteristics and they are to be understood as सौकर्य and शैघ्र्य.

Sloka 5.2

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निश्श्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ 2 ॥

संन्यासः Jnanayoga कर्मयोगश्च and Karmayoga उभौ निःश्रेयसकरौ both these means beget one Liberation. तयोस्तु But between them कर्मसंन्यासात् कर्मयोगः विशिष्यते Karmayoga is worthy of selection compared to Jnanayoga due to its wonderful characteristics.

संन्यासो - ज्ञानयोगः, कर्मयोगः च ज्ञानयोगशक्तस्य अपि उभौ निरपेक्षौ निःश्रेयसकरौ । तयोः तु कर्मसंन्यासाद् -
ज्ञानयोगात् कर्मयोगः एव विशिष्यते ।

संन्यास means Jnanayoga. Both these means namely Jnanayoga and Karmayoga are means to liberation without mutual dependence and even for one who is competent for Jnanayoga. But of these two, compared to Jnanayoga (कर्मसंन्यासात्), Karmayoga is better.

संन्यासो - ज्ञानयोगः, कर्मयोगः च ज्ञानयोगशक्तस्य अपि उभौ निरपेक्षौ निःश्रेयसकरौ । तयोः तु कर्मसंन्यासाद् -
ज्ञानयोगात् कर्मयोगः एव विशिष्यते ।

When one achieves the capability needed for starting Jnanayoga through Karmayoga, Jnanayoga can be adopted discontinuing Karmayoga and attain vision of self. It is thus direct means to attaining vision of Self. In the same way, since the contemplation of the nature of Self is integral to Karmayoga, it is also a means to vision of Self without the specific need for performance of Jnanayoga. This way both are direct means to आत्मसाक्षात्कार.

If a doubt arises that 'is it not that only for one who is not competent for Jnanayoga should adopt Karmayoga? So for one who is competent, where is the need for Karmayoga?', it is answered here that even for one who is competent for Jnanayoga, Karmayoga is a direct means and Jnanayoga is also direct means. If that is so, one should be able to chose any of these as desired. Why should there be special stress on adopting Karmayoga for all? The word तु in तयोः तु – but of these two, shows the specialty of Karmayoga. That is nothing but ease of adoption and how quickly one can get the end result. Anyone who is particular about these should take up Karmayoga only.

Sloka 5.3

कुत इत्यत्राह -

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ 3 ॥

यः A Karmayogi who न काङ्क्षति does not desire for anything other than Atman न द्वेष्टि and for that reason only does not hate anyone सः such a one महाबाहो Hey Arjuna, निर्द्वन्द्वः नित्यसंन्यासी ज्ञेयः

should be known as one is a नित्यज्ञाननिष्ठ without dualities or pairs of opposites सः हि Such a Karmayogi only बन्धात् सुखं प्रमुच्यते will easily be released from the clutches of Samsara or transmigration.

यः कर्मयोगी तदन्तर्गतात्मानुभवतृप्तः तद्व्यतिरिक्तं किमपि न काङ्क्षति, तत एव किमपि न द्वेष्टि, तत एव द्वन्द्वसहः च; स नित्यसंन्यासी - नित्यज्ञाननिष्ठः इति ज्ञेयः । स हि सुकरकर्मयोगनिष्ठतया सुखं बन्धात् प्रमुच्यते ।

A Karmayogi who is fully satiated by the experience of the joy of Self which is integral to karmayoga does not have a need for anything else and for that reason only tolerates the dualities such as happiness-grief, failure-success, win-loss etc., such a Karmayogi is a नित्यसंन्यासी – means he should be known as one who is incessantly contemplating on the Self. Because he is steadfast in Karmayoga which is easy to practice, he will get released from bondage of karma with ease.

यः कर्मयोगी तदन्तर्गतात्मानुभवतृप्तः तद्व्यतिरिक्तं किमपि न काङ्क्षति, तत एव किमपि न द्वेष्टि, तत एव द्वन्द्वसहः च; स नित्यसंन्यासी - नित्यज्ञाननिष्ठः इति ज्ञेयः । स हि सुकरकर्मयोगनिष्ठतया सुखं बन्धात् प्रमुच्यते ।

Karmayoga is special because of its ease of practice is being told here.

The word नित्यसंन्यासी should not be taken to indicate a ज्ञाननिष्ठ. Because in the previous sloka it was told कर्मयोगो विशिष्यते and also for the reason that it is not easy for a ज्ञानयोगनिष्ठ that is one who is steadfast in Jnanayoga to attain liberation. So this is to be taken as praising Karmayoga only. Also it is going to be told later in 5th chapter as संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः (गी. 5-6). Considering all these, Bhashya for the word नित्यसंन्यासी is 'यः कर्मयोगी'.

The mula sloka has just न काङ्क्षति – means does not desire anything. Normally desire is only with respect those that are extrinsic and that is to be abandoned – that is हेय. So the meaning of न काङ्क्षति is due to the joy of the experience of the Self which is intrinsic. So Bhashya is तदन्तर्गत आत्मानुभवतृप्तः..

Bhashya तत एव किमपि न द्वेष्टि – indicates that for that reason only he does not hate anything.

Because the desire that is obstructed leads to hatred. So when desire is absent, hatred would

not be present. So the mula sloka has न द्वेष्टि first but according to meaning Bhashya explains न काङ्क्षति first and then न द्वेष्टि as तत एव न द्वेष्टि.

The dualities cannot be totally eliminated, they have to be only tolerated. So Bhashya is द्वन्द्व सहः. This also implies that one who has राग and द्वेष cannot tolerate dualities. One who is not having काङ्क्षा and so द्वेष only can tolerate the pairs of opposites.

The meaning of सुख in सुखं बन्धात् प्रमुच्यते is सौकर्य ease of practicing.

The सौकर्य or ease of practice of Karmayoga was told and now karmayoga and Jnanayoga are compared from the point of end result and karmayoga's शैश्र्य is going to be taught in the next few slokas.

Sloka 5.4

ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे अन्योन्य नैरपेक्ष्यम् आह –

In respect of being the means to आत्मसाक्षात्कार or vision of Self, both Karmayoga and Jnanayoga do not have mutual dependence. This is explained here.

The meaning of निःश्रेयसकरावुभौ told earlier will be explained in the next sloka. Here it is told that Karmayoga is capable of achieving directly the vision of the Self. There is no need to mix Jnanayoga with that. Similarly Jnanayoga is capable of resulting in the vision of Self and there is no need for karmayoga to be mixed with that. That is the bhava. This is a very subtle aspect explained here.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ 4 ॥

साङ्ख्ययोगौ Jnanayoga and karmayoga are पृथक् different in respect of their end result बालाः प्रवदन्ति thus say the ignorant one. पण्डिताः न those knowledgeable about the shastras do not say so. उभयोः एकमपि सम्यक् आस्थितः One who adopts any one of these two which have the same end result in a proper way फलं विन्दते gets the fruits.

ज्ञानयोगकर्मयोगौ फलभेदात् पृथग्भूतौ ये प्रवदन्ति ते बालाः अनिष्पन्नप्रज्ञाः, न पण्डिताः - अकृत्स्नविदः । कर्मयोगो ज्ञानयोगम् एव साधयति, ज्ञानयोगस्तु एक आत्मावलोकनं साधयति इति तयोः फलभेदेन पृथक्त्वं वदन्तो न पण्डिता इत्यर्थः । उभयोः आत्मावलोकनैकफलयोः एकफलत्वेन एकम् अपि आस्थितः तद् एव फलं लभते ।

Those who opine that Jnanayoga and Karmayoga are different in respect of end result achieved are बालाः - meaning those who have not yet acquired the right knowledge. So they are न पण्डिताः - do not have the knowledge yet. ऊहापोहक्षमा बुद्धिः पण्डा सास्य सञ्ज्ञाता इति पण्डितः. That means those who say 'Karmayoga can only beget Jnanayoga and Jnanayoga only can lead to आत्मसाक्षात्कार and so due to difference in result achieved they are different' – such people are not पण्डितः. Since both the yogas have the same end result of the form of आत्मावलोकन, one who adopts any one of these would attain that result of आत्मावलोकन only.

ज्ञानयोगकर्मयोगौ – The word सांख्ययोगौ does not indicate Kapila maharshi's सांख्य दर्शन or पतञ्जलि's योगदर्शन. That is not relevant in this context. Those darshanans are refuted in Brahmasutras very clearly. So they mean Jnanayoga and Karmayoga respectively – सांख्य means संख्यया बुद्ध्या अवधारणीयम् आत्मतत्त्वं सांख्यम्, तदवधारणरूपं सांख्यम् – that is Jnanayoga here and योग means Karmayoga.

फलभेदात् पृथग्भूतौ ये प्रवदन्ति ते बालाः अनिष्पन्नप्रज्ञाः, न पण्डिताः - अकृत्स्नविदः । कर्मयोगो ज्ञानयोगम् एव साधयति, ज्ञानयोगस्तु एक आत्मावलोकनं साधयति इति तयोः फलभेदेन पृथक्त्वं वदन्तो न पण्डिता इत्यर्थः । उभयोः आत्मावलोकनैकफलयोः एकफलत्वेन एकम् अपि आस्थितः तद् एव फलं लभते – The mula sloka has पृथक् बालाः प्रवदन्ति – The difference is not in their nature itself – they are different by nature – स्वरूपपृथक्त्व does exist, it is प्रामाणिक and that is not what is negated here but the difference in terms of the end result achieved by them. This is also told clearly in the next sloka itself as 'यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते'. So practicing both independently is established only. So Bhashya is फलभेदात् पृथग्भूतौ. In the next sloka, those who accept both as giving the same result are praised as यः पश्यति स पश्यति and here those who do not see so are ridiculed as बालाः.

The meaning of न पण्डिताः in mula sloka is not ignorance which ends up in अशास्त्रीय अनुष्ठान – that is practicing what is not according to shastra. So Bhashya is अकृत्स्नविदः - meaning those who do not have complete knowledge.

Sloka 5.5

एतद् एव विवृणोति –

The same is explained.

In the previous sloka those who saw the two as different were ridiculed. Now those who see both Karmayoga and Jnanayoga as same due to their end result being the same are praised.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ 5 ॥

साङ्ख्यैः यत् स्थानं प्राप्यते The fruit of the nature of vision of the Self which is attained by Jnanayoga Nishthas तत् योगैरपि गम्यते the same is attained by karmayogins also. साङ्ख्यं च योगं च एकं यः पश्यति One who sees both Jnanayoga and Karmayoga as one as they yield the same result, स पश्यति he is the one sees the right way or has the right understanding.

साङ्ख्यैः - ज्ञाननिष्ठैः यद् आत्मावलोकनरूपं फलं प्राप्यते, तद् एव कर्मयोगनिष्ठैः अपि प्राप्यते । एवम् एकफलत्वेन एकं वैकल्पिकं साङ्ख्यं च योगं च यः पश्यति, स पश्यति, स एव पण्डितः इत्यर्थः ।

The fruit of the nature of vision of the Self achieved by those steadfast in Jnanayoga is verily achieved by those who have steadfast in Karmayoga also. Thus, one who sees both Karmayoga and Jnanayoga as optional due to their nature of yielding the same result, has the right understanding, he only is a पण्डित.

साङ्ख्यैः - ज्ञाननिष्ठैः – The word साङ्ख्यैः is meaning ज्ञाननिष्ठैः here. साङ्ख्यं आत्मज्ञानशास्त्रम्, तद्वेदिन इह साङ्ख्याः, यद्वा साङ्ख्या बुद्धिः ज्ञानयोगः तन्निष्ठाः साङ्ख्याः or साङ्ख्य आत्मा तद्वेदिनोऽपि साङ्ख्याः ।

यद् आत्मावलोकनरूपं फलं प्राप्यते तद् एव कर्मयोगनिष्ठैः अपि प्राप्यते – The meaning of स्थान is not देशविशेष but फलविषय. That fruit is आत्मावलोकन. The words साङ्ख्य and योग are not उपायपर as the usage is in plural and so means those who are practicing them.

एवम् एकफलत्वेन एकं वैकल्पिकं सांख्यं च योगं च यः पश्यति, स पश्यति, स एव पण्डितः इत्यर्थः – When two means are not mutually accessories (अङ्गाङ्गिगभाव is not there) and one does not depend on other for end result, the ऐक्य is for अनुष्ठानविकल्प – option to chose anyone for practice. This can also be seen in Brahmaidhyas found in Upanishads. There are 32 and the end result of Moksha is same for all and if a doubt arises whether a mumukshu should chose one or more than one etc, sutrakara says विकल्पोऽविशिष्टफलत्वात् – there is vikalpa means option to choose any one as the fruit achieved by all is the same.

Sloka 5.6

इयान् विशेष इत्याह –

This is the difference between the two.

The fact of Karmayoga being superior was told as कर्मयोगो विशिष्यते (5-2) and then one can chose between Karmayoga and Jnanayoga due to the end result being same was also told. How is this possible? is answered here. Karmayoga is special because it has ease of adoption and yields result in quickly. Jnanayoga gives the same result and so it is an equal option. But none is useless because they apply to different अधिकारिs, based on their competence. So there being an option as well as Karmayoga being special are both valid.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ 6 ॥

महाबाहो Hey Arjuna, संन्यासस्तु Jnanayoga अयोगतः without Karmayoga आप्तुं दुःखम् is impossible of attainment. योगयुक्तः While a Karmayogi मुनिः being engaged in the contemplation of the nature of the Self ब्रह्म नचिरेण अधिगच्छति will attain the आत्मस्वरूप without delay.

संन्यासः - ज्ञानयोगः तु अयोगतः कर्मयोगाद् ऋते प्राप्तुम् अशक्यः । योगयुक्तः कर्मयोगयुक्तः स्वयम् एव मुनिः - आत्ममननशीलः सुखेन कर्मयोगं साधयित्वा न चिरेण अल्पेनैव कालेन ब्रह्म अधिगच्छति - आत्मानं प्राप्नोति । ज्ञानयोगयुक्तः तु महता दुःखेन ज्ञानयोगं साधयति; दुःखसाध्यत्वाद् आत्मानं चिरेण प्राप्नोति इत्यर्थः ।

संन्यासः means Jnanayoga अयोगतः means without karmayoga is impossible of adoption. योगयुक्तः means one who is engaged steadfast in Karmayoga is स्वयमेव मुनिः engaged in the contemplation of Self and achieves Karmayoga with ease and in very short time attains आत्म. While one who is engaged in Jnanayoga achieves the result with great difficulty. Because it is achieved with great difficulty, such a Jnanayogi attains the Self in long time is the meaning.

संन्यासः - ज्ञानयोगः तु अयोगतः कर्मयोगाद् ऋते प्राप्तुम् अशक्यः – It was told that they are mutually independent and so the meaning here is without Karmayoga one cannot even start Jnanayoga. After starting Jnanayoga, there will be no need to continue Karmayoga. So ज्ञानयोगस्वरूपसिद्धि will not be there without Karmayoga is the meaning. This is told in Bhashya as कर्मयोगादृते.

योगयुक्तः कर्मयोगयुक्तः स्वयम् एव मुनिः - आत्ममननशीलः सुखेन कर्मयोगं साधयित्वा – Meaning of मुनिः is मननशीलः. Because it is karmayoga prakarana, आत्ममननशीलः is the Bhashya. The intent of स्वयमेव is without the need for Jnanayoga.

न चिरेण अल्पेनैव कालेन ब्रह्म अधिगच्छति - आत्मानं प्राप्नोति – The word न is to be used with चिरेण and not with अधिगच्छति. This is made clear in Bhashya as अल्पेनैव कालेन. The word ब्रह्म is the end result as applicable to Karmayoga and so आत्मानं प्राप्नोति is Bhashya. Meaning of प्राप्ति is साक्षात्कार.

ज्ञानयोगयुक्तः तु महता दुःखेन ज्ञानयोगं साधयति; दुःखसाध्यत्वाद् आत्मानं चिरेण प्राप्नोति इत्यर्थः – The end result is delayed in case of Jnanayoga while it is attained without delay in case of Karmayoga. That is the वैषम्य or differentiating factor between the two.

Sloka 5.7

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ 7 ॥

योगयुक्तः A Karmayoga niShTha विशुद्धात्मा has absolutely pure mind. विजितात्मा He has won over his mind. जितेन्द्रियः He has won over his senses. सर्वभूतात्मभूतात्मा He sees the souls in all ensouled bodies as similar to his own self. Such a person कुर्वन्नपि न लिप्यते though performing actions, does not get tainted by them.

कर्मयोगयुक्तः तु शास्त्रीये परमपुरुषाराधनरूपे विशुद्धे कर्मणि वर्तमानः, तेन विशुद्धमनाः विजितात्मा स्वाभ्यस्ते कर्मणि व्यापृतमनस्त्वेन सुखेन विजितमनाः तत एव जितेन्द्रियः; कर्तुःआत्मनो याथात्म्यानुसन्धाननिष्ठतया सर्वभूतात्मभूतात्मा - सर्वेषां देवादिभूतानाम् आत्मभूत आत्मा यस्य असौ सर्वभूतात्मभूतात्मा; आत्मयाथात्म्यम् अनुसन्धानस्य हि देवादीनां स्वस्य च एकाकार आत्मा;

One who is deeply engaged in karmayoga, being established in शास्त्रीय karmas, of the form of worship of Paramapurusha, which is pure in nature, has a pure mind and has won over his mind easily as he has his mind interested in अभ्यस्तकर्म, action which comes naturally to him as he has been engaged in कर्म in all the births so far, and for that reason only having won over his senses becomes सर्वभूतात्मभूतात्मा as he will be steadfast in the contemplation of the true nature of the Self. सर्वभूतात्मभूतात्मा – सर्वभूत – आत्मभूत – आत्मा – having his Self similar to what is being the self for all ensouled bodies such as deva and others, - such a person. To one who contemplates on the true nature of the Self, the form of own's own Self and the self in deva and others are similar.

देवादिभेदानां प्रकृतिपरिणाम-विशेषरूपतया आत्माकारत्वासंभवात् । प्रकृतिविमुक्तः सर्वत्र देवादिदेहेषु ज्ञानैकाकारतया समानाकार इति 'निर्दोषं हि समं ब्रह्म' (गीता 5।19) इति अनन्तरमेव वक्ष्यते । स एवंभूतः कर्म कुर्वन् अपि अनात्मनि आत्माभिमानेन न लिप्यते न संबध्यते; अतः अचिरेण आत्मानम् प्राप्नोति इत्यर्थः ।

Because of the fact that the differences in forms such as Gods, Men etc are all the due to the modifications of Prakruti or matter, that cannot be the form of the Self. The Self who is dissociated from Prakruti is of the same form being of the nature of consciousness in all the bodies such as gods and others and this will be told later as 'the Self which is without any defects is equal in all'. Such a Karmayogi though is performing actions does not get tainted with the idea of Self in the body which is not the Self – does not get tainted means does not associate himself with such wrong ideas. So he attains the vision of the Self very soon.

In this sloka, the reason why Karmayoga is easy to perform and gets the end result quickly is taught.

कर्मयोगयुक्तः तु शास्त्रीये परमपुरुषाराधनरूपे विशुद्धे कर्मणि वर्तमानः, तेन विशुद्धमनाः – The meaning of आत्मा in विजितात्मा and विशुद्धात्मा are to be taken as intending mind. Because these are told along with जितेन्द्रियः. The शुद्धि in mind is elimination of रजस् and तमस् and the defects of the nature of राग and द्वेष which are caused due to them.

विजितात्मा स्वाभ्यस्ते कर्मणि व्यापृतमनस्त्वेन सुखेन विजितमनाः तत एव जितेन्द्रियः; - The winning over told in विजितात्मा is primarily with respect to mind. The meaning given as विजितदेहः by other commentators is not accepted by us. When the mind which is like the pillar for all sense organs is won over or controlled, the sense organs would be easily controlled. So Bhashya is तत एव जितेन्द्रियः.

कर्तुःआत्मनो याथात्म्यानुसन्धाननिष्ठतया सर्वभूतात्मभूतात्मा - सर्वेषां देवादिभूतानाम् आत्मभूत आत्मा यस्य असौ सर्वभूतात्मभूतात्मा; - The explanation for the word सर्वभूतात्मभूतात्मा is very unique in our Bhashya. It is to be split as सर्वभूत आत्मभूत आत्मा यस्य असौ सर्वभूतात्मभूतात्मा. The word सर्वभूत means all bodies of embodied souls such as deva, manushya etc. आत्मभूत – here the word भूत indicates ‘being’ – it is क्रियात्मक like we say एवं भूते कर्मणि. It is also similar to धर्मभूतज्ञान – consciousness which is being the attribute.

आत्मयाथात्म्यम् अनुसन्धानस्य हि देवादीनां स्वस्य च एकाकार आत्मा; - The intention is not ऐक्य but एकाकारत्व. So Bhashya is देवादीनां स्वस्य च एकाकार आत्मा; Because each आत्मा is different and real but they are all of the same essential nature of consciousness. Identity of selves is opposed to all प्रमाणs – प्रत्यक्ष, अनुमान and शब्द and पूर्वापर. What was told earlier so far and what is going to be told later are also not positing identity but similarity in nature of selves. So there is no contradiction in telling that the selves in all – deva, tiryak, manushya, kshatriya, brahmana, pandita, daridra, dhanika, taruna and so on – though there are differences in forms, the self is similar in all. The differences are also real and due to karma but in the real nature of the Self, it is pure and all are similar.

This is like telling ‘ayam ayam eko vreehihi’ or ‘this rice is the same rice existing in all houses’ etc. Here identity is in respect of class of being rice and not in svarupa. In the same way, telling

that 'this self is existing in all bodies' means the Individual Selves existing in all bodies are similar or equal.

देवादिभेदानां प्रकृतिपरिणाम-विशेषरूपतया आत्माकारत्वासंभवात् – A doubt may arise that what we see is that the variety such as deva, manushya, brahmana, kshatriya, one who is young, old etc are all different. How can we say the selves are equal. In that case will not Shastra which says 'ब्राह्मणो यजेत' meaning a Brahmin should perform Yaga – such statements would not be meaningful.

That is answered here as the differences are due to the modifications of matter and not of the Atman. The differences are real but due to prakruti and not the Self. That is happening due to the adjunct of Karma which causes the Self to get associated with various births and forms.

प्रकृतिविमुक्तः सर्वत्र देवादिदेहेषु ज्ञानैकाकारतया समानाकार इति 'निर्दोषं हि समं ब्रह्म' (गीता 5।19) इति अनन्तरमेव वक्ष्यते – This will also be told later that in their pure essential state, the Selves are all of the same form of consciousness. That is what is meant here.

स एवंभूतः कर्म कुर्वन् अपि अनात्मनि आत्माभिमानेन न लिप्यते न संबध्यते; – The meaning of कुर्वन् अपि न लिप्यते has to be understood again in the context of karmayoga. It does not mean that even if such a person does prohibited acts, he does not get tainted. That is not the meaning. So that is explained as if such a one is performing karmayoga, he does not get affected by anything that obstructs him from attaining the fruit of the vision of the Self. That is having an idea of Self in what is not the Self. This is told in the next sloka. न लिप्यते is explained as न संबध्यते – he does not get associated with such thoughts including वासना.

अतः अचिरेण आत्मानम् प्राप्नोति इत्यर्थः – The conclusion according to context here is that it means he will very soon attain the vision of the Self.

Slokas 5.8, 5.9

यतः सौकर्यात् शैश्याच्च कर्मयोग एव श्रेयान्, अतः तदपेक्षितं शृणु –

Arjuna's question 'यत् श्रेय एतयोरेकं तन्मे ब्रूहि' is thus answered that Karmayoga is superior form the point of speedy attainment of result and ease of performance. Now Bhagavan Krishna, knowing Arjuna's mind, continues to teach him the next aspects which is indicated in Bhashya here.

What is expected of such a karmayogi is going to be told now is indicated as तदपेक्षितं शृणु.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्जिघ्रन्अश्रन्गच्छन्स्वपन्श्वसन् ॥ 8 ॥

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ 9 ॥

तत्त्ववित् युक्तः A Karmayoganishtha who has understood the real nature of the Self पश्यन् while seeing, शृण्वन् hearing, स्पृशन् touching, जिघ्रन् smelling, अश्रन् eating, गच्छन् walking, स्वपन् sleeping, श्वसन् breathing, प्रलपन् speaking, विसृजन् while leaving out गृह्णन् holding, उन्मिषन् opening eyes, निमिषन्नपि closing eyes, इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते इति धारयन् having a clear understanding in the mind that in all these acts the sense organs engage in the respective sense objects नैव किञ्चित् करोमि इति मन्येत should know that in his real nature he is not doing anything.

The shrotrendriya is hearing and not me. Vaagindriya is engaged in speaking and I am not speaking because these acts of hearing, speaking etc are not in my essential nature dissociated from matter and they are all natural tendencies of respective sense organs and coming only due to association with prakruti. This is the kind of anusandhana told here.

एवम् आत्मतत्त्ववित् श्रोत्रादीनि ज्ञानेन्द्रियाणि वागादीनि च कर्मेन्द्रियाणि, प्राणाः च स्वस्य विषयेषु वर्तन्ते इति धारयन् - अनुसन्दधानो न अहं किञ्चित् करोमि इति मन्येत । ज्ञानैकस्वभावस्य मम कर्ममूलेन्द्रियप्राणसम्बन्धकृतम् ईदृशं कर्तृत्वम्, न स्वरूपप्रयुक्तम्, इति मन्येत इत्यर्थः ।

Such a one, who knows the nature of the Self, should contemplate that the ज्ञानेन्द्रियस – or organs of sensation such as organ of hearing etc., the organs of action or कर्मेन्द्रियस such as hands etc., and प्राण or vital airs are all established in their own respective objects and so should reflect that 'I am not doing anything'. My nature being consciousness, this kind of doership is due to

association with senses and vital airs which has its roots in Karma and not in my essential nature – he should reflect like that.

एवम् आत्मतत्त्ववित् श्रोत्रादीनि ज्ञानेन्द्रियाणि – The organs of sensation ज्ञानेन्द्रियाः are चक्षुस्, श्रोत्र, त्वक्, घ्राण, जिह्वा – sight, hearing, touch, smell and taste. This in mula sloka has पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्, अश्नन्.

वागादीनि च कर्मेन्द्रियाणि – The functions of karmendriyas are - गच्छन्, प्रलपन्, विसृजन्, गृह्णन् – and the organs are पाद, वाक्, पायु, उपस्थ, पाणि. The word विसृजन् stands for both पायु and उपस्थ – organs of excretion and reproduction as told in Bharata – पायूपस्थे विसर्गार्थमिन्द्रिये तुल्यकर्मणी'.

प्राणाः च – स्वपन्, श्वसन्, उन्मिषन्, निमिषन् – are all the various modes of vital airs such as व्यान and others. The word श्वसन् – this is the work of प्राण which is a specific type of vital air. Here the word इन्द्रिय would indicate प्राण in अजहल्लक्षणा as the vital air prana is responsible for the functioning of all other senses as can be seen in the प्राणसंवाद प्रकरण in upanishat.

===== some additional discussions =====

In sloka 5.4 avatarikaa, Bhashya is ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे अन्योन्य नैरपेक्ष्यम् आह .

Here Jnanayoga and Karmayoga were told to be not having mutual dependence in respect of providing the end result.

Jnanayoga cannot be started without Karmayoga – so if an aspirant wants to adopt Jnanayoga, such a person has to perform Karmayoga first and then only it will be possible to even start performance of Jnanayoga. This was told as सन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः - अयोगतः means without Karmayoga, दुःखमाप्तुम् is commented as प्राप्तुम् अशक्यः. It is impossible to start Jnanayoga without Karmayoga. But once Jnanayoga has been started, it does not need Karmayoga to achieve the end result of आत्मसाक्षात्कार. So this is the नैरपेक्ष्य. Similarly Karmayoga can directly

lead one to achieve आत्मसाक्षात्कार and so it also does not need Jnanayoga for achieving the end result.

What it means is while one is performing Karmayoga, there is no need to perform Jnanayoga also along with it. Similarly when one is performing Jnanayoga, there is no need to perform Karmayoga along with it.

Now Karmayoga has two aspects – karma and Jnana – nitya naimittika karmas are common to all yogas, so keeping that aside, a Karmayogi has to choose one particular karma such as द्रव्ययज्ञ, तपोयज्ञ, ज्ञानयज्ञ, स्वाध्याययज्ञ and so on and perform that with regularity and without break. At the same time a Karmayogi is also contemplating on the nature of Atman. Over a period of time, while he is performing the Karma, the ज्ञानांश becomes prominent and so he achieves Atmasakshatkara. He does not need to do Jnanayoga at any time.

Jnanayoga has nitya naimittika karmas and contemplation of pure nature of Self. It is told as ज्ञानयोगो जितस्वान्तैः परिशुद्धात्मनि स्थितिः by Sri Yamunacharya. A Jnanayogi does not do karmas such as द्रव्ययज्ञ, तपोयज्ञ, ज्ञानयज्ञ, etc as part of means but he is all the time contemplating on the pure nature of Self. That over a period of time achieves आत्मसाक्षात्कार. It is very difficult as it needs a lot more एकाग्रता to just contemplate while not doing karma because this is not something one is used to. One should have complete control over the mind and senses. In order to start such Jnanayoga itself, mind should be first pure because without such pure state of mind, one cannot start contemplation. For this one has to adopt Karmayoga and only after achieving control over mind, one can either take up Jnanayoga in which case he will stop doing the karmas such as द्रव्ययज्ञ, तपोयज्ञ, ज्ञानयज्ञ etc which was part of Karmayoga and start contemplation alone.

Or, a Karmayogi can keep continuing the karma chosen and take it till he perfects it when आत्मसाक्षात्कार happens.

In either case, Nityanaimittika karmas are a must.

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एवम् आत्मतत्त्ववित् श्रोत्रादीनि ज्ञानेन्द्रियाणि वागादीनि च कर्मेन्द्रियाणि, प्राणाः च स्वस्य विषयेषु वर्तन्ते इति धारयन् - अनुसन्दधानो न अहं किञ्चित् करोमि इति मन्येत । ज्ञानैकस्वभावस्य मम कर्ममूलेन्द्रियप्राणसम्बन्धकृतम् ईदृशं कर्तृत्वम्, न स्वरूपप्रयुक्तम्, इति मन्येत इत्यर्थः ।

....continuing....

स्वस्यविषयेषु वर्तन्ते इति धारयन् - अनुसन्दधानो न अहं किञ्चित् करोमि इति मन्येत – He should reflect that the senses are engaged in their respective objects and I am not doing anything.

ज्ञानैकस्वभावस्य मम कर्ममूलेन्द्रियप्राणसम्बन्धकृतम् ईदृशं कर्तृत्वम्, न स्वरूपप्रयुक्तम्, इति मन्येत इत्यर्थः – The gist of it is explained here. How can it be said that Atman does not have doership? It is established in Brahmasutra that कर्ता शास्त्रार्थवत्त्वात् – The Individual Self has doership else shastras will become futile. So how can one attribute one's doership to the senses which do not have doership? This is explained as ज्ञानैकस्वभावस्य – in his essential nature, the Self is pure consciousness. The doership that is seen here is all due to association with prakruti. So in his essential nature, atman does not have this kind of doership. So it is not that karmas themselves are false. Karma is अनादि and causes one to get associated with body, senses etc and so that is indicated in Bhashya as ईदृशं कर्तृत्वम् – means पुण्यपापरूपम् – of the form of virtues and sins. So the meaning of तत्त्ववित् is one who is reflecting on the nature of the Self dissociated from matter –

निरुपाधिकस्वरूप. The Self with the body which is is औपाधिक has this kind of doership and उपाधि is karma. The Self in his real nature without karma upadhi is of the nature of pure consciousness and does not have this kind of doership. So a karmayogi should contemplate on such a nature of the Self and that the various actions being performed here through the senses are not in my essential nature but due to the association with senses which is having its roots in karma.

In the liberated state the कर्तृत्व, भोक्तृत्व of the nature of carryout Paramatman's wishes, enjoying the rapture of union with Brahman etc. are all present and a Mukta can also take one or more bodies as desired in order to carryout Bhagavan's sankalpa but they are all not due to Karma because in that state he is freed from the bondage of karma. But while here, he is associated with karma and all the different types of doerships seen here are due to association with matter which is modified into body, senses etc and this kind of doership is not in his

essential nature. So he should do the karmas but should think that 'I am not doing because it is not in my essential nature'. This is the अनुसन्धान needed for a karmayogi.

Sloka 5.10

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ 10 ॥

यः One who ब्रह्मणि कर्माणि आधाय attributing the karmas or actions to Prakruti or matter, सङ्गं त्यक्त्वा having renounced the desire in fruits of those actions करोति performs the actions सः such a one पद्मपत्रम् अम्भसा इव just as the lotus leaf in the water पापेन न लिप्यते does not get tainted by sins.

ब्रह्मशब्देन प्रकृतिः इह उच्यते, 'मम योनिर्महद्ब्रह्म' (गीता 14।3) इति हि वक्ष्यते - The word ब्रह्म here means prakruti or matter. It will be told later as 'my cause is matter which is enormous'.

इन्द्रियाणां प्रकृतिपरिणामविशेषरूपत्वेन इन्द्रियाकारेण अवस्थितायां प्रकृतौ 'पश्यन् शृण्वन्' इत्यादिना उक्तप्रकारेण कर्म ब्रह्मणि आधाय - The senses are all modifications of matter and matter is only existing in all these forms and as told earlier पश्यन्, शृण्वन् etc, one should attribute the karma to matter addressed as brahma here.

फलसङ्गं त्यक्त्वा 'नैव किञ्चित् करोमि' इति यः कर्माणि करोति, स प्रकृतिसंसृष्टतया वर्तमानः अपि - then having given up attachment to fruits and reflecting that 'I am not doing anything' and does karmas, such a person even though is present being associated with matter

प्रकृत्यात्माभिमानरूपेण बन्धहेतुना पापेन न लिप्यते - does not get tainted by the sin which causes one to get bound to samsara and which is of the form of thinking prakruti itself is Atman.

पद्मपत्रमिवाम्भसा - यथा पद्मपत्रम् अम्भसा संसृष्टम् अपि न लिप्यते, तथा न लिप्यते इत्यर्थः - such a person does not get tainted or gets associated with, just as a lotus leaf does not get tainted by water though it is in contact with water. That is the meaning.

A doubt arises here – though with desire for fruits, when one is performing karma, if one performs with the thought ‘I am not doing anything’, it should not be a defect? And, if in reality an individual Self only has doership, what is the use in thinking that it is due to उपाधि or a limiting adjunct? And even if one is reflecting like that, will not mere association with prakruti itself make one be drowned in देहात्मभ्रमा? These doubts are cleared in this sloka.

ब्रह्मशब्देन प्रकृतिः इह उच्यते, 'मम योनिर्महद्ब्रह्म' (गीता 14।3) इति हि वक्ष्यते – Here the word ब्रह्म does not mean जीवात्मन् because the prakarana is about negation of doership for Jivatman. So attributing doership cannot happen. Not even Parabrahman, because the prakarana is also talking about association with matter due to उपाधि and that does not apply to Paramatman. So brahma shabda is taken to mean prakruti which is seen in its modifications of the forms of body, senses etc. The effects of Prakruti are also addressed as Brahma in upanishats. In mundaka upanishat, 'तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते' (मु.उ. 1-1-10). The meaning of ब्रह्म is अव्याकृत or collectivity of sentients and non-sentient in the unmanifested form. Through that all the भोग्य-भोक्तरूप seen here which has name and form are born. Keeping all these in mind, brahma shabda is interpreted as prakruti here. In Bhagavadgita itself it is used in 14th chapter which is quoted by Bhashyakarakar here.

इन्द्रियाणां प्रकृतिपरिणामविशेषरूपत्वेन इन्द्रियाकारेण अवस्थितायां प्रकृतौ – The explanation of the meanings of previous sloka are given here. The word अवस्थितायाम् indicates the prakruti referred here is not मूलप्रकृति but what is existing as modifications in the form of senses etc.

'पश्यन् शृण्वन्' इत्यादिना उक्तप्रकारेण – The word कर्माणि in mula sloka is in plural and so the varieties of actions told earlier as पश्यन् etc is indicated.

कर्म ब्रह्मणि आधाय फलसङ्गं त्यक्त्वा 'नैव किञ्चित् करोमि' इति यः कर्माणि करोति, स प्रकृतिसंसृष्टतया वर्तमानः अपि – The mula sloka says 'करोति यः' – indicating doership to Atman. In order to remind that such doership is due to उपाधि, Bhashya again stresses 'नैव किञ्चित् करोमि' इति यः कर्माणि करोति. This again stresses that fact that such doership is not in his essential nature.

प्रकृत्यात्माभिमानरूपेण बन्धहेतुना पापेन न लिप्यते – The word पाप in लिप्यते न स पापेन – is about the wrong thinking of body itself as the Self – देहात्मभ्रमविषय – that is a big sin. Swamy Deshika quotes from Bharata here

योऽन्यथा सन्तमात्मानम् अन्यथा प्रतिपाद्यते ।

किं तेन न कृतं पापं चोरेण आत्मापहारिणा ॥ (म.भा.उ. 42-35)

One who thinks that the Atman who is not existing as body but exists as Jnanakara, subservient to Lord etc thinks as body which is inert, and thinks JivAtman is the Lord, he is independent etc. what sins has he not committed? That means he would be committing all possible sins. Here the word पाप indicates that kind of sin. अनात्मनि आत्मबुद्धिः अस्वे स्वमिति या मतिः (वि.पु). In this prakarana this meaning only is most appropriate. Such sins cause one to get bound to samsara. Swamy Deshika gives the definition of पाप as अलौकिकम् अनिष्टफल-असाधारणकारणम् हि पापम्. In Chandogya and Taittiriya kaathaka also it can be seen – ‘तस्यैवात्मा पदवित्तं विदित्वा । न कर्मणा लिप्यते पापकेन’ and in Chandogya, ‘न सुकृतं न दुष्कृतं सर्वे पाप्मानोऽतो निवर्तन्ते’ (छा. 8-4-1) where it means both punya and paapa as both bind one to samsara.

पद्मपत्रमिवाम्भसा - यथा पद्मपत्रम् अम्भसा संसृष्टम् अपि न लिप्यते, तथा न लिप्यते इत्यर्थः – The example given of a Lotus leaf is not just for showing the aspect of mere association but a Lotus leaf is born in water, grows in water, lives in water etc. and so everything happens in water itself for it. Even then it does not get tainted by any effects of water. In the same way, the Jivatman who is having enjoyment, existence etc under the influence of Matter does not get tainted by its effects such as देहात्मभ्रमे and so on. That is the भाव.

Sloka 11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ 11 ॥

कायेन With the body, मनसा mind, बुद्ध्या buddhi, केवलैः इन्द्रियैरपि and with the sense organs of sensation, योगिनः Kaymayoganishthas, सङ्गं त्यक्त्वा giving up attachment – that is having given up the idea of doership and attachment to fruits आत्मशुद्धये कर्मकुर्वन्ति perform karmas for purifying the Self.

कायमनोबुद्धीन्द्रियसाध्यं कर्म स्वर्गादिफलसङ्गं त्यक्त्वा योगिनः आत्मशुद्धये कुर्वन्ति, आत्मगत-प्राचीन-कर्मबन्धनविनाशाय कुर्वन्ति इत्यर्थः ।

Those who are steadfast in karmayoga, perform the karmas which are done with body, mind, buddhi and senses having renounced attachment to fruits of the nature of svarga etc. for the purpose of purifying the atman – meaning, for getting rid of the bondage of karma which has been continuing from a very long time.

कायमनोबुद्धीन्द्रियसाध्यं कर्म स्वर्गादिफलसङ्गं त्यक्त्वा योगिनः आत्मशुद्धये कुर्वन्ति, आत्मगत-प्राचीन-कर्मबन्धनविनाशाय कुर्वन्ति इत्यर्थः ।

What was told earlier is again confirmed by citing aspects which are well known to have been practiced by great people who always follow the shastras – शिष्टाचारसिद्धांश is told here.

बुद्धि – here is the state of mind where it is taking decisions – कृत्यध्यवसाय – firm decision that ‘I want to perform karma’

केवलैः - By this word ‘mere’, renouncing the selfish feeling of doer-ship is told. Or not having that ‘this belongs to me’. This word has to be taken for कायेन and others also.

काय and others indicated कर्मेन्द्रियs and so केवलैः इन्द्रियैः can be taken to mean ज्ञानेन्द्रियs – organs of sensation. तेषां च केवलत्वं वचनादानादि कर्म रहितत्वम् – For Jnanendriyas केवल means hearing, seeing etc and not speaking, receiving etc which are acts of karmendriyas. Acts of mere ज्ञानेन्द्रियs are also having fruits can be seen in - धर्मः श्रुतो वा दृष्टो वा कथितो वा कृतोऽपि वा । अनुमोदितो वा राजेन्द्र नयतीन्द्रपदं नरम् ॥ (भा.आ.94-29)

सङ्गं त्यक्त्वा – This is interpreted as ‘स्वर्गादिफलसङ्गं त्यक्त्वा’ – renouncing the attachment in fruits of the nature of svarga etc. This is because the आत्मशुद्धि that is told is what is attained here only

and also one would not engage in anything without some benefit. So the benefit of performing karmas in that way is आत्मशुद्धि which is removal of the obstruction to attainment of vision of self.

=====additional notes=====

आत्मशुद्धये – Shuddhi is needed for anything which has some defects. Atma is already shuddha, so what is the shuddhi needed here? Though Atmasvarupa is shuddha, the atman in the bound state – बद्धात्मा – has his attributive consciousness contracted due to karma and so he does not realize the purity of the Atmasvarupa. Removal of the प्रतिबन्धक which is an obstruction to knowing the pure nature of Atman is the shuddhi for the Atman. That is the दोष – आत्मस्वरूप is not seen – we see only body everywhere and not Atman – though Atma is pure and without any defect and is distinct and different from body, it is not seen like that by all. Removal of that obstruction is the shuddhi for the atman. That obstruction is caused by pracheena karma – to get rid of that one has to again engage in karma only but – without desire in fruits etc.

For karmayoga also there is a phala – it is not निष्फल because one will not engage in any act which has no fruits – so does karmayoga have any fruit – it has the fruit of the nature of destroying the obstruction to आत्मसाक्षात्कार – and then one realizes the atman. So it is explained as आत्मगत-प्राचीन-कर्मबन्धनविनाशाय.

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Sloka 12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ 12 ॥

युक्तः A Karmayogi कर्मफलं त्यक्त्वा having given up desire in fruits of karma, नैष्ठिकीं शान्तिम् आप्नोति attains the bliss of the form of experience of the Self. अयुक्तः One who is not established in Karmayoga, कामकारेण फले सक्तः having desire in fruits due to the temptation of getting benefits निबध्यते is bound by samsara.

युक्तः - आत्मव्यतिरिक्तफलेषु अचपलः आत्मैकप्रवणः, कर्मफलं त्यक्त्वा केवलम् आत्मशुद्धये कर्मानुष्ठाय, नैष्ठिकीं शान्तिम् आप्नोति; स्थिराम् आत्मानुभवरूपां निर्वृतिम् आप्नोति । अयुक्तः आत्मव्यतिरिक्तफलेषु चपलः आत्मवलोकनविमुखः कामकारेण फले सक्तः कर्माणि कुर्वन् नित्यं कर्मभिः बध्यते - नित्यसंसारी भवति । अतः फलसङ्गरहितः इन्द्रियाकारेण परिणतायां प्रकृतौ कर्माणि संन्यस्य आत्मनो बन्धमोचनाय एव कर्माणि कुर्वीत इति उक्तं भवति ।

युक्तः means one who does not have interest in anything other than the Atman, that is, one who is steadfast in the contemplation of only in आत्मस्वरूप - the nature of the Self, performs karmas only for the sake of purifying the Self by renouncing the fruits of actions, attains नैष्ठिकीं शान्तिम् – means peace of the form of joyous experience of the Self which is steadfast or स्थिर. One who is अयुक्तः - deeply interested or curious about fruits other than the experience of the Self, having turned away from attaining the vision of the Self being prompted by काम or desires, having attachment to the fruits, being continuously engaged in karmas, gets bound by such karmas for ever – meaning he becomes नित्यसंसारि. So, not having desire in the fruits of actions, having attributed the actions to प्रकृति or matter which exists modified in the form of senses, perform karmas only for the sake of getting the Self rid of the bondage. This is the gist of the teaching.

The same karma can be the cause of bondage when performed with desire in fruits and can be the cause of liberation from bondage when performed without desire in fruits - is taught here.

युक्तः - आत्मव्यतिरिक्तफलेषु अचपलः आत्मैकप्रवणः – The meaning of युक्तः is equanimity of mind – समाहितचेतस्त्वम्. That is nothing but deep interest in the experience of the Self while renouncing every other fruit. So Bhashya is according to that.

कर्मफलं त्यक्त्वा केवलम् आत्मशुद्धये कर्मानुष्ठाय – The अनुष्ठान of karmas was told earlier and that is here अर्थसिद्ध – कर्मफलं त्यक्त्वा means performing Karma for the sake of purifying the Self is understood.

नैष्ठिकीं शान्तिम् आप्नोति; स्थिराम् आत्मानुभवरूपां निर्वृतिम् आप्नोति -

नैष्ठिकीम् – निष्ठायां भवाम् – नितरां स्थितिः निष्ठा. – Being firmly established in a particular state – being steadfast we can say. The words नैष्ठिकीं शान्तिम् is not साध्वान्मोक्ष and that is indicated as स्थिराम् आत्मानुभवरूपाम् निर्वृतिम्. That is according to context here.

शान्ति – आत्मानुभवरूप – does not get disturbed in any way – enjoys the bliss of experience of Self. Like it is said earlier ‘तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न काम कामी’.

अयुक्तः आत्मव्यतिरिक्तफलेषु चपलः आत्मवलोकनविमुखः कामकारेण फले सक्तः कर्माणि कुर्वन् नित्यं कर्मभिः बध्यते - नित्यसंसारी भवति – The mula sloka has कामकारेण – that does not indicate स्वैरचार or doing anything desired without any control but being deeply interested in fruits other than the experience of the Self. Performing acts for attaining desired fruits is the meaning – कामकारेण फले सक्तः is Bhashya. The mula has निबध्यते – meaning नितरां बन्धः - so bhashya is नित्यसंसारी भवति. Swamy Deshika says वर्तमानव्यपदेशाद्वा – because samsara is still continuing presently.

अतः फलसङ्गरहितः इन्द्रियाकारेण परिणतायां प्रकृतौ कर्माणि संन्यस्य आत्मनो बन्धमोचनाय एव कर्माणि कुर्वीत इति उक्तं भवति – The summary of नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्ववित् |, till फले सक्तो निबध्यते is given thus. This also indicates the सङ्गति - connection to next sloka.

फलान्तरसङ्गरहितः - one cannot say let me attain vision of self and also some other benefits – it is not possible. One has to give up interest in everything other than achieving आत्मसाक्षात्कार. So there can be no compromise here.

===== additional notes=====

नित्यसंसारी – we do not accept in svarupa nityasamsara as it is possible for all Jivatmas to attain Moksha sometime or other but if one is going on involving in wrong things for a long long time, he will keep going down and down and will remain in samsara for a very long time. Such persons are referred here. It is not that there is a reality called ‘Nityasamsara’ and that some people are bound to attain it. No. That is what is said in Dvaita darshana. We do not accept Nityasamsara in Svarupa.

But if one is bent upon transgressing the shastras all the time and says ‘I will keep sinning’, Bhagavan says ‘Ok, stay in samsara as long as you keep committing sins’. Paramatman does not stop him from doing whatever one desires because that is the freedom given to the Individual Self. That is why Krishna says ‘तयोर्नवशमागच्छेत्’ etc in many places meaning one has

to make decisions oneself at the first moment and then Bhagavan will help him take it forward.
This is a very important topic discussed in Brahmasutra bhashyas in detail.

It could also be taken to imply वर्तमान व्यपदेश - the present state which is being in samsara.

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युक्तम् – ईश्वराय कर्माणि न मम फलाय – shankara bhashya, शान्ति he says moksha.

In our darshana, with karmayoga itself one cannot get moksha but one achieves आत्मसाक्षात्कार only. So शान्ति in this context is to be taken to mean that only.

Doubt -

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्निघ्नन्श्रन्नाच्छन्स्वपन्ध्वसन् ॥ 8 ॥

प्रलपन्विसृजन्तृल्लुप्तुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ 9 ॥

In this sloka, reflection on non-doership is mainly stressed. So one may get a doubt – what if I have desire in fruits but reflect that ‘I am not doing’? That is answered in the 10th sloka.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ 10 ॥

इन्द्रियाणां प्रकृतिपरिणामविशेषरूपत्वेन इन्द्रियाकारेण अवस्थितायां प्रकृतौ 'पश्यन् शृण्वन्' इत्यादिना उक्तप्रकारेण कर्म ब्रह्मणि आधाय फलसङ्गं त्यक्त्वा 'नैव किञ्चित् करोमि' इति यः कर्माणि करोति, स प्रकृतिसंसृष्टतया वर्तमानः अपि प्रकृत्यात्माभिमानरूपेण बन्धहेतुना पापेन न लिप्यते – The senses are all modifications of matter and matter is only existing in all these forms and as told earlier पश्यन्, शृण्वन् etc, one should attribute the karma to matter addressed as brahma here. then having given up attachment to fruits and reflecting that ‘I am not doing anything’ and does karmas, such a person even though is present being associated with matter does not get tainted by the sin which binds one to samsara.

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Sloka 13

अथ देहाकारपरिणतायां प्रकृतौ कर्तृत्वसंन्यास उच्यते –

From now on one should reflect having attributed the doership to प्रकृति or matter which has modified into the body.

After teaching the aspect of attributing the doership to senses and vital airs which are residing in the body, now the aspect of attributing the doership to the body itself which is the resort for them.

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ 13 ॥

देही The Self who has the body as resort सर्व कर्माणि all the karmas which he does नवद्वारे पुरे मनसा सन्न्यस्य attributing in his mind to the body which has nine outlets वशी and having his senses under control, नैव कुर्वन् न कारयन् neither doing anything nor getting done सुखम् आस्ते stays having his mind filled with peace.

‘आत्मनः प्राचीनकर्ममूल-देहसम्बन्ध-प्रयुक्तम् इदं कर्मणां कर्तृत्वं न स्वरूपप्रयुक्तम्’ इति विवेकविषयेण मनसा सर्वणि कर्माणि नवद्वारे पुरे सन्न्यस्य देही स्वयं वशी देहाधिष्ठानप्रयत्नम् अकुर्वन् देहं च नैव कारयन् सुखम् आस्ते ।

The doership which is present with respect to karmas is due to the association with body for which the pracheena karma (or karma of yore) is the cause. And it is not present in the essential nature of the Self. With this form of clear distinctive knowledge and conviction in the mind, one who performs acts attributing all the actions or karmas to the body which is like a city with nine gates, with the Self having controlled the senses, not performing actions which have the body as the support, not acting as per what the body makes him do, stays peaceful.

=== additional points===

Bhaagavata – purandaropakhyana – to teach tattvas to purandara. The realities are taught giving analogy with body as a city and there is a king, citizens and so on.

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‘आत्मनः प्राचीनकर्ममूल-देहसम्बन्ध-प्रयुक्तम् इदं कर्मणां कर्तृत्वं न स्वरूपप्रयुक्तम्’ इति विवेकविषयेण मनसा –It is not mere association with bodies such as Deva, Manushya etc. that the doership of the form of virtues and sins ensue but it is when one gets associated with those bodies in order to experience the fruits of karmas of yore. Even for one who is not under the sway of karmas

(अकर्मवश्य), bodies such as God, Man, animals etc might come but that association is not due to Karma. When a bound self gets associated with such bodies it is due to प्राचीनकर्म and that is the cause of this kind of doership.

सर्वणि कर्माणि नवद्वारे पुरे सन्यस्य देही स्वयं वशी देहाधिष्ठानप्रयत्नम् अकुर्वन् देहं च नैव कारयन् – There are seven outlets in the face – two eyes, two ears, two nostrils and mouth. There are two outlets in the lower body and including that it becomes nine. In कठोपनिषत् 2-5-1, it is told as 'पुरमेकादशद्वारम्'. It says there are eleven outlets to the body which is like a city. There we have to include नाभि, navel and ब्रह्मरन्ध्र which is in the top centre portion of head.

This illustration of नवद्वारे पुरे – a body as a city is for the purpose of teaching the distinctive characteristics of body and Self. The body has characteristics such as सावयवत्व, सच्छिद्रत्व, पृथुत्व, परतन्त्रत्व, नियन्तव्यत्व etc. while the Self has निरवयवत्व, निश्छिद्रत्व, अणुत्व, स्वतन्त्रत्व, नियन्तृत्व. Thus the distinction is shown between body and Self.

सुखम् आस्ते – Means not having the grief which comes due to कर्तृत्वाभिमान - the selfish feeling of doership etc. Without the selfish feeling that 'I am doing' or 'I am making it to act' etc.

The body is compared to a city; senses are the citizens; paramatma is the Supreme Ruler – सार्वभौम; the individual Self is His servant. One who reflects thus will attain peace. When one has देहात्मभ्रमे, one thinks he himself is the master and the senses and vital airs are all present for his enjoyment and is subjected to all kinds of difficulties and suffers.

स्वयं वशी देहाधिष्ठानप्रयत्नम् अकुर्वन् देहं च नैव कारयन् - The word स्वयम् in Bhashya means without being dependent on body – देहादिपारतन्त्र्यरहितः or परिशिद्धेन स्वेन रूपेण – in the form of his pure essential nature. He should understand that प्रयत्नाश्रयत्व and शरीरपरिस्पन्दादिहेतुत्व are both औपाधिक and not in आत्मस्वरूप. प्रयत्नाश्रयत्व means thinking that 'because the body is the resort for Self, the Self should put efforts' and शरीरपरिस्पन्दादिहेतुत्व means thinking that 'Self should engage in action just as the body does'. So नैव कुर्वन्न कारयन् means not thinking that 'I am acting through the body or I will make the body engage in action'

Sloka 14

साक्षाद् आत्मनः स्वाभाविकरूपम् आह –

The actual nature of the Self is being taught in the next sloka directly.

The nature of the Self which is औपाधिक or due to karmas is to be attributed to the उपाधि was taught in previous slokas and now the real nature of the Self which is to be reflected upon by one self is going to be taught.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ 14 ॥

प्रभुः The Individual Self (Jivatman) लोकस्य कर्तृत्वम् the doership of the world existing in the form of God, man etc due to association with matter न सृजति does not create. कर्माणि न He does not create the karmas also. न कर्मफलसंयोगम् He does not create the association with fruits of karma. स्वभावस्तु प्रवर्तते The reminiscent impressions of matter which is beginningless (अनादि-प्रकृति-वासना) provokes one into doership etc.

अस्य देवतिर्यङ्मनुष्यस्थावरात्मना प्रकृतिसंसर्गेण वर्तमानस्य लोकस्य देवाद्यसाधारणं कर्तृत्वं, तत्तदसाधारणानि कर्माणि तत्तत् कर्म जन्य - देवादिकर्मसंयोगं च, अयं प्रभुः अकर्मवश्यःस्वाभाविकस्वरूपेण अवस्थितः आत्मा न सृजति, नोत्पादयति;
- The extraordinary doership, respective extraordinary actions and the association with experience of fruits of the nature of देव etc which are caused by those karmas which are existing in देव and other bodies of the world which are associated with प्रकृति existing in the forms of देव, मनुष्य, तिर्यक्, and स्थावर. These are not created by प्रभुः means one who is अकर्मवश्य in his essential nature and one who is existing in his natural form.

कः तर्हि? स्वभावः तु प्रवर्तते, स्वभावः प्रकृतिवासना; अनादिकालप्रवृत्त-पूर्वपूर्वकर्मजनित-देवाद्याकारप्रकृतिसंसर्गकृत-तत्तदात्माभिमान-जनितवासनाकृतम् ईदृशं कर्तृत्वादिकं सर्वम्, नस्वरूपप्रयुक्तम् इत्यर्थः - Then who creates them or who is responsible for them. The स्वभाव is responsible for that. स्वभाव means वासना or reminiscent impression which is formed due to association with प्रकृति or bodies. The karmas which are being done from beginningless time cause association with प्रकृति of the form of देव, मनुष्य etc. The reminiscient impressions of the egoistic feeling (Atmaabhimaana) nurtured in

those bodies causes this kind of doership etc. All these are not in the essential nature of the Self. The Self performs some karmas and then gets associated with a body, starts enjoying the sense objects through that body and performs further karmas and then again is reborn with some other body and again he gets deeply attached to that body and starts identifying himself with it and enjoys all the pleasures and pains in that body and so on. That is explained as पूर्वपूर्वकर्मजनित-देवाद्याकारप्रकृतिसंसर्गकृत तत्तदभिमानजनित-वासनाकृतम्. There is a story of a prince in Bhagavatha who knows about his future births and tells the minister's son that he is going to get liberated after ten births and that he should kill him in each birth immediately so that the prince can get rid of those bodies quickly and get onto to next birth. This way he will exhaust his karmas soon. The minister's son agrees. In the next birth the prince is born a pig and the minister's son comes to kill the pig. Immediately the pig tells him 'why are you so cruel? Why do you want to kill me?' for which minister's son says 'you only told me to kill you so that you can get rid of these births quickly'. Then the prince who is now a pig replies 'that was at that time. Now I find this pig's life most enjoyable. I am so happy with my family and really having a peaceful life with this body. Please do not kill me'. This illustrates the अभिमान one gets in the bodies taken and when one starts acting in that body, habits are formed with repeated performance of actions and that accumulates as reminiscent impressions or vasana. That is the cause of this kind of doership is told here.

अस्य देवतिर्यङ्मनुष्यस्थावरात्मना प्रकृतिसंसर्गेण वर्तमानस्य लोकस्य – The word लोकस्य means the various types of people existing in this world and so to teach the varieties in this world it is said as देव, तिर्यक्, मनुष्य, स्थावर.

देवाद्यसाधारणं कर्तृत्वं, तत्तदसाधारणानि कर्माणि तत्तत् कर्म जन्य - देवादिफलसंयोगं च, अयं प्रभुः
अकर्मवश्यःस्वाभाविकस्वरूपेण अवस्थितः आत्मा न सृजति, नोत्पादयति;

कर्तृत्व – Means प्रयत्न etc. effort. कर्माणि means activities of senses and body. If the doership and others were natural to the Atman (Self), it should have been identical in case all selves. But it is not so. That is indicated as देवादि-असाधारणं कर्तृत्वम्.

फलसंयोग means experience of fruits of actions. The word प्रभुः means Jivatma in this context. The intention word is indicated as अकर्मवश्यः, स्वाभाविकस्वरूपेण अवस्थितः.

In the third chapter it was told 'मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा' – meaning the doership should be attributed to paramatman. So in this context where the word प्रभुः is told to be अकर्तृ cannot Paramatman. That is another reason why prabhu is taken to mean Jivatman here.

The word सृजति is not taken to mean सृज विसर्गे because in that case it would be in त्यागार्थ and न सृजति would mean he will accept कर्तृत्व, कर्म and फलसंयोग – all the three. In order to negate that it is interpreted as नोत्पादयति.

कः तर्हि? स्वभावः तु प्रवर्तते, स्वभावः प्रकृतिवासना; - Since there is no other cause seen, raising the doubt that it would seem like कर्तृत्व would happen to Jiva only, the fourth पाद of the sloka is commented as such.

अनादिकालप्रवृत्त-पूर्वपूर्वकर्मजनित-देवाद्याकारप्रकृतिसंसर्गकृत-तत्तदात्माभिमान-जनितवासनाकृतम् ईदृशं कर्तृत्वादिकं सर्वम्, नस्वरूपप्रयुक्तम् इत्यर्थः ।

There can some doubts here – Swamy Deshika raises a series of doubts - The Self who is pure consciousness does not have doership etc. Then how can वासना which is अचेतन or non-sentient and which is only an attribute of the चेतन have doership? If the Self is pure by nature how did he get वासना? If it did not come from anywhere, then the वासना itself will become स्वाभाविक and its doership etc will also be स्वाभाविक or natural. If it is coming from some other cause, that would also become स्वाभाविक. If it is औपाधिक due to some उपाधि then how did that उपाधि ensue to the Self who does not have doership? If it comes due to वासना itself, or from something else, then it would lead to अन्योन्याश्रयदोष – defect of mutual dependence or अनवस्था (infinite regress) and such defects.

This doubt is cleared with स्वभवस्तु – the word तु here is to clear that doubt.

अनादिकालप्रवृत्त-पूर्वपूर्वकर्मजनित – This shows it is like बीजाङ्कुरन्याय and clears the doubt of अन्योन्याश्रय. In order to show the variety in the causes of वासना – देवाद्याकारप्रकृतिसंसर्गकृत is told. It is

like getting the idea of fire in a molten iron which actually is due to the contact with fire. The word संसर्गकृत indicates it is like that.

(वासनाकृतम् – This shows that it is due to उपाधि of the special cause called वासना.)

Sloka 15

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ 15 ॥

विभुः This Jivatman who is present in several places and thus pervading कस्यचित्पापं नादत्ते does not receive anyone's sin. सुकृतं न चैव Does not receive anyone's virtues as well. ज्ञानम् The attributive consciousness of the Self अज्ञानेन आवृतम् is covered by ignorance. तेन जन्तवः मुह्यन्ति By that all beings are confused.

कस्यचित् - स्वसम्बन्धितया अभिमतस्य पुत्रादेः, पापं - दुःखं न आदत्ते - न अपनुदति, कस्यचित् - प्रतिकूलतया अभिमतस्य सुकृतं - सुखं च न आदत्ते - न अपनुदति । यतः अयं विभुः - न क्वाचित्कः, न देवादिदेहाद्यसाधारणदेशः, अत एव न कस्यचित् सम्बन्धी, न कस्यचित्प्रतिकूलः च । सर्वम् इदं वासनाकृतम् ।

कस्यचित् Nobodies means son and others who are dear as related to Self, पापं नादत्ते – means न अपनुदति - does not dispel their grief. कस्यचित् – Nobodies, means those who are seen as unfavourable to Self, सुकृतं नादत्ते – means does not dispel their good fortunes also. This विभु means one who is not residing in one place, that is does not stay only in the unique bodies such as deva etc.; that is why he is not related to anyone and is also not unfavourable to any one. All these are the effects of remnant impressions, वासना.

एवं स्वभावस्य कथम् इयं विपरीतवासना उत्पद्यते? अज्ञानेन आवृतं ज्ञानम्, ज्ञानविरोधिना पूर्वपूर्वकर्मणा स्वफलानुभवयोग्यत्वाय अस्य ज्ञानम् आवृतं संकुचितम्, तेन ज्ञानावरणरूपेण कर्मणा देवादिदेहसंयोगः, तत्तदात्माभिमानरूपमोहः च जायते । ततः च तथाविधात्माभिमान-वासना, तदुचितकर्मवासना च । वासनातो विपरीतात्माभिमानः कर्मरम्भश्च उपपद्यते ।

This being the nature of the Self, how does this वासना which is quite opposed to the nature arise? अज्ञानेनावृतं ज्ञानम् – means his knowledge is covered meaning contracted in order to make

him experience the fruits of karmas which are opposed to knowledge and done in previous births in succession. तेन – by that karma which is of the form of block or cover for knowledge, association with bodies of deva and others and the मोह or misconception of identity with those bodies happen. From that, the impressions due to the misconceptions in those bodies and the impressions of karmas are formed. From that वासना or impressions, the misapprehension of self which is opposed to reality and engagement in respective karmas happen.

In this sloka, the aspect of the Self not having doership and the doership is due to reminiscent impressions वासना – are explained in the two halves.

कस्यचित् - स्वसम्बन्धितया अभिमतस्य पुत्रादेः, पापं - दुःखं न आदत्ते - न अपनुदति, कस्यचित् - प्रतिकूलतया अभिमतस्य सुकृतं - सुखं च न आदत्ते - न अपनुदति - There is no possibility of one taking up someone else's virtues or sins and so barring that would not be reasonable. The पुण्य and पाप of one cannot be taken by some one else. So the effects of those good and bad deeds are told here which are happiness or grief – सुख, दुःख. Even those one cannot take away from some one else. So only dispelling that from some one is intended here which is explained in Bhashya. So कस्यचित् पापं न अपनुदति is the meaning given for न आदत्ते कस्यचित् पापम्. Swamy Deshika explains how the meaning taken for नादत्ते is justified. The word आदत्ते is used in the sense of doing but that would not be according to context and since it is also used in the sense of अपहरण and so an equivalent usage for न आदत्ते can be अपहरणनिषेध which would lead to करणनिषेध and so न अपनुदति in bhashya is justified. The reason for such dispelling is also told as with respect to someone related only and not any one who is not related. So Bhashya is स्वसम्बन्धितया अभिमतस्य.

यतः अयं विभुः - न क्वाचित्कः, न देवादिदेहाद्यसाधारणदेशः, अत एव न कस्यचित् सम्बन्धी, न कस्यचित्प्रतिकूलः च । सर्वम् इदं वासनाकृतम् – The meaning of विभु cannot be in the sense of proportion because it is well established in shrutis that Jivatman is अणुस्वरूप – ‘वालाग्रशतभागस्य शतधा कल्पितस्य च भागो जीवस्य विज्ञेयः स च आनन्त्याय कल्पते’ (श्वे.उ. 5-8), ‘आराग्रमात्रो ह्यवरोऽपि दृष्टः’ (श्वे.उ. 5-9), ‘एषोऽणुरात्मा चेतसा वेदितव्यः’ (मु.उ. 3-1-9) etc. which is well established in Brahma sutra स्वशब्दोऽन्मानाभ्यां च (2-3-33). It cannot also be in the sense of Lord because that is of no use in this context. So it is taken in the sense of Jivatman's capability to enter into any body in accordance to one's karmas.

Kathopanishat says ‘योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्ये अनुसंयन्ति यथा कर्म यथा श्रुतम् ।’ (क.उ. 5-

7). One can take any body स्थावर or जङ्गम among the wonderful varieties of movables and immovables according to one's deeds and knowledge. So it is interpreted as 'not limited to one particular body'. By this the aspects of being related or being unfavourable to friends and enemies who are all आगन्तव्य meaning they come and go, is with respect to their bodies which come and go and not related to the Atman or Self. So the fact of removing the grief etc of those who are favourable or unfavourable etc is only औपाधिक.

एवं स्वभावस्य कथम् इयं विपरीतवासना उत्पद्यते? – The second half of sloka is commented here. The meaning of विपरीतवासना is स्वभावविरुद्धवासना - that which is opposed to what is natural to one.

ज्ञानविरोधिना – For अज्ञानेन आवृतं ज्ञानम् – The pramana for this is shown by Swamy Deshika from Vishnu purana.

अविद्या कर्म संज्ञान्या तृतीया शक्तिरिष्यते । यया क्षेत्रज्ञशक्तिस्सा वेष्टिता नृप सर्वगा । संसारतापानखिलान्
अवाप्नोत्यतिसंततान् । तया तिरोहितत्वाच्च शक्तिः क्षेत्रज्ञसंज्ञिता । सर्वभूतेषु भूपाल तारतम्येन वर्तते । (वि. 6-8-61-63).

Three शक्तis are told for Lord – मुक्तis who are in their स्वरूप, क्षेत्रज्ञs or बद्धs who are associated with प्रकृति and अविद्या. The bound selves are covered by avidyaa and suffer all the difficulties in their births. Because their धर्मभूतज्ञान is covered by avidya, they are performing karmas of varying degrees in all the beings.

The meaning of नञ् which is negation in अज्ञान – is not ज्ञानादन्यत् or ज्ञानाभाव that is it is not to be taken in the sense of something other than knowledge or absence of knowledge because that is of no use in this context. So it is taken as ज्ञानविरोधिना.

पूर्वपूर्वकर्मणा स्वफलानुभवयोग्यत्वाय अस्य ज्ञानम् आवृतं संकुचितम् – One who does not have the knowledge which is contracted, cannot be suffering in this संसार. The knowledge of a bound self is contracted so that he can experience of fruits of karmas done in earlier births. The attributive consciousness undergoes contraction and when the cover of avidya is removed, it is present in this original full blown form. That knowledge is eternally associated with the Self as an attribute and does not get destroyed at any time. To indicate that the word आवृतम् is interpreted as संकुचितम्. There are plenty of pramanas for that such as 'न विज्ञातुः विज्ञातेः विपरिलोपो विद्यते अविनाशित्वात्' (बृ.उ. 4-3-30) (the capacity of the knower to know is not lost as it is imperishable).

तेन ज्ञानावरणरूपेण कर्मणा देवादिदेहसंयोगः तत्तदात्माभिमानरूपमोहः च जायते – The word जन्तु in mula sloka is interpreted by देवादिदेहसंयोगः. That is the channel for karmas to generate मोह or misconceptions.

ततः च तथाविधात्माभिमान-वासना, तदुचितकर्मवासना च । वासनातो विपरीतात्माभिमानः कर्मारम्भश्च उपपद्यते – The fact of a Self engaging in deeds which are to one's like or dislikes is due to वासना and it is not in the real nature of Self. From that the आत्माभिमान or selfish complex which is opposed to one's nature of consciousness will ensue and the Self starts to engage in karmas in accordance to the vasana.

Sloka 16

'सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि' (गीता 4।36) 'ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा' (गीता 4।37) 'न हि ज्ञानेन सदृशं पवित्रम्' (गीता 4।38) इति पूर्वोक्तं स्वकाले संगमयति –

What was taught earlier as 'You will cross over all sins by means of the boat of the nature of knowledge' (4-36), 'the fire of knowledge burns completely to ashes all the karmas' (4-37), 'there is nothing as purifying as knowledge' (4-38) is again praised and highlighted at the right context.

So far what was told in the third chapter about the aspect reflecting upon the non-doership in various modes was established. Now the teachings of fourth chapter about the special characteristics of knowledge are going to be searched.

स्वकाले – means while teaching the nature of knowledge after teaching the various ways of अकर्तृत्वानुसन्धान – how one should reflect upon the aspect of non-doership. Or, as taught by Lord 'उपदेक्ष्यन्ति ते ज्ञानम्' – at the time when one is ready to receive such knowledge.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानम् प्रकाशयति तत्परम् ॥ 16 ॥

येषां They whose तत् अज्ञानम् that ignorance which contracts the knowledge आत्मनः ज्ञानेन नाशितं is destroyed by the knowledge of the Self, तेषां their तत्परं ज्ञानम् that special knowledge आदित्यवत् प्रकाशयति shines forth like the Sun.

एवं वर्तमानेषु सर्वात्मसु येषाम् आत्मनाम् उक्तलक्षणेन आत्मयाथात्म्योपदेशजनितेन आत्मविषयेण अहरहः अभ्यासाधेयातिशयेन निरतिशयपवित्रेण ज्ञानेन तत् – ज्ञानावरणम् अनादिकालप्रवृत्तानन्तकर्मसञ्चयरूपं अज्ञानं नाशितं, तेषां तत् स्वाभाविकं परं ज्ञानं अपरिमितम् असंकुचितम् आदित्यवत् सर्वम् यथावस्थितं प्रकाशयति ।

Among such Selves, for whom the ignorance is destroyed by knowledge – knowledge which is exceedingly purifying, whose excellence is brought by the constant reflection every single day, about the nature of the Self acquired through teachings about the real nature of Self as taught here, by such knowledge, whose ignorance which is enveloping the knowledge, which is of the form of endless heap of karmas being performed from beginningless time, that ignorance is destroyed by the knowledge, for them the natural form of knowledge which is unlimited, without contraction and which is coveted enlightens everything just like the Sun.

तेषाम् इति विनष्टाज्ञानानां बहुत्वाभिधानाद् आत्मस्वरूपबहुत्वम् - 'न त्वेवाहं जातु नासं न त्वं नेमे' (गीता 2।12) इति उपक्रमावगतम् अत्र स्पष्टतरम् उक्तम् । न च इदं बहुत्वम् उपाधिकृतं विनष्टाज्ञानानाम् उपाधिगन्धाभावात् । 'तेषाम् आदित्यवज्ज्ञानम्' इति व्यतिरेकनिर्देशात् ज्ञानस्य स्वरूपानुबन्धि-धर्मत्वम् उक्तम् । आदित्यदृष्टान्तेन च ज्ञातृज्ञानयोः प्रभाप्रभावतोः इव अवस्थानं च । तत एव संसारदशायां ज्ञानस्य कर्मणा संकोचः मोक्षदशायां विकासः च उपपन्नः ।

The word तेषां which is in plural and is addressing the Selves whose ignorance is destroyed, the plurality of Individual Selves which was taught at the beginning in the second chapter as 'It is not that I did not exist at any time or you or these kings but all existed all the time' etc. is being taught with utmost clarity. This plurality of individual Selves told here is not due to any उपाधि or limiting adjunct because this is talking about those selves whose ignorance is destroyed and for them there can be not even a scent of उपाधि at that time. What is taught here as 'Their knowledge is like the Sun' by separating out knowledge from the Selves (व्यतिरेक), it is taught that knowledge is an attribute which is always existing as related to the essential nature of the Self. And by means of the example of Sun, it is taught here that the knower (ज्ञातृ) and the knowledge (ज्ञान) are existing just like the sunlight (प्रभा) and the Sun (प्रभावत्). For that reason

only the contraction of knowledge during the state of births (संसारदशा) and its expansion in the state of liberation are reasonable.

एवं वर्तमानेषु – Even though being immersed in मोह or misconception OR among those who are steadfast in Karmayoga.

सर्वात्मसु येषाम् आत्मनाम् उक्तलक्षणेन आत्मयाथात्म्योपदेशजनितेन आत्मविषयेण अहरहः अभ्यासाध्वेयातिशयेन निरतिशयपवित्रेण ज्ञानेन – If knowledge is enveloped by ignorance, how can that ignorance be destroyed by knowledge itself? Is the doubt. That is answered in Bhashya starting with उक्तलक्षणेन till निरतिशयपवित्रेण. The meaning of आत्मनः in mula sloka is not about the doer but the knowledge of the nature of the Self. That is acquired through उपदेश about the real nature of Self. After acquiring such knowledge, one has to contemplate on it every day and such knowledge becomes exceedingly purifying in nature.

तत् – ज्ञानावरणम् अनादिकालप्रवृत्तानन्तकर्मसञ्चयरूपं अज्ञानं नाशितं – The meaning of तत् in mula तदज्ञानम् is ज्ञानावरणम्. To show that such ignorance is very deep and that the purifying capacity of knowledge is unparalleled and it can destroy the entire collection of karmas amassed from beginningless time, it is explained as अनादिकालप्रवृत्त... etc

तेषां तत् स्वाभाविकं परं ज्ञानं अपरिमितम् असंकुचितम् आदित्यवत् सर्वम् यथावस्थितं प्रकाशयति – The meaning of तत् in तत्परम् is स्वाभाविकम्. Self has consciousness as an attribute by nature. The word परम् is taken to qualify ज्ञानम्. परम् means अपरिमितम्, असंकुचितम् - unlimited, uncontracted and so through सामानाधिकरण्य it is qualifying knowledge here. With respect to knowledge when we say it is supreme, it means it can know everything or it is uncontracted and it shows everything 'as is' यथावस्थितम् just like the Sun's light.

तेषाम् इति विनष्टाज्ञानानां बहुत्वाभिधानाद् आत्मस्वरूपबहुत्वम् - 'न त्वेवाहं जातु नासं न त्वं नेमे' (गीता 2।12) इति उपक्रमावगतम् अत्र स्पष्टतरम् उक्तम् । न च इदं बहुत्वम् उपाधिकृतं विनष्टाज्ञानानाम् उपाधिगन्धाभावात् – The word तेषाम् is in plural number and it is addressing those after the envelope of ignorance is removed with the knowledge of the Self. In the beginning of this shastra, the उपक्रमविरोध for अद्वैत was established in the sloka न त्वेवाहं जातु नासम् etc. Now again the भेद is reality is established clearly.

The plurality told here is not due to भ्रान्ति and it is not औपाधिक also because it is the state after removal of ignorance. When karma and others which are called अज्ञान are destroyed, the उपाधिस such as शरीर, अन्तःकरण etc are also destroyed. But the आत्मस्वरूप of individual Selves who are many, are real and eternal will be present without these उपाधिस.

'तेषाम् आदित्यवज्ज्ञानम्' इति व्यतिरेकनिर्देशात् ज्ञानस्य स्वरूपानुबन्धि-धर्मत्वम् उक्तम् । आदित्यदृष्टान्तेन च ज्ञातृज्ञानयोः प्रभाप्रभावतोः इव अवस्थानं च - The word आदित्य is to be taken as आदित्यप्रभा. This is because Sun which is the source (प्रभावत्), lights everything through the rays of light (प्रभा). It is comparable to the attributive consciousness (ज्ञान) of the Self (ज्ञातृ) who in his essential nature is also consciousness.

Pramanas such as यथा न क्रियते ज्योत्स्ना मलप्रक्षालनात् मणेः । दोषप्रहाणान्न ज्ञानमात्मनः क्रियते तथा ॥ (वि.धर्म. 104-55). Just as the brightness of a Gem stone is not newly created when the dust covering it is removed, the knowledge of an Atman is not newly created when ignorance is eliminated.

तत एव संसारदशायां ज्ञानस्य कर्मणा संकोचः मोक्षदशायां विकासः च उपपन्नः – Just as the rays of light are an attribute of Sun, knowledge is also an attribute of the Selves. The प्रभा or light is inseparably associated with Sun, Lamp etc and it is special luminous material. In the same way, the attributive consciousness of the Self undergoes contraction during the bound state in संसार and expansion when liberated. So though ज्ञान is an आत्मधर्म, it is also a material as it undergoes contraction and expansion and is inseparably associated with the Self as an attribute. This is established in Vedartha sangraha, shribhashya etc.

Sloka 17

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ 17 ॥

तद्बुद्ध्यः Those who have decided firmly to attain the vision of the Self तदात्मानः those who are only contemplating on the Self तन्निष्ठाः those who are steadfast in the contemplation of the Self तत्परायणाः those who think that attaining the Self is the ultimate goal ज्ञाननिर्धूत कल्मषाः having

cleansed themselves of the defects with knowledge अपुनरावृत्तिं गच्छन्ति realize the Self as in its essential nature.

तद्बुद्धयः - तथाविधात्मदर्शनाध्यवसायाः, तदात्मानः - तद्विषयमनसः, तन्निष्ठाः - तदभ्यासनिरताः, तत्परायणाः – तदेव परमप्रयोजनमिति मन्वानाः, एवम् अभ्यस्यमानेन ज्ञानेन निर्धूतप्राचीनकल्मषाः तथाविधम् आत्मानम् अपुनरावृत्तिं गच्छन्ति । यदवस्थाद् आत्मनः पुनरावृत्तिः न विद्यते, सआत्मा अपुनरावृत्तिः, स्वेन रूपेण अवस्थितम् आत्मानं गच्छन्ति इत्यर्थः ।

Those who have a firm about attaining the vision of the Self, those who always are reflecting on the Self in their mind, those who are steadfast in the contemplation of the vision of the Self and those who know that attaining the vision of Self is their ultimate goal – all those will have their defects of yore destroyed from such contemplative steadfast knowledge attain such state of Self from which there is no return – meaning attaining which state there will be no coming back - the Self in such state is called अपुनरावृत्तिः - they attain the Self in its natural state.

The process of step-by-step attainment of the mantle of Self-realisation is shown here.

तद्बुद्धयः - तथाविधात्मदर्शनाध्यवसायाः, - The word तत् stands for the natural state of the Self. Or it may also indicate the knowledge told in previous sloka. The word तद्बुद्धयः indicates the firm decision अध्यवसाय that Self is to be realized - आत्मा द्रष्टव्यः.

तदात्मानः - तद्विषयमनसः, - The word तदात्मानः indicates the endeavour to attain that Vision.

तन्निष्ठाः - तदभ्यासनिरताः, तत्परायणाः – तदेव परमप्रयोजनमिति मन्वानाः, - This is the state in which one is turned away from other sense objects. This becomes the cause of तत्परायणत्व.

एवम् अभ्यस्यमानेन ज्ञानेन – This shows it is not mere वाक्यार्थज्ञान – that is textual or literary knowledge but it is contemplative or meditative knowledge.

निर्धूतप्राचीनकल्मषाः तथाविधम् आत्मानम् अपुनरावृत्तिं गच्छन्ति – The state before realization is elimination of defects which are obstructions. That final state is told by the word अपुनरावृत्ति which is nothing but the state of realizing यथावस्थित आत्मस्वरूप.

यदवस्थाद् आत्मनः पुनरावृत्तिः न विद्यते, सआत्मा अपुनरावृत्तिः, स्वेन रूपेण अवस्थितम् आत्मानं गच्छन्ति इत्यर्थः –

There can be a doubt here – ‘What was told as ‘from which state there is no return for the Self’ is not correct because it is told ‘क्षीणे पुण्ये मर्त्यलोकं विशन्ति’ (गी. 9-21). If liberation – मोक्ष – is said to be a specific state, then it would not become eternal’.

This is answered as स्वेन रूपेण अवस्थितम्. A state in which everything which is औपाधिक or due to some limiting adjunct is eliminated – such a state cannot get destroyed as there are no limitations there. It is of the form of प्रध्वंस – similar to the state when a pot is broken which cannot be reversed. The प्रध्वंसाभाव remains for ever once the pot is broken. It is like that.

It is not a place attained from where there is no return for the Self etc. but the Individual Self who is practicing this yoga attains a state of mind in which he stays firmly in the contemplation of the real nature of his own Self. Before attaining this state, the Self had various misconceptions and all these are resolved and now he attains a state where the Self is realized and because he has attained this state with firm decision, continuous repeated steadfast contemplation, he remains in this state and does not return to the state where there existed misconceptions about the nature of the Self.

(That is of the form of प्रध्वंस and it cannot be reversed. When a pot is broken, it enters into a state called प्रध्वंस-अभाव. Before a pot is created, it will be in प्रागभाव state – there is no absence before creation. The pot which is not yet created is existing as अभाव पदार्थ and when it is created, that goes and pot appears. When the pot is broken, it is in प्रध्वंसाभाव – pot exists in that state and it cannot be broken again as it is already broken. This state cannot be reversed to go back to the previous state of existence as that is already broken.)

Sloka 18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ 18 ॥

विद्याविनयसंपन्ने Towards one who is learned and has humility, ब्राह्मणे towards a mere Brahmin, गवि a cow, हस्तिनि an elephant शुनिचैव and a dog श्वपाकेच and one who eats the flesh of a dog पण्डिताः समदर्शिनः the wise that is those who have realized the real nature of the Self perceive all of them as equal.

विद्याविनयसंपन्ने, केवल ब्राह्मणे गोहस्तिश्वपचादिषु अत्यन्त विषमाकारतया प्रतीयमानेषु आत्मसु पण्डिताः -
आत्मयाथात्म्यविदः ज्ञानैकाकारतया सर्वत्र समदर्शिनः ।

The wise, that is those who have realized the real nature of the Self, perceive equally one who is learned and is endowed with humility, a mere Brahmin, a cow, an Elephant, a Dog and one who eats the flesh of a dog – all of these who seem to be having extreme dissimilarity of differences in their forms. They realize that since the Selves existing in them are all of the nature of consciousness, all the selves are equal or similar. The wise see that kind of समत्व similarity.

विषमाकारः तु प्रकृतेः, न आत्मनः; आत्मा तु सर्वत्र ज्ञानैकाकारतया समः इति पश्यन्ति इत्यर्थः - The differences in forms are due to प्रकृति or matter and not due to the Selves in them. The Self being of the nature of consciousness everywhere, it has the same form in all of them and so they perceive similarity in all of them.

The nature of the state of Self realization is explained here which was mentioned earlier as 'येन भूतान्यशेषेण द्रक्ष्यसि आत्मनि अथो मयि' (गी. 4-35).

विद्याविनयसंपन्ने, केवल ब्राह्मणे – The two words are to be taken separately. The word विद्याविनयसंपन्ने is not qualifying ब्राह्मणे here. The differences in external forms are shown by गवि, हस्तिनि etc. The words शुनि, श्वपाके show the differences in conduct. The word ब्राह्मणे indicates mere class ब्राह्मणजातिमात्र.

गोहस्तिश्वपचादिषु अत्यन्त विषमाकारतया प्रतीयमानेषु आत्मसु पण्डिताः - आत्मयाथात्म्यविदः ज्ञानैकाकारतया सर्वत्र समदर्शिनः - It is not possible to bar the differences in the bodies. One who is पण्डित has the capacity to infer and accept or reject right aspects – ऊहापोहक्षमत्व for perceiving समदर्शित्व – similarity in all. This is indicated as आत्मयाथात्म्यविदः in bhashya.

समदर्शिनः - 'समं द्रष्टुं शीलं येषां ते समदर्शिनः' – those who have the capability to see similarity in the right way.

विषमाकारः तु प्रकृतेः, न आत्मनः; आत्मा तु सर्वत्र ज्ञानैकाकारतया समः इति पश्यन्ति इत्यर्थः – The differences in bodies can be perceived directly as it is प्रत्यक्ष. Since the souls are embodied in the respective bodies, one cannot reject the differences in knowledge also. So how is it possible to posit similarity? Is the question which arises here. That is answered here. The differences are due to प्रकृति – matter which is modified and present as body, senses etc. The aspect of देवत्व, मनुष्यत्व etc are due to association with matter and the experience of happiness or grief is also due to that. So the dissimilarity due to bodies is not rejected here. Even the contraction or expansion of knowledge due to such association is also not rejected. So the वैषम्य is in bodies and धर्मभूतज्ञान. All these are told as औपाधिक, due to the limiting adjunct. What is told as similar is in स्वरूप, the essential nature of the Individual Selves. The nature of pure selves is equal in all is what is told here. Since they are all of the same nature of pure consciousness, they are perceived as similar is the meaning. In reality, there is no difference in the essential nature of Selves (स्वरूप). Some darshanas say that the Self is of the size of the body – in an Elephant it is of the size of elephant, in an ant it is of the size of ant etc. This is against pramanas and we do not accept that. In their essential nature or svarupa, all selves are same. The bodily differences and differences in their attributive consciousness are due to the upadhi of karma.

Sloka 19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ 19 ॥

येषां मनः Those whose mind साम्ये स्थितं is established in the perception of the similarity of Selves तैः सर्गः by them, this samsara is इहैव जितः won over during the time of practicing or execution of the means itself (साधनानुष्ठानकाल). निर्दोषं while devoid of the defect of being enjoined with prakruti, ब्रह्म समम् the Selves are mutually similar. तस्मात् Due to that reason only ते ब्रह्मणि स्थिताः they are established in the Self.

इह एव - साधनानुष्ठानदशायाम् एव तैः सर्गो जितः - संसारो जितः; येषाम् उक्तरीत्या सर्वेषुआत्मसु साम्ये स्थितं मनः । निर्दोषं हि समं ब्रह्म - प्रकृतिसंसर्गदोषवियुक्ततया समम् आत्मवस्तु हि ब्रह्म; आत्मसाम्ये स्थिताः चेद् ब्रह्मणि स्थिता एव ते । ब्रह्मणि स्थितिः एव हि संसारजयः; आत्मसु ज्ञानैकाकारतया साम्यम् एव अनुसन्दधाना मुक्ता एव इत्यर्थः ।

इहैव – means during उपायानुष्ठानकाल itself, while practicing the means itself, this संसार has been won over by such karmayogis. येषाम् – means those whose minds are established firmly in साम्य - the perception of similarity of all Selves. निर्दोषं हि समं ब्रह्म – means the Self which is not having the defect of being enjoined with प्रकृति or matter is ब्रह्म only. If they are established in आत्मसाम्य – perception of similarity of Selves, they are established in Brahman only. Being established in Brahman is verily winning over संसार. That means those who contemplate on the similarity of Selves due to the reason that all Selves are of the form of consciousness, are liberated only.

The perception of similarity of Selves or समदर्शित्व is not just the means to the fruits which are attained some time later but they eliminate the defects as just as seen in liberation. Thus the karmayogins who are in such state of contemplation are extolled.

इह एव - साधनानुष्ठानदशायाम् एव – Though it may mean in this world, it is more appropriate to relate to the specific state of the karmayogins and so bhashya is highlighting the state of practice of means.

तैः सर्गो जितः - संसारो जितः;- They are equal to those who are liberated. The word सर्गः is not taken in the sense of creation here but संसार in the sense of सृज्यते – ‘that which is created’.

येषाम् उक्तरीत्या सर्वेषुआत्मसु साम्ये स्थितं मनः – The differences in व्यवहार or in the wordly transactions among the varnas such as brahmana, kshatriya etc is very much present and perceived as such and so the similarity is told only in the perception of atma-svarupa and to make that clear, bhashya is उक्तरीत्या साम्ये स्थितं मनः

निर्दोषं हि समं ब्रह्म - प्रकृतिसंसर्गदोषवियुक्ततया समम् आत्मवस्तु हि ब्रह्म; - The Selves detached from the limiting adjunct are all similar as they are all of the nature of consciousness. The word ब्रह्म here means शुद्धात्म – the Individual Self detached from the defect of being enjoined with matter.

आत्मसाम्ये स्थिताः चेद् ब्रह्मणि स्थिता एव ते । ब्रह्मणि स्थितिः एव हि संसारजयः; – A doubt may arise here – Is it not that being established in the Self alone is winning over संसार and not being established in the perception of similarity of selves? This is answered here - due to the similarity with परब्रह्मन्, those who are established in the perception of similarity of selves are verily established in Brahman. The word ब्रह्म is meaning शुद्धात्म due to similarity with Brahman. The essential nature or substantive nature of Self is pure and immutable principle just as that of Brahman. The substantive consciousness (स्वरूपज्ञान) does not undergo any change even while in the state of being associated with prakruti. The change is only in the attributive consciousness (धर्मभूतज्ञान). So there is nothing like a Self which has wisdom विनयसम्पन्न आत्मा or which does not have wisdom etc – this kind of differentiation is due to the attributive consciousness and not in substantive consciousness. All selves are equal as far as the nature of substantive consciousness is concerned.

आत्मसु ज्ञानैकाकारतया साम्यम् एव अनुसन्दधाना मुक्ता एव इत्यर्थः – This is the gist. Such karmayogins are equal to the liberated ones.

Sloka 20

येन प्रकारेण अवस्थितस्य कर्मयोगिनः समदर्शनरूपो ज्ञानविपाको भवति, तं प्रकारम् उपदिशति –

The next five slokas teach the way in which a karmayogi attains ज्ञानविपाक the state of maturity or perfection of the knowledge of the Self which is of the form of समदर्शन or perception of similarity of all Individual Selves.

The steps are as noted by Swamy Deshika, हर्षोद्वेगनिवृत्ति, बाह्यविषयनिस्सङ्गत्व, तदर्थदोषदर्शन, कामक्रोधवेगनिवारण, and आत्मन्येव सर्वविधभोग्यताकल्पन.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ 20 ॥

प्रियं प्राप्य न प्रकृष्येत् One should not be overjoyed on attaining something pleasant. अप्रियं प्राप्य नोद्विजेत् Should not be sad on getting something unpleasant. स्थिरबुद्धिः the mind should be established in the Self being steadfast in it असंमूढः should be without the misconception of body being thought of as the Self (देहात्मभ्रमे) ब्रह्मवित् having acquired the knowledge of the nature of the Self through teachings or upadesha of a preceptor ब्रह्मणि स्थितः one should be established in the contemplation of the nature of the Self.

यादृशदेहस्थस्य यदवस्थस्य प्राचीनकर्मवासनया यत् प्रियं भवति, यच्च अप्रियं, तद् उभयं प्राप्य हर्षोद्वेगौ न कुर्यात् । कथम्? स्थिरबुद्धिः - स्थिरे आत्मनि बुद्धिः यस्य सः स्थिरबुद्धिः । असंमूढः - अस्थिरेण शरीरेण स्थिरम् आत्मानम् एकीकृत्य मोहः संमोहः, तद्रहितः । तत् च कथम्? ब्रह्मविद् ब्रह्मणि स्थितः - उपदेशेन ब्रह्मवित् सन् तस्मिन् ब्रह्मणि अभ्यासयुक्तः । एतद् उक्तं भवति - तत्त्वविदाम् उपदेशेन आत्मयाथात्म्यविद् भूत्वा तत्र एव यतमानो देहात्माभिमानं परित्यज्य स्थिररूपात्मावलोकन-प्रियानुभवे व्यवस्थितः अस्थिरे प्राकृते प्रियाप्रिये प्राप्य हर्षोद्वेगौ न कुर्याद् इति ।

In whichever body and whichever state one is, in that body and state, whatever is experienced as favourable or unfavourable due to the age old reminiscent impressions, during such times one should not be overjoyed or be agitated. How is it possible not to be under the sway of joy or being agitated? स्थिरबुद्धिः - means स्थिरे आत्मनि बुद्धिः यस्य सः - one whose mind is established in the Self who is steadfast or stable. असंमूढः - संमोह means misconception or delusion of the nature of perceiving the Self who is stable as identical or one with the body which is not stable. How is even that possible? ब्रह्मवित् ब्रह्मणि स्थितः - having acquired the knowledge of the nature of the Self through the teachings of a preceptor, being firmly established in the continuous contemplation of such nature of the Self.

एतद् उक्तं भवति - तत्त्वविदाम् उपदेशेन आत्मयाथात्म्यविद् भूत्वा तत्र एव यतमानो देहात्माभिमानं परित्यज्य स्थिररूपात्मावलोकन-प्रियानुभवे व्यवस्थितः अस्थिरे प्राकृते प्रियाप्रिये प्राप्य हर्षोद्वेगौ न कुर्याद् इति ।

This is the summary of what is taught here – Having acquired the real knowledge of the nature of the Self through the teachings of a तत्त्वज्ञानि - knower of the Self, endeavoring in the contemplation of that alone, getting rid of the misconception of identifying the Self with the body – देहात्माभिमान and being steadfast in the joyous experience of the vision of the stable Self, one

should not rejoice or be agitated with favourable or unfavourable yields which are due to association with matter which is unstable or transcient.

यादृशदेहस्थस्य यदवस्थस्य प्राचीनकर्मवासनया यत् प्रियं भवति, यच्च अप्रियं, तद् उभयं प्राप्य हर्षोद्वेगौ न कुर्यात् – प्रिय, अप्रिय, (the pleasant and the unpleasant) and due to that हर्ष, उद्वेग (joy and grief or anxiety) – happen due to the upaadhi or limiting adjunct of body and the states of the body. That is indicated by यादृशदेहस्थस्य and यदवस्थस्य etc. Or, यदवस्थस्य may also mean the contraction in attributive knowledge due to the current body. (What is told here is प्रिय and not हित. Just as told in Kathopanishat about श्रेयस् and प्रेयस्, here it is प्रिय (preyas) and not shreyas which is हित.) The word प्राप्य shows that they cannot be avoided. One has to face the consequences of one's actions. The word प्रहृष्येत् is in imperative mood - it is like a विधि.

कथम्? – If the causes which are प्रिय and अप्रिय are present, it looks as though one cannot avoid हर्ष or उद्वेग. So how is it possible to avoid is meant here?

स्थिरबुद्धिः - स्थिरे आत्मनि बुद्धिः यस्य सः स्थिरबुद्धिः – The first step is to establish one's mind in the Self which is immutable.

Because the things by themselves are not प्रिय or अप्रिय but it is due to one's karmas that one gets such experiences. Based on the Karma, Bhagavan sankalpa will make one experience things as प्रिय or अप्रिय. We all experience that the same object will be प्रिय sometime and अप्रिय some other time. As Yajnavalkya says to Maitreyi - न सर्वस्य कामाय सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति. It is due to bhagavan's sankalpa and that is according to one's karma. So these are all औपधिक and the substantive consciousness of the Self is immutable and does not undergo any change due to all these.

असंमूढः - अस्थिरेण शरीरेण स्थिरम् आत्मानम् एकीकृत्य मोहः संमोहः, तद्रहितः – The उपसर्ग सम् here is in the sense of unity or एकीभाव. Having the misconception that the Self who is immutable is the same as the body which is ever changing. Not having such misconception is असंमूढः.

तत् च कथम्? ब्रह्मविद् ब्रह्मणि स्थितः - उपदेशेन ब्रह्मवित् सन् तस्मिन् ब्रह्मणि अभ्यासयुक्तः – How are these possible is answered here. The meaning of ब्रह्मवित् is explained as acquiring knowledge through

the instruction of a preceptor and ब्रह्मणि स्थिति is through अभ्यास and not mere वाक्यार्थज्ञान. So what is ordained (विधि) here is the विशिष्टज्ञान which is of the nature of continuous contemplation – अभ्यासरूप of the knowledge acquired through a preceptor. ब्रह्म is also referring to Individual Self.

So what was told earlier विद्याविनयसंपन्ने etc – the knowledge, humility and such qualities or size and form of the body or conduct or occupation and so on are all either related to the प्रकृति (matter) or धर्मभूतज्ञान and not स्वरूपज्ञान. The substantive consciousness of the Self remains same all the time and the svarupa of all selves is equal in the sense that it is ज्ञानाकार and does not undergo any change and so all are equal in their essential nature.

एतद् उक्तं भवति - तत्त्वविदाम् उपदेशेन आत्मयाथात्म्यविद् भूत्वा तत्र एव यतमानो देहात्माभिमानं परित्यज्य स्थिररूपात्मावलोकन-प्रियानुभवे व्यवस्थितः अस्थिरे प्राकृते प्रियाप्रिये प्राप्य हर्षोद्वेगौ न कुर्याद् इति ।

एतद् उक्तं भवति - तत्त्वविदाम् उपदेशेन आत्मयाथात्म्यविद् भूत्वा तत्र एव यतमानो देहात्माभिमानं परित्यज्य स्थिररूपात्मावलोकन-प्रियानुभवे व्यवस्थितः अस्थिरे प्राकृते प्रियाप्रिये प्राप्य हर्षोद्वेगौ न कुर्याद् इति – What was explained so far is summarized in a महावाक्य giving the link of cause-effect among the aspects told. First one acquires the knowledge of the reality of Self through instruction of a preceptor, then keeps contemplating on it and gets rid of the idea of body as the Self and then gets established in the joyous experience of the vision of the Self – such a person should not get joy or grief on account of any pleasant or unpleasant experience related to material things (प्राकृत).

The word तत्त्वविदाम् – shows one should acquire the right knowledge about the realities and not get mislead by views which are opposed or outside of those of the Vedas.

Sloka 21

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यः सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ 21 ॥

बाह्यस्पर्शेषु Being disinterested in the experience of the external sense objects such as shabda, sparsha etc. असक्तात्मा आत्मनि यः सुखं विन्दति that Karmayogi who gets joy in the experience of the Self सः such a yogi ब्रह्मयोगयुक्तात्मा having a mind which is established in the contemplation of the true nature of the Self only अक्षयं सुखम् अश्नुते attains the unparalleled everlasting joy of the experience of the Self.

एवम् उक्तेन प्रकारेण बाह्यस्पर्शेषु - आत्मव्यतिरिक्तविषयानुभवेषु असक्तमनाः अन्तरात्मनि एव यः सुखं विन्दति – लभते, स प्रकृत्यभ्यासं विहाय ब्रह्मयोगयुक्तात्मा – ब्रह्माभ्यासयुक्तमनाः ब्रह्मानुभवरूपम् अक्षयं सुखं प्राप्नोति ।

Thus as told one who has his mind which is detached from the experience of anything other than the Self such as external sense objects and gets joy only in the experience of the Self, such a person having his mind turned away from senses and being established in the contemplation of the Self, gets the undiminishing joy of the experience of the Self.

The fact that the unmatched joy of Self experience due to समदर्शित्व (seeing every being as similar in its essential nature of consciousness) would happen by itself for one who does not get affected by joy or grief is told here.

एवम् उक्तेन प्रकारेण बाह्यस्पर्शेषु - आत्मव्यतिरिक्तविषयानुभवेषु असक्तमनाः अन्तरात्मनि एव यः सुखं विन्दति – लभते, - What is found in mula सुखम् आत्मनि विन्दति is different from सुखमक्षयमश्नुते and that is indicated as लभते. That means it is the start of experience of unparalleled joy.

स प्रकृत्यभ्यासं विहाय – Thinking about the experience of material objects again and again. Leaving that,

ब्रह्मयोगयुक्तात्मा – ब्रह्माभ्यासयुक्तमनाः ब्रह्मानुभवरूपम् अक्षयं सुखं प्राप्नोति – The happiness told in विन्दत्यात्मनि यस्सुखम् is due to the knowledge acquired through instruction from a preceptor. While सुखमक्षयमश्नुते is the unmatched joy obtained after Self realization. That is indicated in Bhashya as ब्रह्मानुभवरूपं सुखम्.

Sloka 22

प्राकृतस्य भोगस्य सुत्यजतामाह –

In the next sloka Krishna teaches Arjuna that it is easy to renounce the material enjoyments.

This is answering the query that how is it possible for one to renounce the sensual enjoyments in which one is deeply indulging from beginningless time? Krishna says when one sees clearly the defects in attaining these enjoyments and also in maintaining, it will be possible to abandon them.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ 22 ॥

कौन्तेय Hey Arjuna, ये संस्पर्शजा भोगाः The enjoyments due to association with senses ते दुःखयोनय एव are all causes of grief only. आद्यन्तवन्तः They have beginning and end (They come and go). बुधः तेषु न रमते Those who have understood their real nature do not indulge in them.

विषयेन्द्रियस्पर्शजा ये भोगाः, दुःखयोनयः ते दुःखोदकाः, आद्यन्तवन्तः - अल्पकालवर्तिनो हि उपलभ्यन्ते; न तेषु तद्याथात्म्यविद् रमते ।

The enjoyments coming from the association with senses and senseobjects are दुःखयोनयः meaning having grief only as the result. They have beginning and end in the sense they are shortlived and happen here. Those who understand the transience of these enjoyments do not indulge in them.

विषयेन्द्रियस्पर्शजा ये भोगाः – The word संस्पर्शजाः shows mere contact with them. This shows how meagre those enjoyments are.

दुःखयोनयः ते दुःखोदकाः - They are causes of grief and so it is indicated as दुःखोदकाः.

आद्यन्तवन्तः - अल्पकालवर्तिनो हि उपलभ्यन्ते – The word एव in दुःखयोनय एव ते indicates that they cause grief even in other worlds as they are the enjoyments born of mere contact with sense objects. Even the enjoyments of हिरण्यगर्भ which is ultimate in this world is limited to his time of 100 years and is like that of a human and so is indicated as अल्पकालवर्तिनः. The aspect of their having a beginning and end is common. So the three defects of अल्पत्व, दुःखमिश्रत्व, अन्तवत्त्व were indicated

by the three attributes संस्पर्शजाः, दुःखयोनयः and आद्यन्तवन्तः. And these do not need to be learnt through instruction or उपदेश as it can be directly known by all (प्रत्यक्षसिद्ध) and so Bhashya is उपलभ्यन्ते.

न तेषु तद्याथात्म्यविद् रमते – The meaning of बुधः is one who has the knowledge that material enjoyments are filled with five types of defects and so they have to be abandoned. The defects are आर्जनदोष, रक्षणदोष, क्षयदोष, भोगदोष, हिंसादोष. Swamy Deshika says न तेषु रमते किंतु क्रमादुपरमते – one will not indulge in it but slowly withdraw from it. The first defect is due to earning which involves serving others such as rulers or crossing sea etc which result in pain, insult and so on and till end of life they cause grief only he says. The second one is रक्षणदोष – protecting from rulers, fire, thieves, rodents and so on which cause grief. For money also it is said आये दुःखम्, व्यये दुःखम्, रक्षणे दुःखमेव तु – if money comes also it causes worries, spending also is painful and protecting is again painful. The third is क्षयदोष as said स्वर्गे पि पातभीतस्य क्षयिष्णोः नास्ति निर्वृतिः (वि.पु. 6-5-50). Even in heaven, one is scared of when he will fall back into this world. The next is भोगदोष – as it is said, न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मव भूय एवाभिवर्धते (वि. 4-10-22) – sensual enjoyments never get satisfied and the more one indulges in them the more the cravings for them just like a fire which only increases as more fuel is added to it. All these normally involve परहिंसा or violence in some way and so all the grief coming from enjoyments here and in other worlds are all हिंसादोषs. All these five types of defects can be known directly by everyone and even if they are continuing from beginningless time, ought to be given up by one. Abstinence from sense objects is possible when one understands the defects in them. This is also told in सांख्य कारिका -50 as बाह्या विषयोपरमात्पञ्च च नव तुष्टयो अभिमताः । They teach nine forms of contentments out of which five are due to abstinence from sense objects by seeing the defects in them.

Sloka 23

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः ॥ 23 ॥

शरीरविमोक्षणात् प्राक् Bofore leaving the current body इहैव यः one who during the state of practicing the means itself कामक्रोधोद्भवं वेगं सोढुं शक्नोति is able to control the force of desire and anger सः युक्तः he is a Yogi सः सुखी नरः and he is the person who is at peace.

शरीरविमोक्षणात् प्राग् इह एव - साधनानुष्ठानदशायाम् एव आत्मानुभवप्रीत्या कामक्रोधोद्भवं वेगं सोढुं निरोद्धुं यः शक्नोति स युक्तः - आत्मानुभवाय अर्हः । स एव शरीरविमोक्षोत्तरकालम् आत्मानुभवैक सुखः संपत्स्यते ।

Before leaving the current body, here itself – meaning during the time of practising the means itself one who is able to block the force of desire and anger due to the intense love of the bliss of the experience of the Self, such a person only is eligible for Self realization. Only such a person enjoys the joy of Self realization after the fall of the body.

Having witnessed the defects of material enjoyments when one gets disinterested in them, the state that such a person naturally gets into is told here. And such a person becomes eligible for self realization and also for experiencing the bliss of the vision of self is told here.

शरीरविमोक्षणात् प्राग् – What is meant by this is that desire and anger will exist till the fall of the body and are unconquerable.

इह एव - साधनानुष्ठानदशायाम् एव – This is because during the state of vision of Self, there will be no scope for desire or anger.

आत्मानुभवप्रीत्या कामक्रोधोद्भवं वेगं – वेग is the force of mind, speech and bodily functions. The actions of desire are – reflecting on improper sensual pleasures, engaging in unparliamentary conversations, entering into harem of a King and so on. The force of anger leads to plot how to cause injury to others, speaking harsh words, hitting etc.

सोढुं निरोद्धुं – The meaning here is not just tolerating but facing them and blocking or preventing them.

यः शक्नोति स युक्तः - आत्मानुभवाय अर्हः – This indicates that such a person has gained समाधि – equanimity of mind and so becomes eligible for vision of Self.

स एव शरीरविमोक्षोत्तरकालम् आत्मानुभवैक सुखः संपत्स्यते – The implication of प्राक्शरीरविमोक्षणात् is that the fruits are obtained only after the fall of the body. What was told as सुखमक्षयमश्रुते in the 21st sloka is told here as सः सुखी नरः. Bhashya is आत्मानुभवैक सुखः संपत्स्यते.

Sloka 24

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 24 ॥

यः अन्तःसुखः One who has only the peace of experience of Self अन्तरारामः one who has only the Self as the pleasure garden तथा यः अन्तर्ज्योतिरेव and one who has the knowledge established in the Self alone सः ब्रह्मभूतः योगी such a karmayogi who is established in the Self ब्रह्मनिर्वाणम् अधिगच्छति attains the unsurpassable bliss of the vision of the Self.

यो बाह्यविषयानुभवं सर्वं विहाय अन्तःसुखः आत्मानुभवैकसुखः अन्तरारामः आत्मैकोद्यानः स्वगुणैः आत्मा एव सुखवर्धको यस्य स तथोक्तः, तथा अन्तर्ज्योतिः आत्मैकज्ञानो यो वर्तते, स ब्रह्मभूतो योगी ब्रह्मनिर्वाणम् - आत्मानुभवसुखं प्राप्नोति ।

One who gives up all enjoyments of external senses and finds peace only in the experience of the Self, has the Self alone as the pleasure garden – the place of experience of joy – meaning due to the contemplation of the qualities of the Self, that alone increases the bliss, and also one who is अन्तर्ज्योतिः - meaning one who only has the knowledge of the Self or one who is just aware of the Self alone, such a Yogi – one who is established in the real essential nature of the Self attains the bliss of Self realization.

यो बाह्यविषयानुभवं सर्वं विहाय अन्तःसुखः आत्मानुभवैकसुखः अन्तरारामः आत्मैकोद्यानः स्वगुणैः आत्मा एव सुखवर्धको यस्य स तथोक्तः, तथा अन्तर्ज्योतिः आत्मैकज्ञानो यो वर्तते, स ब्रह्मभूतो योगी ब्रह्मनिर्वाणम् - आत्मानुभवसुखं प्राप्नोति ।

What was told in 21st sloka as बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यः सुखम् – that is explained here. Abandoning everything external, he gets joy only with the experience of what is inside – the Self.

अन्तः - This excludes everything external and so it is implying the Self. आत्मैव आत्मन्येव वा सुखं यस्य सः अन्तःसुखः. The अवधारण एव applies to all and so Bhashya says एकसुखः, एकोद्धानः, एकज्ञानः.

अन्तरारामः - आराम means garden and it gives pleasure through shade, sprouts, flowers, fruits etc. In the same way here also the qualities of the Self such as अपहृतपाप्मत्व, ज्ञान, आनन्द etc are the topics of conversation, writing etc and are blissful and that is indicated with the word आराम. Thus the object of enjoyment is the Self and the place of enjoyment is also the Self only. The instruments of enjoyment are also Self is indicated by अन्तर्ज्योतिः.

अन्तर्ज्योतिः - Object of enjoyment (भोग्यवस्तु) as well as the instrument of enjoyment (भोगोपकरण) is Self. This does not need any external light and so indicates absence of external light. Previously such a person had the idea of Self in the body itself and so thought Self was देव, मनुष्य and such bodies. Now that misconception has been eliminated and such a person is steadfast in the knowledge of the reality of the nature of consciousness of the Self without any contraction and that is told as ब्रह्मभूत.

ब्रह्मनिर्वाणम् - The bliss of experience of the Self.

निर्वाण - सुख आत्मानुभवसुख - experiences qualities such as Jnana, Ananda etc of the self. निर्वाण does not have shoonya or shaanti as meaning but has सुख as meaning as this is सुखप्रकरण. ब्रह्मनिर्वाण means ब्रह्मसुख आत्मानुभवसुख.

किं ज्योतिः अयं पुरुषः ? In the end he says अत्रायं पुरुषः svayam jyotiः bhavati (br.upa.)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यः सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ 21 ॥

The sukha told in the 21st sloka is explained in the 24th sloka.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 24 ॥

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Sloka 25

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ 25 ॥

छिन्नद्वैधा: Having cutoff the effects of the dualities or pairs of opposites यतात्मानः and established the mind in the Self alone सर्वभूतहितेरताः being always interested in the welfare of everyone just like looking after oneself ऋषयः capable of attaining the vision of the Self क्षीणकल्मषाः having got rid of defects which are obstructing self realization ब्रह्मनिर्वाणं लभन्ते attain the bliss of the experience of the Self.

छिन्नद्वैधाः - शीतोष्णादिद्वन्द्वैः विमुक्ताः, यतात्मानः - आत्मनि एव नियमितमनसः, सर्वभूतहिते रताः - आत्मवत् सर्वेषां भूतानां हितेषु एव निरताः, ऋषयः - द्रष्टारः, आत्मावलोकनपरा ये एवंभूताः ते क्षीणाशेषात्मप्राप्तिविरोधिकल्मषाः ब्रह्मनिर्वाणं लभन्ते ।

छिन्नद्वैधा: means those who do not get affected by the dualities of life such as heat, cold and so on, यतात्मानः - means those who have established their mind in the Self only, सर्वभूतहितेरताः - those who are devoted to only doing good to others just as one does for oneself, ऋषयः - those who perceive directly - meaning those interested in getting the vision of the Self, they attain the vision of the Self having got rid of all obstacles to self realization.

The practices that one should adopt to perfect the knowledge of the form of समदर्शित्व – perceiving everyone as equal due to their essential nature of consciousness was taught in five slokas from 20th till 25th. In the 20th sloka, न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्, getting rid of overjoy or anxiety towards likes and dislikes was taught. In the 21st sloka, बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यः सुखम् - detachment from external senses was taught. In the 22nd, ये हि संस्पर्शजा भोगा दुःखयोनय एव ते – seeing the defects in external senses was taught, in the 24th sloka, शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् – controlling the force of desire and anger was taught as necessary and in the 25th, योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः – such a one should find all kinds of enjoyments in the experience of the self alone was taught.

Now the first of them, namely tolerating the dualities is reminded and the aspect of सर्वभूतहितेरतिव which is a very close and immediate means to achieving समदर्शित्व is taught.

छिन्नद्वैधाः - शीतोष्णादिद्वन्द्वैः विमुक्ताः – The word छिन्नद्वैधाः is not meaning negation of the nature of duality. So Bhashya says those who have got rid of dualities or pairs of opposites such as heat, cold and so on.

यतात्मानः - आत्मनि एव नियमितमनसः – Among those which need to be controlled, mind is primary one. That is indicated by the word आत्म here. Controlling the mind means making it to be established in the right object. So आत्मन्येव नियतमनसः is bhashya.

सर्वभूतहिते रताः - आत्मवत् सर्वेषां भूतानां हितेषु एव निरताः – As told in Mahabharata, Deshika says by the परमर्षि, the seer of पञ्चमवेद – ‘श्रूयतां धर्मसर्वस्वं श्रुत्वा चाप्यवधार्यताम् । आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥’, Bhashya uses आत्मवत् and हितेष्वेव with अवधारण. The word सर्व in सर्वभूतहितेरताः includes oneself and other selves too. After listening to all instructions from a preceptor, one should make them firm in his mind and then should abstain from doing anything which is not desirable to one to others also.

ऋषयः - द्रष्टारः, आत्मावलोकनपरा – Indicates perceiving directly the nature of the Self which is most pure and is similar in all.

ये एवंभूताः ते क्षीणाशेषात्मप्राप्तिविरोधिकल्मषाः ब्रह्मनिर्वाणं लभन्ते – As a result of attaining such vision of the Self, one would get rid of all obstacles is indicated by क्षीणकल्मषाः which is अनिष्टनिवृत्ति and the इष्टप्राप्ति is indicated as ब्रह्मनिर्वाणं लभन्ते – the bliss of the experience of Self. ब्रह्म here is Jivatman. It also reminds that knowledge is purifying in nature as told न हि ज्ञानेन सदृशम् पवित्रमिह विद्यते.

Sloka 26

उक्तलक्षणानां ब्रह्म अत्यन्तसुलभम् इत्याह -

To those who possess the qualities told as above, the attainment of the vision of the Self is very easy is told here.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विजितात्मनाम् ॥ 26 ॥

कामक्रोधवियुक्तानां Those who have got rid of desire and anger, यतीनां who are endeavoring to attain the vision of the Self यतचेतसां have controlled their mind विजितात्मनां who have conquered their mind ब्रह्मनिर्वाणम् for such people, the bliss of Self experience अभितः वर्तते is right in front of them.

Paathaantara here - Shankara Bhashya has – विदितात्मनाम् – those who have known the Self

कामक्रोधवियुक्तानां यतीनां – यतनशीलानां, यतचेतसां – नियमितमनसां, विजितात्मनां विजितमनसां, ब्रह्मनिर्वाणम् अभितो वर्तते । एवंभूतानां हस्तस्थं ब्रह्मनिर्वाणम् इत्यर्थः ।

Those who are free from desire and anger, यतीनां means those who are constantly endeavouring, यतचेतसां – and have established their mind in the Self alone and have won over their mind, for them the joy of Self experience is अभितोवर्तते – very near – meaning the bliss of self experience is verily in their hands.

After teaching the mode of practice to achieve समदर्शित्वं, in order to encourage them to start putting it to practice quickly, the fact that there will be no delay for them in achieving the results is told here.

कामक्रोधवियुक्तानां यतीनां – यतनशीलानां, यतचेतसां – नियमितमनसां, विजितात्मनां विजितमनसां, ब्रह्मनिर्वाणम् अभितो वर्तते । एवंभूतानां हस्तस्थं ब्रह्मनिर्वाणम् इत्यर्थः ।

The teaching of sloka शक्नोतीहैव यः सोढुं is repeated as कामक्रोधवियुक्तानां. Even the aspect of desiring for सर्वभूतहित was told for getting rid of anger. The meaning of sloka न प्रहृष्येत् is indicated as यतीनाम्. The word यति is not meaning सन्यासि here. The word यतचेतसाम् reminds what was told as योऽन्तःसुखोऽन्तरारामः - that one should think of all kinds of joy in the Self only. The word विजितात्मनाम् reminds of ये हि संस्पर्शजा भोगाः and indicates that one should control the mind by reflecting on the defects in external objects. The word अभितो वर्तते indicates that the results are achieved very soon by such a one.

=== additional notes ===

Ramanuja Bhashya – those who have conquered their mind

कामोकार्षीत् मन्युरकार्षीत् – one should control them, आत्मा means मनस् here, Brahma is Jivatma, अभितः - परितः, सर्वतः - close by all around and so on – bhashya is हस्तस्थम् - पाणावामलकं यथा – one has full control on it

अनुष्ठानप्रकार is told in 6 slokas – so that one can put into practice immediately without delay – the fruits are told. Yoga is practical and so how to achieve समदर्शित्व – practical way of attaining it is taught here. It has to be started immediately – इह चेदवेदीत् अथ सत्यमस्ति, नचेदिहावेदीत् महती विनष्टिः (केनोपनिषत्), उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत (कठ) | etc.

The fact that the fruits are available here itself and soon is told to make one get interested in putting it to practice.

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Sloka 27, 28

उक्तं कर्मयोगं स्वलक्ष्यभूतयोगशिरस्कम् उपसंहरति –

The Karmayoga that was taught so far has योग which is of the nature of आत्मावलोकन or experience of the self as the prominent part is told here in conclusion. This also reminds of the गीतार्थसङ्ग्रह summary of the first 6 chapters – ज्ञानकर्मात्मिके निष्ठे योगलक्ष्ये सुसंस्कृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते ॥. The word योग is explained by Deshika as ‘योगोऽत्र आसनादिविशेषपरिकरवान् साक्षात्कारार्थम् आत्मावलोकन अपरनामा चित्तसमाधानविशेषरूपो व्यापारः’. The ध्यानयोग which is taught in the next chapter is indicated here.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ 27 ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 28 ॥

बाह्यान् स्पर्शान् बहिःकृत्वा Keeping the external senses away भ्रुवोः अन्तरे चक्षुः focusing the sight on the spot between the eye brows नासाभ्यन्तरचारिणौ प्राणापानौ समौकृत्वा maintaining the inhalation and exhalation (uchvaasa nishvaasa) which are acting inside the nose with equal pace यतेन्द्रियः मनोबुद्धिः having controlled the senses, mind and बुद्धि, विगतेच्छाभयक्रोधः being without desire, fear or anger मोक्षपरायणः having liberation as the sole purpose मुनिः यः one who is practicing only contemplation of the Self सः सदा मुक्त एव such a person is as good as liberated only.

बाह्यान् विषयस्पर्शान् बहिः कृत्वा - बाह्येन्द्रियव्यापारं सर्वम् उपसंहृत्य, योगयोग्यासने ऋजुकाय उपविश्य, चक्षुषी भ्रुवोः अन्तरे - नासाग्रे विन्यस्य, नासाभ्यन्तरचारिणौ प्राणापानौ समौ कृत्वा - उच्छवासनिः श्वासौ समगती कृत्वा, आत्मावलोकनात् अन्यत्र प्रवृत्त्यनर्हेन्द्रियमनोबुद्धिः, ततएव विगतेच्छाभयक्रोधः, मोक्षपरायणः - मोक्षैकप्रयोजनः, मुनिः - आत्मावलोकनशीलो यः, सदा मुक्त एव सः - साध्यदशायाम् इव साधनदशायाम् अपि मुक्त एव स इत्यर्थः ।

Keeping away the external senses – meaning withdrawing all activities of external senses organs, seating oneself in a proper seat fit for meditation of self positioning the body straight, focusing the gaze inbetween the eye brows – at the root of the nose, making प्राण and अपान equal meaning making the inhalation and exhalation equal in measure, having senses, mind and बुद्धि not capable of getting diverted to anything other than the contemplation of Self, for that reason only being free from desire, fear and anger, मोक्षपरायणः - having liberation as the sole purpose, मुनिः meaning being steadfast in the contemplation of the Self, one who is such as सदा मुक्त एव – meaning just as in the state of fulfillment of result, even during the state of practicing the means he will be as good as liberated only.

=== additional notes ===

योग is अष्टाङ्गयोग which is an accessory to even Bhaktiyoga but there paramatma dhyana is done while here Jivatma dhyana is done. Samadhi is angi while the remaining seven are angas or accessories. Yama, niyama, aasana (शुचौ देशे समासीनः or as told in Yoga darshana स्थिरसुखमासनम्) etc., praanaayaama, pratyahaara (withdrawing senses from all sense objects), dhaarana, dhyana. Samaadhi is angi that is achieved with these accessories.

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बाह्यान् विषयस्पर्शान् बहिः कृत्वा - बाह्येन्द्रियव्यापारं सर्वम् उपसंहृत्य, - The mula has बाह्यान् स्पर्शान् - since the word स्पर्श indicates experience and brings to memory the objects of experience, it is commented as बाह्यान् विषयस्पर्शान्. The meaning of बहिः कृत्वा is thus commented as withdrawing all the functions of the outward senses. He should be like पश्यन्नपि न पश्यति, शृण्वन्नपि न शृणोति etc. This is pratyahaara. आहार is anything taken in through any sense organ.

योगयोग्यासने ऋजुकाय उपविश्य, चक्षुषी भ्रुवोः अन्तरे - नासाग्रे विन्यस्य, - The meaning is explained as योगयोग्यासने and नासाग्रे विन्यस्य in line with what is going to be told in next chapter as उपविश्यासने युञ्ज्यात् (6-12) and संप्रेक्ष्य नासिकाग्रम् (6-13). If the sight is fixed inbetween eyebrows, one would not see anything else.

नासाभ्यन्तरचारिणौ प्राणापानौ समौ कृत्वा - उच्छ्वासनिः श्वासौ समगती कृत्वा, - The breath which goes out of the nostril comes in and is called प्राण and अपान. So meaning of समौ कृत्वा is given as समगती कृत्वा. Since the movement of air happens by itself, the विधि is for समौ कृत्वा - since the place of movement cannot be same, the pace is to be made equal. Neither inhaling for too long not exhaling too long.

All these are भौतिक or physical. Next one should control the mind is told.

आत्मावलोकनात् अन्यत्र प्रवृत्त्यनर्हेन्द्रियमनोबुद्धिः, - For स्पर्शान् कृत्वा बहिर्बाह्यान् stoppage of functioning was told. So यतेन्द्रिय मनो बुद्धिः is explained as प्रवृत्त्यनर्हेते in anything other than the Self which is the result of previous step and so there is no repetition or पुनरुक्ति. Since आत्मावलोकन is immediately prior to attaining vision of Self, it is told as प्रवृत्ति अनर्ह.

ततएव विगतेच्छाभयक्रोधः, मोक्षपरायणः - मोक्षैकप्रयोजनः, मुनिः - आत्मावलोकनशीलो यः, - The word मुनिः indicates the state of realization of Self during योग. So commented as आत्मावलोकनशीलः.

सदा मुक्त एव सः - साध्यदशायाम् इव साधनदशायाम् अपि मुक्त एव स इत्यर्थः - The meaning of मुक्त एव is मुक्तप्रायः.

Sloka 29

उक्तस्य नित्यनैमित्तिककर्मैतिकर्तव्यताकस्य कर्मयोगस्य योगशिरस्कस्य सुशकताम् आह –

Karmayoga which has the performance of obligatory and occasional rites as accessories and is a means to Yoga and so culminates in meditation that is easy to perform, is taught in this sloka.

It was told in the beginning of this chapter that Jnanayoga is difficult to practice and that karmayoga only is easy to practice and also yields the results in short time. The same aspect of it being easy to practice etc. is again confirmed in conclusion in another way. The word कर्मयोग mentioned here is nothing but what was told earlier as दैवमेवापरे यज्ञं (4-24) etc. The performance of नित्यनैमित्तिक कर्म's which are obligatory and occasional rites is unavoidable to all - adopting various types of karmayoga or jnanayoga or bhakti yoga. सुशकत्व here means possible of performance without any distress.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ 29 ॥

यज्ञतपसां भोक्तारं One who accepts the offerings of all sacrifices and austerities (as going to be told in 9th chap, अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च), सर्वलोक महेश्वरं one who is the Supreme Lord of all worlds सर्वभूतानां सुहृदं one who is the dearest friend of all beings मां ज्ञात्वा शान्तिम् ऋच्छति knowing ME thus a Yogi or meditator gets peace.

यज्ञतपसां भोक्तारं सर्वलोकमहेश्वरं सर्वभूतानां सुहृदं मां ज्ञात्वा शान्तिम् ऋच्छति, कर्मयोगकरण एव सुखम् ऋच्छति । सर्वलोकमहेश्वरं - सर्वेषां लोकेश्वराणाम् अपि ईश्वरम्; 'तमीश्वराणां परमं महेश्वरम्' (श्वे0 उ0 6।7) इति हि श्रूयते । मां सर्वलोकमहेश्वरं सर्वसुहृदं ज्ञात्वा मदाराधनरूपः कर्मयोग इति सुखेन तत्र प्रवर्तते इत्यर्थः, सुहृद आराधनाय हि सर्वे प्रयतन्ते ।

One who accepts the offerings of sacrifices and austerities, who is the Over Lord of all worlds, dearest friend of all beings – knowing such a one who is ME, one gets शान्ति or peace – means gets joy in the performance of karmayoga itself. सर्वलोकमहेश्वरम् means he is the Supreme Lord of even all the Lords of all worlds. 'He who is the supreme Lord of all Lords and the Supreme God of all Gods' (shve. Upa. 6-7) says the upanishat. Knowing ME who is the Supreme Lord of all worlds and the dearest friend of all beings, one would endeavour in the performance of

Karmayoga with the idea that it is of the form of my worship. All beings try to worship one who is a dearest friend only.

यज्ञतपसां भोक्तारं सर्वलोकमहेश्वरं सर्वभूतानां सुहृदं मां ज्ञात्वा शान्तिम् ऋच्छति, कर्मयोगकरण एव सुखम् ऋच्छति –
The शान्ति that is told here is not भगवत्प्राप्तिरूप-मोक्ष because this is जीवोपासना प्रकरण. Here the goal is to attain self realization. This word also does not mean the end result of Karmayoga because it is more appropriate to tell about the suppression of distress of the mind (मनःक्लेश). So what was earlier told as सुखं बन्धात् प्रमुच्यते (5-3) – सुख of the form of suppression of distress of mind is only meant here by शान्ति also.

सर्वलोकमहेश्वरं - सर्वेषां लोकेश्वराणाम् अपि ईश्वरम्; 'तमीश्वराणां परमं महेश्वरम्' (श्वे0 उ0 6।7) इति हि श्रूयते –
'सर्वेषां लोकानां महान्तम् ईश्वरम्' is the समासार्थ. Here the word महेश्वर is not to be taken in रूढ्यर्थ which is rudra because it has सामानाधिकरण्य with माम् who is the Lord. It is also related to all worlds and Vishnu dharma says सर्वेश्वरेश्वरः कृष्णः (वि.ध. 74-44). So it is Paramatman only.

मां सर्वलोकमहेश्वरं सर्वसुहृदं ज्ञात्वा मदाराधनरूपः कर्मयोग इति सुखेन तत्र प्रवर्तते इत्यर्थः, - How can Karmayoga which is difficult be सुख during the time of practice itself? Is answered with three attributes – माम्, सर्वलोकमहेश्वरम्, सर्वसुहृदम्. HE is most liberal (महोदार), Superlord of all (सार्वभौम) and dearest friend (प्रियसखा) – so one who knows thus would engage in Karmayoga as though engaging in the service of such dearest friend with great love and it becomes सुख – peaceful or comfortable.

सुहृद आराधनाय हि सर्वे प्रयतन्ते – The reason why one should give up desire in all other benefits is told with an example from this world. It is common experience that everyone would engage in pleasing dear friends.

The word सर्वे also indicates that not just those who are devoted to शास्त्रs but even common people, animals etc put lot of efforts and are eager to please their dearest ones. सुहृत्त्व of Lord who is परमपुरुष, सर्वलोकमहेश्वर is devoid of ऐश्वर्यमद-गर्वमूल-दौर्मुख्य etc. which are found in others purushas.

==== additional notes - shankara bhashya =====

समाहित चित्तेन किं विज्ञेयम् – he says कर्तव्यs will come only if there is something ज्ञातव्य. Here for us ज्ञातव्य is आत्मस्वरूप and for that कर्तव्यs were told.

भोक्तारं यज्ञानां तपसां च कर्तृरूपेण देवतारूपेण च (we say as antaryaami), सर्वलोक महेश्वरं – सर्वेषां लोकानां महान्तं ईश्वरं, सुहृदं सर्वभूतानां – प्रत्युपकारनिरपेक्षतया उपकारिणम् (not like देहि - ददामि), सर्वभूतानां हृदये शयम्, सर्वकर्म फलाध्यक्षम्, सर्वप्रत्ययसाक्षिणम्, मां नारायणं ज्ञात्वा, शान्तिं सर्वसंसार उपरतिं ऋच्छति प्राप्नोति | -

Shankaracharya says Narayana is Sarveshvara

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ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम
पञ्चमोऽध्यायः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 6)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

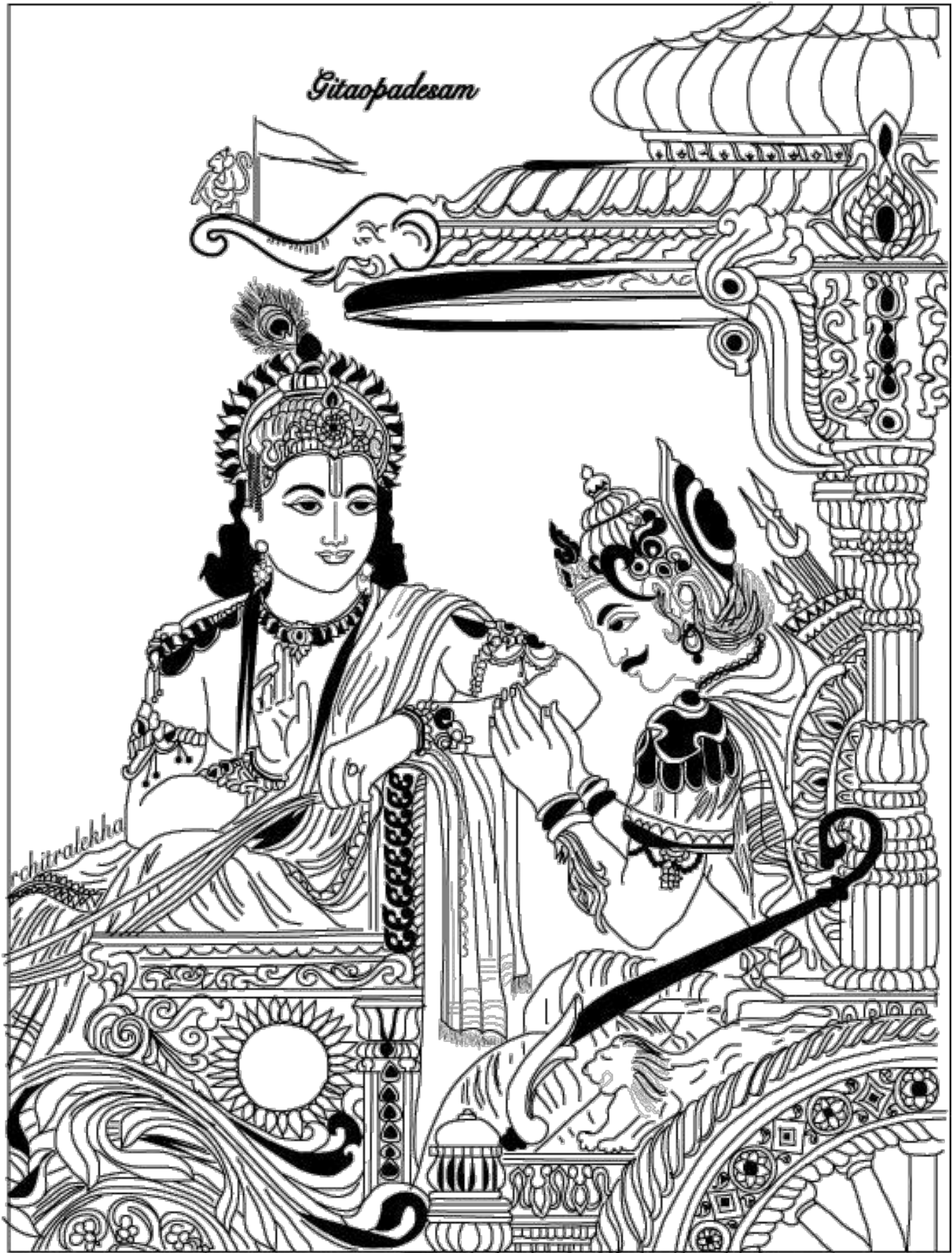
Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
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**Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 6)**

**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**



Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 6th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ षष्ठोऽध्यायः

Sloka 1

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर् न चाक्रियः ॥ 1 ॥

कर्मफलम् अनाश्रितः Not desiring the fruits of karma कार्यं only for the sake of performing यः कर्म करोति a Karmayogi who performs Karmayoga सः such a one संन्यासी च is also a Jnana Nishthaa who reflects on non-doership योगी च he is also a karmayoga nishthaa. न निरग्निः He is not one without agni or fire न च अक्रियः and he is also not one without kriyaa or action.

उक्तः कर्मयोगः सपरिकरः, इदानीं ज्ञानयोग-कर्मयोगसाध्यात्मावलोकनरूप-योगाभ्यासविधिः उच्यते । तत्र कर्मयोगस्य निरपेक्षयोगसाधनत्वं द्रढयितुं ज्ञानाकारः कर्मयोगो योगशिरस्कः अनूद्यते; कर्मफलं - स्वर्गादिकम् अनाश्रितः, कार्यं - कर्मानुष्ठानमेव कार्यं, सर्वात्मना अस्मत्सुहृद्भूत-परमपुरुषाराधनरूपतया कर्मैव मम प्रयोजनं न तत्साध्यं किञ्चिद् इति यः कर्म करोति, स संन्यासी च – ज्ञानयोगनिष्ठश्च; योगी च – कर्मयोगनिष्ठश्च; आत्मावलोकन-योगसाधनभूतोभयनिष्ठ इत्यर्थः । न निरग्निर् न चाक्रियः - न चोदितयज्ञादिकर्मसु अप्रवृत्तः, न च केवलज्ञाननिष्ठः; तस्य हि ज्ञाननिष्ठा एव, कर्मयोगनिष्ठस्य तु उभयम् अस्ति इति अभिप्रायः ।

उक्तः कर्मयोगः सपरिकरः, इदानीं ज्ञानयोग-कर्मयोगसाध्यात्मावलोकनरूप-योगाभ्यासविधिः उच्यते । -Karmayoga along with its accessories was taught. Now the योगाभ्यासविधि – the ordained way of performance of yoga which is of the form of achieving vision of the Self and is attained through Karmayoga and Jnanayoga is going to be told.

। तत्र कर्मयोगस्य निरपेक्षयोगसाधनत्वं द्रढयितुं ज्ञानाकारः कर्मयोगो योगशिरस्कः अनूद्यते; - In that, in order to confirm that Karmayoga which is ज्ञानाकार that is it is verily meditation on the Self and has Yoga

as the final stage and so is not depending on anything else to achieve Yoga is going to be told again. (Yoga in primary sense is आत्मपरमात्मनोर्योगः योग इत्यभिधीयते. Here it means making the mind think of the nature of Individual Self – vision of self is attained thru that and vision is through Jnana as Jivatma cannot be seen with eyes – he is known through Jnana which is samadarshana etc).

कर्मफलं - स्वर्गादिकम् अनाश्रितः, कार्यं - कर्मानुष्ठानमेव कार्यं, सर्वात्मना अस्मत्सुहृद्भूत-परमपुरुषाराधनरूपतया कर्मैव मम प्रयोजनं न तत्साध्यं किञ्चिद् इति यः कर्म करोति, स संन्यासी च – ज्ञानयोगनिष्ठश्च; योगी च – कर्मयोगनिष्ठश्च; - One who is not desiring for fruits such as attaining heaven etc. performs Karma only with a sense of duty and with the idea that it is in every aspect the worship of our dearest friend, Parama Purusha and so mere performance is the benefit and nothing else is to be achieved – with such idea – is a ज्ञानयोगनिष्ठ and also a कर्मयोगनिष्ठ – is established in Jnanayoga as well as Karmayoga. Jnana here is Jivatma Jnana.

आत्मावलोकन-योगसाधनभूतोभयनिष्ठ इत्यर्थः - That means he is established in both Jnana and Karmayogas which are means to achieving Yoga of the form of आत्मावलोकन. । न निरग्निर्न चाक्रियः - न चोदितयज्ञादिकर्मसु अप्रवृत्तः, न च केवलज्ञाननिष्ठः; तस्य हि ज्ञाननिष्ठा एव,

कर्मयोगनिष्ठस्य तु उभयम् अस्ति इति अभिप्रायः - He is not a निरग्नि – means one who does not engage in karmas such as Yajna and others which are ordained in the Shastras. He is also not a mere Jananayoga nishtha. For a mere ज्ञानयोगनिष्ठ is only established in Jnanayoga while a Karmayoga nishthaa has both these aspects of Jnana and Karma.

उक्तः कर्मयोगः सपरिकरः, इदानीं ज्ञानयोग-कर्मयोगसाध्यात्मावलोकनरूप-योगाभ्यासविधिः उच्यते - This is the संगति connecting previous chapter to this chapter. Karmayoga was taught in previous chapters. Here the Yoga of the nature of समाधि which was told as the aim of Karmayoga that is going to be taught along with its accessories. This is as per the sangraha sloka of fifth chapter by Yamunacharya :

योगाभ्यासविधिः योगी चतुर्धा योगसाधनम् । योगसिद्धिः स्वयोगस्य पारम्यं षष्ठ उच्यते ॥ (गी.सं.10)

Bhashyakarar mentions योगाभ्यासविधि as the main teaching of sixth chapter. In sangraha, योगाभ्यास विधि: is told first and since all other aspects mentioned such as four types of Yogis, Yoga sadhanas such as अभ्यास, वैराग्य etc., Yoga siddhi (that is even for one who is योगभ्रष्ट there is no प्रत्यवाय or punishment and so on) and the greatness of स्वयोग (svayoga is performance as worship of Lord Vasudeva etc) mentioned and taught here are for that purpose only.

तत्र कर्मयोगस्य निरपेक्षयोगसाधनत्वं द्रढयितुं - In this chapter, starting with अनाश्रितः कर्मफलम् (6-1) and till the 9th sloka, समबुद्धिः विशिष्यते (6-9) – the first nine slokas are repeated but they are not without use but do have a purpose is mentioned in Bhashya thus.

ज्ञानाकारः कर्मयोगो योगशिरस्कः – This indicate that Karmayoga has in it Jnanayoga and so the end result of vision of Self is attained without the need for any other means inbetween.

अनूद्यते; - The first half of the sloka अनाश्रितः कर्मफलं tells again the aspect of karmayoga being of the form of meditation on the Self. The second half of the sloka स संन्यासी च etc confirms that there is no need for any other means in order to achive the vision of Self attained through Karmayoga.

कर्मफलं - स्वर्गादिकम् अनाश्रितः, कार्यं - कर्मानुष्ठानमेव कार्यं, सर्वात्मना अस्मत्सुहृद्भूत-परमपुरुषाराधनरूपतया – In order to show continuity with what was taught in the end of last chapter as भोक्तारं..सुहृदं सर्वभूतानाम् – here अस्मत्सुहृद्भूत-परमपुरुषाराधनरूपतया is told in Bhashya.

कर्मैव मम प्रयोजनं न तत्साध्यं किञ्चिद् इति यः कर्म करोति, स संन्यासी च – ज्ञानयोगनिष्ठश्च; योगी च – कर्मयोगनिष्ठश्च; आत्मावलोकन-योगसाधनभूतोभयनिष्ठ इत्यर्थः – The fruit of आत्मावलोकन or vision of Self is achieved with both the means of कर्मनिष्ठा and ज्ञाननिष्ठा. The fruit obtainable by these two different means is possible for a कर्मयोगनिष्ठ is meant by उभयनिष्ठः. This is in secondary sense. That means Karmayoga as a means does not need the intervention of Jnanayoga to achive that end result as it can directly provide it. This उभयनिष्ठत्व can also be told in another way – due to the difference in the two aspects of क्रिया and ज्ञान which are both present in karmayoga, it has उभयनिष्ठत्व.

न निरग्निः न चाक्रियः - न चोदितयज्ञादिकर्मसु अप्रवृत्तः, - The word अग्नि indicates karmas associated with the use of sacred fire and so यज्ञादिकर्मसु is the Bhashya. The word निरग्निः does not mean सन्यासाश्रम here. अक्रियः - Since न निरग्निः already indicates such a one has karmas such as Yajna etc, न च अक्रियः is about being steadfast in something other than क्रिया which is ज्ञानयोग as per this chapter and so Bhashya is केवल ज्ञाननिष्ठः.

न च केवलज्ञाननिष्ठः; तस्य हि ज्ञाननिष्ठा एव, कर्मयोगनिष्ठस्य तु उभयम् अस्ति इति अभिप्रायः - OR, it can be that न निरग्निः, न चाक्रियः - these two negate श्रौत-स्मार्तक्रियाविशेषs and that can also be told as न केवल ज्ञाननिष्ठः. The gist is that one who is not engaged in karmas such as यज्ञ and others is not a उभयनिष्ठ and one who is only a ज्ञाननिष्ठ is also not उभयनिष्ठ. But a Karmayogi is उभयनिष्ठ as he has कर्मानुष्ठान as well as ज्ञाननिष्ठा. The word सन्यासि here is intending one who has sacred fire and is performing karmas. It is not about सन्यासाश्रम as told by Manu as अनग्निरनिकेतस्स्यात् or त्यक्त्वा द्रव्याग्नि साध्यानि कर्माणि (मनु. 6-25, 43). Etc. which are about an ascetic.

Sloka 2

उक्तलक्षणे कर्मयोगे ज्ञानम् अपि अस्ति, इत्याह -

In the Karmayoga which was taught, Jnana is also included is being told.

Here Sanyasa is mentioned and it is ordained as Yoga which may cause some confusion that karmayoga is a part of Jnanayoga. But that would be contradicting the second part of this sloka where it is told न ह्यसन्यस्त सङ्कल्पः. So it would not be proper to take the meaning in that way. Considering that bhashya is making it clear that Jnana is included in Karmayoga.

यं संन्यास इति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ 2 ॥

पाण्डव Hey Arjuna यं संन्यास इति प्राहुः what was told as Jnana nishthe तं योगं विद्धि know that as karmayoga nishthe. हि Because असन्यस्तसङ्कल्पः कश्चन anyone who has not got rid of the idea of Self in what is not the self (say body) योगी न भवति cannot become a karmayogi.

यं संन्यास इति ज्ञानयोग इति, आत्मयाथात्म्यज्ञानम् इति प्राहुः, तं कर्मयोगम् एव विद्धि । तद् उपपादयति, न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन इति । आत्मयाथात्म्यानुसन्धानेन अनात्मनि प्रकृतौ आत्मसंकल्पः संन्यस्तः - परित्यक्तो येन स संन्यस्तसंकल्पः, अनेवंभूतः असंन्यस्तसंकल्पः । न हि उक्तेषु कर्मयोगिषु अनेवंभूतः कश्चन कर्मयोगी भवति 'यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।' (गीता 4/19) इति हि उक्तम् ।

What was told as संन्यास or ज्ञानयोग which is the knowledge of the true nature of the Self, know that as Karmayoga only. That is reasoned out as – न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन. संन्यस्तसङ्कल्प is one who has done संन्यास or given up the idea of Self in the body which is प्रकृति through the contemplation of the real nature of the Self. One who has not done this is असंन्यस्तसङ्कल्पः. Because of all the Karmayogis told, none would become a karmayogi if he is not like that – meaning one who is असंन्यस्तसङ्कल्प would not be a karmayogi. It was also told that यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः (4-19).

यं संन्यास इति ज्ञानयोग इति, आत्मयाथात्म्यज्ञानम् इति प्राहुः, - The meaning of संन्यास is given as ज्ञानयोग according to context and its intention is आत्मयाथात्म्यज्ञान here. A word which implies a group of activities or collectivity can also be used in the sense of a part of it. That is told as समुदायवाचकशब्दः तदंशेऽपि प्रयुज्यते in tatparya chandrika.

तं कर्मयोगम् एव विद्धि – The meaning of कर्मयोगमेव विद्धि is know it as कर्मयोगान्तर्गत.

तद् उपपादयति, न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन इति । आत्मयाथात्म्यानुसन्धानेन अनात्मनि प्रकृतौ आत्मसंकल्पः संन्यस्तः - परित्यक्तो येन स संन्यस्तसंकल्पः, अनेवंभूतः असंन्यस्तसंकल्पः – The word सङ्कल्प here is not in the sense of 'I will do' because if one has to leave such sankalpa, that would result in not doing karma itself. It is also no about फलाभिसन्धि - desire in fruits because even though it is alright, the purpose of establishing the fact that Jnanayoga is embedded in Karmayoga will not be served. And, it is also not the meaning as per what is found in Manu Smruti – सङ्कल्पमूलः कामो हि यज्ञाः सङ्कल्पसम्भवाः (मनु. 2-3) because this is the sankalpa which is the cause of desire and karmas. Considering all these, bhashya is एकीकृत्य कल्पः which is idea of identity and that in this context is thinking that body itself is the Self – एकीभाव of देह and आत्मा. Getting rid of such an idea is possible when one acquires the knowledge of the reality – तत्त्वज्ञान. Interpreting it this way only would provide proper meaning to the first half which says न ह्यसंन्यस्तसङ्कल्पः.

न हि उक्तेषु कर्मयोगिषु अनेवंभूतः कश्चन कर्मयोगी भवति 'यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।' (गीता 4।19) इति हि उक्तम् – What is told as कश्चन in mula sloka indicates the variety in karmayoga nishthas told earlier and so bhashya is उक्तेषु कर्मयोगिषु. The meaning of सङ्कल्प in this context is also found in the quoted sloka.

Sloka 3

कर्मयोग एव अप्रमादेन योगं साधयति इत्याह –

The fact that Karmayoga itself, without the hazards of accidental mistakes, would lead one to the vision of the Self is being told next.

What is found in mula sloka as कर्म कारणमुच्यते ordains karma and so is taken as implying that others are barred. So bhashya is कर्मयोग एव.

आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ 3 ॥

योगम् आरुक्षोः One who is desirous of climbing the tower of the vision of the Self (aatmaavalokana) मुनेः for such a meditator on the nature of the Self कर्म कारणम् उच्यते karmayoga only is said to be the cause. तस्यैव योगारूढस्य For the same one who is steadfast in the vision of the Self शमः relief from karmas कारणम् उच्यते is said to be the cause.

योगम् - आत्मावलोकनं प्राप्तुम् इच्छोः मुमुक्षोः कर्मयोग एव कारणम् उच्यते । तस्य एव योगारूढस्य - प्रतिष्ठितयोगस्य एव शमः - कर्मनिवृत्तिः कारणम् उच्यते । यावदात्मावलोकनरूप-मोक्षावाप्ति कर्म कार्यम् इत्यर्थः।

योगम् – means आत्मावलोकन or vision of the Self. For one who is desirous of getting liberated, Karmayoga only is the cause of Self realization is told here. For such a योगारूढ – a person who is firmly established in Yoga, getting relieved of karmas is said to be the cause. That means one has to continue performance of Karmayoga till one attains the मोक्ष of the form of आत्मावलोकन or the state of liberation which is the vision of Self in this context.

योगम् - आत्मावलोकनं प्राप्तुम् इच्छोः मुमुक्षोः कर्मयोग एव कारणम् उच्यते - The Yoga which is possible of attainment through only Karmayoga is nothing but आत्मावलोकन and not परमात्मावलोकन. That is why the word yoga is taken to mean vision of the Self here. Since one has to be engaged in karmas till liberation, he is addressed as मुमुक्षोः. Since the vision of the Self is also similar to final liberation (मोक्षकल्प - kalpa means ईषर्यून - bit less than that) the word मुमुक्षु is used as courtesy - औपचारिक.

तस्य एव योगारूढस्य - प्रतिष्ठितयोगस्य एव शमः - कर्मनिवृत्तिः कारणम् उच्यते - The word योगारूढस्य does not indicate युक्तावस्था as he has not yet attained the vision of the Self. So bhashya is प्रतिष्ठितयोगस्य. What is told शमः indicates the state which is opposite of karmas told as कर्म कारणमुच्यते and so it is interpreted as कर्मनिवृत्ति - relief from karmas. Again, karma nivrutti is only about karmas taken up as a variety of karmayoga and not nitya naimittika karmas for which there is not relief till final liberation. By this, the meaning of मुनिः given by other commentators as परिव्राजक or ascetic is not accepted by us.

यावदात्मावलोकनरूप-मोक्षावाप्ति कर्म कार्यम् इत्यर्थः- To the doubt - 'for one who is well established in Yoga, there is no need for any cause and he is not expected to do anything else', the reply is 'the relief from karmas prescribed for one who is established in yoga is to actually say that till attaining such steadfastness in yoga, there is no relief from karmas'.

Sloka 4

कदा प्रतिष्ठितयोगो भवति? इत्यत्र आह -

When a Yogi becomes योगारूढ (climbs on to the tower of Yoga which is vision of the Self) is going to be told in the following sloka.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंभ्यासी योगारूढस्तदोच्यते ॥ 4 ॥

यदा हि When that Karmayogi इन्द्रियार्थेषु न अनुषज्जते is not attached to the objects of the senses कर्मसु and in those actions related to those sense objects न अनुषज्जते does not get attached, तदा at that time सर्वसङ्कल्पसंन्यासी renouncing all sorts of desires, योगारूढः उच्यते he is said to be established in the vision of the Self.

यदा अयं योगी तु आत्मैकानुभवस्वभावतया इन्द्रियार्थेषु आत्मव्यतिरिक्तप्राकृतविषयेषु तत्सम्बन्धिषु च कर्मसु न अनुषज्जते - न सङ्गम् अर्हति; तदा हि सर्वसंकल्पसंन्यासी योगारूढः इति उच्यते । तस्माद् आरुरुक्षोः विषयानुभवाहृतया तदननुषङ्गाभ्यासरूपः कर्मयोग एव योगनिष्पत्तिकारणम् । अतो विषयाननुषङ्गाभ्यासरूपं कर्मयोगम् एव आरुरुक्षुः कुर्यात् ।

When this Yogi becomes incapable of getting attached to the sense objects and the related actions which are opposed to the Self and are material in nature, due to his nature of experiencing only the Self, at that time being detached from or having renounced all sort of desires he is said to be योगारूढ or one who has climbed the heights of Yoga. For that reason only, for one who is desirous of climbing the heights of Yoga, since he is still eligible for experiencing the sense objects, Karmayoga which is of the form of continuous practice of non-attachment to sense objects is the cause for attainment of vision of Self. So one who is an आरुरुक्षु – desirous of climbing the tower of Yoga, should practice Karmayoga only which is of the form of renouncing the desire for sense objects.

यदा अयं योगी – One who is practicing karmayoga till the vision of the Self is attained.

तु आत्मैकानुभवस्वभावतया इन्द्रियार्थेषु आत्मव्यतिरिक्तप्राकृतविषयेषु – Since he is of the nature of experiencing the Self, he would not be fit for desiring material sense objects which are opposed to the experience of the Self. The word प्राकृत in bhashyas indicates अनित्यत्व, हेयत्व etc. that it is impermanent, it is defective and to be rejected and so on.

तत्सम्बन्धिषु च कर्मसु – This is not just about karmas which are ordained. Because they are not at all associated with causing attachment by themselves. So there is no scope for prohibiting them. This is also not about अग्निहोत्र and such नित्यनैमित्तिक karmas as interpreted by other commentators. Because for a वैदिक – one who is following the Vedas, detachment cannot happen in such daily and occasional ordained duties. So what is prohibited here is only karmas

which are means to experience of sense objects and association with such karmas might happen to those who are interested in the experience of sense objects. Such karmas might be ordained or prohibited or neither but for one who is deeply desirous of experiencing sense objects, attachment in them or related karmas would happen. That only is to be prohibited here. That is why bhashya is तत्सम्बन्धिषु च कर्मसु.

न अनुषज्जते - न सङ्गम् अर्हति; - The interpretation here is also very interesting. If सङ्गं त्यजति or सङ्गम् निवर्तयति etc is given as meaning for नानुषज्जते, it would mean getting rid of those attachments which might happen by force. But the bhashya is न सङ्गम् अर्हति – which gives the meaning that attachment does not happen by itself.

तदा हि सर्वसंकल्पसंन्यासी योगारूढः इति उच्यते – This implies that one who is still attached to experience of sense objects cannot become योगारूढ.

तस्माद् आरुरुक्षोः विषयानुभवार्हतया तदननुषङ्गाभ्यासरूपः कर्मयोग एव योगनिष्पत्तिकारणम् । अतो विषयाननुषङ्गाभ्यासरूपं कर्मयोगम् एव आरुरुक्षुः कुर्यात् ।

Sloka 5

तद् एव आह-

The teaching of the previous sloka is explained further here also.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 5 ॥

आत्मना With the mind devoid of desire in sense objects आत्मानम् उद्धरेत् one should uplift oneself. आत्मानं न अवसादयेत् One should not allow one to get dejected. आत्मैव हि Only a mind which is disinterested in sense objects आत्मनो बन्धुः is a dear relative of one. आत्मैव A mind which is attached to experience of senses आत्मनः रिपुः is one's foe.

आत्मना - मनसा विषयाननुषक्तेन आत्मानम् उद्धरेत् । तद्विपरीतेन मनसा आत्मानं न अवसादयेत् । आत्मा एव - मन एव हि आत्मनो बन्धुः, तद् एव आत्मनो रिपुः ।

आत्मना means by the mind. One should uplift oneself through the mind which is detached from sense experiences. And, with a mind which is deeply attached to the sense objects, one should not subject self to grief. आत्मैव हि – meaning the mind only is a dear friend or relative to self. The same mind becomes enemy also.

आत्मना - मनसा विषयाननुषक्तेन आत्मानम् उद्धरेत्; तद्विपरीतेन मनसा आत्मानं न अवसादयेत् – The word आत्मना is in instrumental case and so bhashya is मनसा. उद्धरेत् means attaining the state of योगारूढ or climbing the heights of yoga, one should cross over the ocean of samsara. One should not push oneself to the nadir.

आत्मा एव - मन एव हि आत्मनो बन्धुः, तद् एव आत्मनो रिपुः - The same mind is responsible for uplifting or sinking low is explained as आत्मैव बन्धुः, आत्मैव रिपुः. Other relatives are opposed to the path of liberation and so are not at all relatives. Mind only is the real relative and not anyone else. Other enemies also cause one's mind to act. So mind only is the real enemy when it is going after sense experiences.

The sense organs and mind which are inert have so much power that they can drag one to the nadir. The same can be used to uplift oneself too. A mind which is detached from sense experiences is the real relative while the same mind which is attached to sense experiences becomes one's enemy. That is the gist.

Sloka 6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ 6 ॥

येन आत्मना By whom आत्मैव जितः his mind only is won over तस्य आत्मनः for such a person आत्मा बन्धुः the mind only becomes a relative. अनात्मनस्तु For one who has not controlled the mind आत्मैव his mind only शत्रुवत् शत्रुत्वे वर्तेत remains in enmity just as an enemy.

येन पुरुषेण स्वेन एव स्वमनो विषयेभ्यो जितं तन्मनः तस्य बन्धुः । अनात्मनः - अजितमनसःस्वकीयम् एव मनः स्वस्य शत्रुवत् शत्रुत्वे वर्तेत - स्वनिःश्रेयसविपरीते वर्तेत इत्यर्थः । यथोक्तं भगवता पराशरेण अपि - 'मन एव मनुष्याणां कारणां बन्धमोक्षयोः । बन्धाय विषयासङ्गि मुक्त्यै निर्विषयं मनः ॥' (वि० पु० ६।७।२८) इति ।

By which person his mind is won over by himself from indulging in sense experiences such mind is his relative. अनात्मनः - for now who has a mind which is not won over, his mind only becomes his enemy and just like an enemy continues to be hostile. That means it will always be engaged in things which are opposed to liberation or experience of the Self in this context.

Bhagavan Parashara also says the same as – Mind only is the cause of bondage and liberation for beings. A mind which is indulging in sense experiences is the cause of bondage and a mind which is detached from sense experiences becomes the cause of liberation.

How can the same mind be a relative as well as an enemy is explained here.

येन पुरुषेण स्वेन एव स्वमनो विषयेभ्यो जितं तन्मनः तस्य बन्धुः – Winning over the mind means making it to turn away from sense experiences and that is indicated in Bhashya as विषयेभ्यो जितम्.

अनात्मनः - अजितमनसःस्वकीयम् एव मनः स्वस्य शत्रुवत् शत्रुत्वे वर्तेत - स्वनिःश्रेयसविपरीते वर्तेत इत्यर्थः – The mula sloka has आत्मैव. The meaning of एव is that is explained as स्वकीयमेव मनः. स्वकीयम् means the mind which is subservient to oneself, that itself has become an enemy is the bhava.

One has to win over one's mind by oneself. What was told earlier - Nigraha: kim karishyati – shastra also can not restrain one but can only provide the knowledge. And effort has to be put by oneself to control it is the bhava.

The words शत्रुत्वे शत्रुवत् are commented as शत्रुवत् शत्रुत्वे वर्तेत to show there is no पुनरुक्ति. The word शत्रुवत् indicates the external enemies accepted by all. The word शत्रुत्वे indicates the effect which is nothing but being opposed to attainment of liberation.

यथोक्तं भगवता पराशरेण अपि - 'मन एव मनुष्याणां कारणां बन्धमोक्षयोः । बन्धाय विषयासङ्गि मुक्त्यै निर्विषयं मनः ॥' (वि० पु० ६।७।२८) इति – To answer the doubt how can winning over the mind mean turning it away from sense experiences, the reference from Vishnu Purana is given.

Sloka 7

योगारम्भयोग्यावस्था उच्यते -

Now the proper state fit for beginning the practice of Yoga is going to be told.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥ 7 ॥

शीतोष्णसुखदुःखेषु With respect to cold, heat, pleasure and pain तथा मानावमानयोः and in the same way during honour and dishonor also जितात्मनः for one who has won over his mind प्रशान्तस्य and is calm परमात्मा समाहितः the Self is well established in the mind.

शीतोष्णसुखदुःखेषु मानावमानयोः च जितात्मनः - जितमनसः, विकाररहितमनसः; प्रशान्तस्य मनसि परमात्मा समाहितः सम्यगाहितः । स्वरूपेण अवस्थितः प्रत्यगात्मा अत्र परमात्मा इत्युच्यते, तस्य एव प्रकृतत्वात्, तस्य अपि पूर्वपूर्वावस्थापेक्षया परमात्मत्वात् । आत्मा परं समाहित इति वा अन्वयः ।

For one who is जितात्मनः meaning has a mind which is won over in respect of heat or cold or honour or dishonor etc. and has a mind which is undisturbed and so at peace, for such a person, the Self will be well established in the mind. The individual Self who is in his essential nature is called as परमात्मा here. That is because such a Self only is the object under consideration in this context. He is also said to be परमात्मा compared to the earlier states which he passes through. Or, परमात्मा समाहितः can also be taken as आत्मा परं समाहितः meaning the Self is abundantly present or felt.

After teaching about the state where Yoga is well established and the means to climb the tower of Yoga, the practical way of yoga is going to be told and in that starting state is taught here.

शीतोष्णसुखदुःखेषु मानावमानयोः च जितात्मनः - जितमनसः, विकाररहितमनसः; - In the sloka, शीतोष्णसुखदुःखेषु तथा मानावमानयोः has अन्वय with जितात्मनः and not with समाहितः. How can one win over the mind while experiencing the heat and cold etc is told in Bhashya as विकाररहितमनसः - 'not having a mind which is prone to distractions or disturbances'. The disturbances are things such as excessive joy or anxiety and so on.

प्रशान्तस्य मनसि – The word प्रशान्तस्य indicates cessation of all activities of external sense organs. That is because cessation of the disturbances of the mind is already told and so here external sense organs are meant.

परमात्मा समाहितः सम्यगाहितः – The mind becomes capable of experiencing the vivid perception of the Self is the meaning of समाहितः.

स्वरूपेण अवस्थितः प्रत्यगात्मा अत्र परमात्मा इत्युच्यते, तस्य एव प्रकृतत्वात्, तस्य अपि पूर्वपूर्वावस्थापेक्षया परमात्मत्वात् - In the context of Individual Self, the word परमात्मा is explained as स्वरूपेण अवस्थितः प्रत्यगात्मा अत्र परमात्मा इत्युच्यते. The word अत्र indicates the contextual significance. Even then if one gets a doubt how can Jivatma can be called Paramatma, it is clarified as पूर्वपूर्वावस्थापेक्षया – he keeps attaining improved states progressively and so he can be called so. Also, he has similarity to Paramatman in the aspects essential nature which is pure consciousness and also in the state of liberation when he gets rid of the bondage of karmas.

आत्मा परं समाहित इति वा अन्वयः - One more explanation for the word परमात्मा is also indicated in Bhashya. The Self is present abundantly in the mind of such a yogi is the meaning.

Sloka 8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ 8 ॥

ज्ञान Endowed with the knowledge of the nature of the Self विज्ञान and with the specific knowledge that it is distinct from matter तृप्तात्मा one who is satisfied in his mind, कूटस्थः one who is firmly established in the Self which is of the nature of pure consciousness and is continuing without undergoing any change विजितेन्द्रियः an aspirant who has won over the sense organs समलोष्टाश्मकाञ्चनः one who treats a lump of mud, stone, and gold all equally योगी such a karmayogi युक्तः इत्युच्यते is said to be eligible for practicing yoga.

ज्ञानविज्ञानतृप्तात्मा – आत्मस्वरूप-विषयेण ज्ञानेन, तस्य च प्रकृतिविसजातीयाकार-विषयेण विज्ञानेन च तृप्तमनाः,
कूटस्थः - देवाद्यवस्थासु अनुवर्तमान-सर्वसाधारण-ज्ञानैकाकारात्मनि स्थितः, तत एव विजितेन्द्रियः, समलोष्टाश्मकाञ्चनः
– प्रकृति-विविक्त-स्वरूपनिष्ठतया प्राकृतवस्तुविशेषेषु भोग्यत्वाभावात् लोष्टाश्मकाञ्चनेषु समप्रयोजनो यः कर्मयोगी स युक्त
इति उच्यते – आत्मावलोकनरूप-योगाभ्यासाहं इति उच्यते ।

ज्ञानविज्ञानतृप्तात्मा – An aspirant who is fully satisfied in his mind with the knowledge of the real nature of the Self and with the specific knowledge that it is different and distinct from matter being of pure consciousness, कूटस्थः – means one who is established steadfast in the consciousness nature of the Self which is common to all individual selves and which keeps recurring in all the states such as deva, manushya etc., and for that reason only having won over the sense organs, treating equally a lump of mud, stone and gold - meaning because he is established in the contemplation of the Self which is different and distinct from matter he does not find any joy in the experience of material objects such as mud or stone or gold and so has equal use from all of them, such a Karmayogi is said to be युक्त – meaning is eligible for the practice of Yoga of the form of attaining the vision of the Self.

In the previous sloka, the aspects of winning over the senses and tolerating the dualities of life was told. In this sloka, the causes of that are told.

ज्ञानविज्ञानतृप्तात्मा – आत्मस्वरूप-विषयेण ज्ञानेन, तस्य च प्रकृतिविसजातीयाकार-विषयेण विज्ञानेन च तृप्तमनाः,- In order to show that there is no repetition or पुनरुक्ति in the words ज्ञान and विज्ञान, the difference in meaning is shown in bhashya. Here ज्ञान means the knowledge of the Self which is needed for all activities in the other world which is that the Self is different and distinct from body and others.

विज्ञान means the specific aspects such as the Self is eternal, of the nature of supreme bliss and so on which are very essential for one desirous of liberation.

कूटस्थः - देवाद्यवस्थासु अनुवर्तमान-सर्वसाधारण-ज्ञानैकाकारात्मनि स्थितः, तत एव विजितेन्द्रियः,- The word कूट here means pure Self in औपचारिक sense. That is in a sense of courtesy. It indicates that inspite of coming into contact with a continuous flood of changes which come and go and are impermanent, the Self does not undergo any change or deterioration in the essential nature.

Even though a Self gets associated and dissociated with bodies such as deva, manushya etc and such states keep continuing in a flood of births and deaths, he is unchanged as taught in the sloka न जायते म्रियते वा विपश्चित् (2-20) and so on and hence is addressed as कूट here. That is he is firm and unchanged. That is the cause for attaining जितेन्द्रियत्व told earlier and hence bhashya is तत एव जितेन्द्रियः.

समलोष्टाश्मकाञ्चनः – प्रकृति-विविक्त-स्वरूपनिष्ठतया प्राकृतवस्तुविशेषेषु भोग्यत्वाभावात् लोष्टाश्मकाञ्चनेषु समप्रयोजनो यः कर्मयोगी – How can one see mud, stone and gold as equal is explained as समप्रयोजनः - since he does not find any joy in any of them, they are all of same use and treated just as grass is the bhava.

स युक्त इति उच्यते – आत्मावलोकनरूप-योगाभ्यासार्ह इति उच्यते – The word युक्तः has the meaning योग्यः here. One who is qualified for practicing Yoga or meditation.

Sloka 9

तथा च -

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 9 ॥

सुहृत् A well wisher, मित्रं friend of same age अरिः enemy उदासीनः one who is indifferent मध्यस्थः one who is by birth indifferent द्वेष्यः one who by birth wishes bad things बन्धुषु and in relatives who are by birth well wishers साधुष्वपि the righteous पापेषु च and also in respect of sinners समबुद्धिः विशिष्यते one who has equal mental disposal is exceptionally suited for practicing Yoga.

वयोविशेषानङ्गीकारेण स्वहितैषिणः सुहृदः, सवयसो हितैषिणो मित्राणि, अरयो निमित्ततः अनर्थेच्छवः, उभयहेत्वभावाद् उभयरहिता उदासीनाः, जन्मत एव उभयरहिता मध्यस्थाः, जन्मत एव अनिष्टेच्छवो द्वेष्याः, जन्मत एव हितैषिणो बान्धवाः, साधवो धर्मशीलाः, पापाः पापशीलाः, आत्मैकप्रयोजनतया सुहृन्मित्रादिभिः प्रयोजनाभावाद् विरोधाभावाच्च तेषु समबुद्धिः योगार्हत्वे विशिष्यते ।

सुहृत् are those who are well wishers regardless of difference of age, friends are well wishers and of same age, enemies are those who for some reason wish ill, the indifferent are those who are devoid of both friendship and illfeeling due to absence of cause for both, madhyasthas are those who by birth are devoid of friendship and ill feeling, the hateful are those who by birth wish ill, बान्धवाः are those who are well wishers by birth, sadhus are those who are virtuous, the sinful are those given to sin. Being only interested in Self realization and for that reason not finding any gain from friends and others and no opposition from enemies and so on, one who has समबुद्धि - equal mental disposition towards all of them is exceptionally fit among those eligible for the practice of attaining the vision of Self.

What was told previously as समलोष्टाश्मकाञ्चनः - with respect to inert materials is being told in respect of living beings or चेतनसः. That is indicated in Bhashya as तथा च. The greatness of समदर्शित्व is highlighted here.

वयोविशेषानङ्गीकारेण स्वहितैषिणः सुहृदः, सवयसो हितैषिणो मित्राणि, अरयो निमित्ततः अनर्थेच्छवः, उभयहेत्वभावाद् उभयरहिता उदासीनाः, जन्मत एव उभयरहिता मध्यस्थाः, जन्मत एव अनिष्टेच्छवो द्वेष्याः, जन्मत एव हितैषिणो बान्धवाः, साधवो धर्मशीलाः, पापाः पापशीलाः, आत्मैकप्रयोजनतया सुहृन्मित्रादिभिः प्रयोजनाभावाद् विरोधाभावाच्च तेषु समबुद्धिः योगार्हत्वे विशिष्यते ।

The words सुहृत्, मित्र, बन्धु and अरि, द्वेष्य as well as उदासीन, मध्यस्थ have been commented in such a way that there is no पुनरुक्ति or repetition.

The gist is that since for a Yogi who is only interested in attaining vision of Self, there is no particular gain by all these people towards that and there is no loss or opposition as well and so a Yogi has समबुद्धि towards all of them, meaning he treats them equally.

There may be a doubt here – साधुष्वपि च पापेषु – how can one treat these two as equal? One should aspire for साधुसङ्ग – the company of the wise because it helps to enrich knowledge. For this answer is – the Yogi told here is not in that stage. He is one who has heard shastras and has done his duties and is in a state where he is very fit for attaining the vision of the Self. For such a Yogi, there is no gain or loss from even the virtuous or sinners. For him a calm isolated place etc. are needed. So he has equal disposition towards all of them too is the bhava. The

state where one is fit for Yoga was told earlier also. What is told here is about a Yogi who is in a much more advanced state which is indicated as विशिष्यते.

Sloka 10

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ 10 ॥

योगी Such a yoganishtha सततं every day रहसि स्थितः staying in an isolated place एकाकी being alone यतचित्तात्मा having conquered buddhi and mind निराशीः not being interested in anything other than the Self अपरिग्रहः not having the idea of ownership in anything other than achieving the vision of the Self आत्मानं युञ्जीत should be established in the meditation of the nature of the Self.

योगी – उक्तप्रकारकर्मयोगनिष्ठः सततम् - अहरहः योगकाले आत्मानं युञ्जीत - आत्मानं युक्तं कुर्वीत; स्वदर्शननिष्ठं कुर्वीत इत्यर्थः । रहसि - जनवर्जिते निःशब्दे देशे स्थितः, एकाकी तत्रापि न सद्वितीयः, यतचित्तात्मा - यतचित्तमनस्कः, निराशीः - आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि निरपेक्षः, अपरिग्रहः - तद्व्यतिरिक्ते कस्मिंश्चिद् अपि ममतारहितः ।

योगी means one who is steadfast in Karmayoga as told earlier सततं means every day during the specified time of practicing Yoga, आत्मानं युञ्जीत – means make Self enjoined which means make Self perceivable. रहसि – means staying in an uninhabited silent place, एकाकी – even there making sure that there is no second person present, यतचित्तात्मा – having controlled the mind and chitta, निराशीः - not desiring anything other than the Self, अपरिग्रहः - not having the idea of 'mine' in anything other than Self, make Self perceivable.

योगी - उक्तप्रकारकर्मयोगनिष्ठः - The main teaching of this chapter which is योगाभ्यासविधि is going to be taught now. Since it is said as युञ्जीत which is Yoga of the form of साक्षात्कार – vision of Self, the word योगी means karmayoga nishtha and bhashya is उक्तप्रकारकर्मयोगनिष्ठः.

सततम् - अहरहः योगकाले – The word सततं in mula sloka does not mean all the time which is impossible and not said in योगशास्त्र also. So it means every day during specific timings which are considered सत्त्वोत्तर when one's mind is clear and marked as suitable for practice of Yoga.

आत्मानं युञ्जीत - आत्मानं युक्तं कुर्वीत; स्वदर्शननिष्ठं कुर्वीत इत्यर्थः – The word आत्मा can be taken to mean mind or Self itself.

रहसि - जनवर्जिते निःशब्दे देशे स्थितः, एकाकी तत्रापि न सद्वितीयः, - If one choses a crowded place or a place where there are no people but there could be some noise etc. one would get disturbed. So bhashya is निःशब्दे देशे – where there is silence. The word रहसि is intending तत्रापि न सद्वितीयः - meaning even relatives, friends or students etc who may be present in a private place are also to be kept away.

यतचित्तात्मा - यतचित्तमनस्कः,- Means having controlled mind and buddhi. Though आत्मानं युञ्जीत addresses the mind, the word चित्त is told again here to indicate the state of thinking of the mind.

निराशीः - आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि निरपेक्षः,- The word आशीः has several meanings and what is applicable here is that which is to be given up and so निरपेक्षः is bhashya.

अपरिग्रहः - तद्व्यतिरिक्ते कस्मिंश्चिद् अपि ममतारहितः – The word परिग्रह means स्वीकार – accepting knowingly. So that is to be given up is told as ममतारहितः not having the idea of 'mine'.

Sloka 11, 12

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् ॥ 11 ॥

तत्रैकाग्रम् मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ 12 ॥

आत्मनः शुचौ देशे In a place which is clean for oneself स्थिरं being stable, not shaking नात्युच्छ्रितं नातिनीचं not being too high or too low चेलाजिनकुशोत्तरम् having placed cloth, deer skin and kusha grass in that order one above the other आसनं प्रतिष्ठाप्य making ready the seat तत्र उपविश्य having seated on that मनः ऐकाग्र्यं कृत्वा making the mind focused यतचित्तेन्द्रियक्रियः having conquered the activities of buddhi and senses आत्मविशुद्धये for the purpose of getting rid of the bondage योगं युञ्ज्यात् one should practice Yoga of the form of meditation on the Self.

शुचौ देशे – अशुचिभिः पुरुषैः अनधिष्ठिते अपरिगृहीते च अशुचिभिः वस्तुभिः अस्पृष्टे च पवित्रभूते देशे, दार्वदिनिर्मितं नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् आसनं प्रतिष्ठाप्य तस्मिन् मनः प्रसादकरे सापाश्रये उपविश्य योगैकाग्रम् मनः कृत्वा यतचित्तेन्द्रियक्रियः - सर्वात्मना उपसंहृतचित्तेन्द्रियक्रियः आत्मविशुद्धये - बन्धनिवृत्तये योगं युज्यात् - आत्मावलोकनं कुर्वीत ।

शुचौ देशे – In a place which is pure not being used by impure people, devoid of selfish feeling of being owned, untouched by impure objects, दार्वदिनिर्मितं नात्युच्छ्रितं नातिनीचं – a seat made of wood etc. and not too high or too low, चेलाजिनकुशोत्तरम् – placing cloth, deer skin and kusha grass one above the other, आसनं प्रतिष्ठाप्य - preparing such a seat तस्मिन् मनः प्रसादकरे सापाश्रये उपविश्य – being seated in such a seat which is pleasing to the mind and has a support for the back, योगैकाग्रम् मनः कृत्वा – focusing the mind only on Yoga, यतचित्तेन्द्रियक्रियः – arresting all activities of chitta and senses, आत्मविशुद्धये – in order to get rid of bondage योगं युज्यात् - should practice आत्मावलोकन ।

Application of external aids is being told here.

शुचौ देशे - The word शुचि is taken in full sense and so excludes both स्वाभाविक and संसर्गज अशुचित्व – that is natural impurity as well as that which can cause impurity on contact.

अशुचिभिः पुरुषैः - People who are told as अशुचिः are those with bad conduct etc.

अनधिष्ठिते अपरिगृहीते च अशुचिभिः वस्तुभिः अस्पृष्टे च पवित्रभूते देशे – Should not be associated with things such as being owned by unknown people etc. परिग्रह is स्वकीयत्वाभिमान – selfish feeling of ownership – it belongs to be or it is mine etc. A place which is not associated with such feelings is told as अपरिगृहीते देशे.

दार्वदिनिर्मितं – Since it is told as स्थिरमासनम् it is commented as made of wood etc which is stable.

नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् आसनं प्रतिष्ठाप्य – Since the आसन or seat is stable and firm, it may be hard and so cloth is used. Deer skin is for purposes of शुद्धि and kusha is for शुद्धि and सत्वोन्मेष – to bring about purity of mind. There is also a पाठभेद as कुशाजिनचेलोत्तरम् – some say there is no rule in the order of placing these things.

तस्मिन् मनः प्रसादकरे सापाश्रये उपविश्य – सापाश्रय means support for back. That is essential for sitting comfortably. Without back support, it might be uncomfortable to sit and can disturb meditation. योगाभ्यास is to be done sitting only is also told in brahmasutra as आसीनः सम्भवात् (ब्र.सू. 4-1-7).

योगैकाग्रम् मनः कृत्वा – Making the mind favourable to meditating on the nature of the Self.

यतचित्तेन्द्रियक्रियः - सर्वात्मना उपसंहृतचित्तेन्द्रियक्रियः – चित्त means here the state of mind where it is thinking – चिन्ताव्यापार. इन्द्रियs are external sense organs. Since it is already told about the internal sense organ mind as एकाग्रं मनः कृत्वा, now इन्द्रियs apply to external sense organs. The उपसंहार or withdrawal told is also with respect to external objects. If the senses are not withdrawn from external objects meditation would not be possible. So what is told in Yogashastra as मनसो निश्शेषवृत्तिबोलयो योगः for meditation – that is complete merging of all activities of mind – is not accepted by us. The activities related to everything other than the Self are withdrawn and mind is made to meditate of the Self. So it is not निश्शेषवृत्ति but everything other than आत्मावलोकन. The mind is to be turned away from everything else and made to concentrate on the nature of the Self. Mind has to have Self as the object of meditation.

आत्मविशुद्धये - बन्धनिवृत्तये – The विशुद्धि or purification attainable through pure mind is explained as बन्धनिवृत्ति – the purity of the nature of getting rid of bondage of karma. It is said in Vishnu Purana as अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः (वि.पु. 6-7-77) – all devas and others who are born with difference bodies due to karma are all impure. So कर्मबन्ध or bondage of karma is told to be the impurity of bound selves.

योगं युज्यात् - आत्मावलोकनं कुर्वीत – The mind should be made to concentrate on the nature of the Self and a yogi should meditate on the Self.

Slokas 13, 14

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13 ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ 14 ॥

कायशिरोग्रीवं समम् अचलं स्थिरं धारयन् Making the body, head, neck straight and stable and firm with a back support स्वं नासिकाग्रं संप्रेक्ष्य focusing eyes on the top edge of the nose दिशश्च अनवलोकयन् not looking around प्रशान्तात्मा having a calm mind विगतभीः being without fear ब्रह्मचारिव्रते स्थितः being established in brahmacharya or vow of celibacy मनःसंयम्य having controlled the mind मच्चित्तः thinking about ME मत्परः and thinking that I am the ultimate युक्तः आसीत should be engaged in the meditation of the Individual Self with great concentration.

कायशिरोग्रीवं समम् अचलं सापाश्रयतया स्थिरं धारयन्, दिशश्च अनवलोकयन्, स्वनासिकाग्रं संप्रेक्ष्य, प्रशान्तात्मा – अत्यन्तनिर्वृतमनाः, विगतभीः, ब्रह्मचर्ययुक्तो मनः संयम्य मच्चित्तो युक्तः- अवहितो, मत्पर आसीत माम् एव चिन्तयन् आसीत ।

Keeping the body, head and neck straight and making them stable without shaking and firm with a back support, not looking here and there, fixing the sight on the top edge of the nose, having a mind which is extremely calm and peaceful, being without any fear, practicing the vow of celibacy, controlling the mind and thinking about ME only and युक्तः - being alert and carefully concentrating, मत्परः आसीत should think about ME only.

In the previous sloka, the external aids such as selecting a clean place, preparing a clean and purified seat etc and also about the concentration of mind was told. Here what should such a Yogi do with respect to the body and mind is being taught.

कायशिरोग्रीवं समम् अचलं सापाश्रयतया स्थिरं धारयन्, - काय means the mid portion of the body. The words समम्, अचलम्, स्थिरम् are special aspects of धारणक्रिया – that is acts needed for establishing the object of meditation in the mind. सम means ऋजुत्व keeping them straight. अचल is unshaking. When one sits straight without shaking for a long time, a back support is needed for not getting strained and so सापाश्रय is told which helps to maintain the posture firm for long time. That is indicated as स्थिरम्.

दिशश्च अनवलोकयन्, स्वनासिकाग्रं संप्रेक्ष्य, - Avoiding seeing things around and in order to do that eyes should be focused on something which is said to be स्वनासिकाग्र. It is made clear in Bhashya that it is not someone else's नासिकाग्र but one's own. During Yoga one should not either close eyes fully as it would lead to sleep and one should not keep them fully open looking around as it would disturb meditation and so one should focus on the spot which is the top edge of the nose. Since mind is focused on the Self, the sight only is addressed here.

प्रशान्तात्मा – अत्यन्तनिर्वृतमनाः, विगतभीः,

ब्रह्मचर्ययुक्तो मनः – ब्रह्मचारिव्रते स्थितः in mula means ब्रह्मचर्ययुक्तो मनः - not thinking that company of women is pleasurable.

संयम्य मच्चित्तो युक्तः- अवहितो – Though the meaning of युक्त in the context is told as आत्मावलोकन or vision of Self, it is interpreted here as अवहितः meaning अवधान or concentration which is an essential aspect for attaining आत्मावलोकन and so that is more appropriate here.

मत्पर आसीत् माम् एव चिन्तयन् आसीत् – मच्चित्तः means focusing the mind on the Lord – भगवति चित्तस्य अनुप्रवेशपरः. मत्परः means concentrating on only the Lord - तदेकचित्तत्व. Or, they can be also told as thinking that Lord only has भोग्यत्व and परत्व.

In our siddhanta a significant aspect is that whether one does karmayoga or jnanayoga or bhaktiyoga or prapatti or whatever, one has to surrender unto the Lord, Paramapurusha for anything to succeed. One can get any benefit only through the grace of the Lord which is the most important aspect in whatever we do. And without HIS grace or anugraha, we are helpless and cannot do anything. So even for attaining the vision of the Self, meditation on the divine auspicious form of the Lord is an accessory or उपकरण.

Sloka 15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ 15 ॥

योगी A Karmayogi आत्मानं सदा एवं युञ्जन् enjoining his mind with Paramatman always thus नियतमानसः having steady mind मत्संस्थां निर्वाणपरमां शान्तिम् अधिगच्छति attains peace of the form of unsurpassable joy which is in ME.

एवं मयि परस्मिन् ब्रह्मणि पुरुषोत्तमे मनसः शुभाश्रये सदा आत्मानं - मनो युञ्जन् - Thus, having focused आत्मानम् - the mind always on ME who is the परब्रह्म, परमपुरुष – the Supreme Lord and who is a शुभाश्रय for the mind – that is HIS form is the most auspicious resort for the mind,

नियतमानसः – निश्चलमानसः, मामेव चिन्तयन् मत्स्पर्शपवित्रीकृतमानसतया निश्चलमानसः, having his mind steadfast on ME and thinking about ME only and having such an unshakable mind which becomes pure on coming into contact with ME

मत्संस्थां निर्वाणपरमां शान्तिम् अधिगच्छति - निर्वाणकाष्ठारूपां मत्संस्थां मयि संस्थितां शान्तिम् अधिगच्छति – attains the peace which is in ME and which is of the form of ultimate bliss.

The answer to the doubt that why should परमात्मानुचिन्तन which is told as मच्चित्तः मत्परः etc be told in the context of जीवात्मयोग where one is taught to contemplate on the Individual Self is told here.

एवं मयि परस्मिन् ब्रह्मणि – The intent of what was taught as मच्चित्तः, मत्परः, मयि etc are explained as परस्मिन् ब्रह्मणि thus establishing the nature of the Supreme Self who is the single cause of everything, who is the controller of all.

पुरुषोत्तमे – The word पुरुषोत्तम shows that though he is present as inner self of all, he is untouched by the defects of those and that he is different and distinct from everything else – स्वेतरसमस्तविलक्षण. This established the nature of परदेवतास्वरूप – the Supreme Lord. By this the aspects of शुभाश्रयत्व and दिव्यमङ्गलविग्रहविशिष्टत्व are also to be understood.

मनसः शुभाश्रये सदा आत्मानं - मनो – The word आत्मानम् in this context means mind.

युञ्जन् नियतमानसः – निश्चलमानसः, मामेव चिन्तयन् मत्स्पर्शपवित्रीकृतमानसतया निश्चलमानसः,- The purpose of meditation on HIM is to attain steady mind.

मत्संस्थां निर्वाणपरमां शान्तिम्अधिगच्छति - निर्वाणकाष्ठारूपां मत्संस्थां मयि संस्थितां शान्तिम् अधिगच्छति – The word निर्वाणपरमाम् is explained as निर्वाणस्य परमाम्. The word परमा shows the ultimate state. The शान्ति or calm that is existing in Paramatman is being without अशनाया and other ऊर्मिषट्कs which are अशनाया, पिपासा, शोक, मोह, जरा, and मृत्यु.

Sloka 16, 17

एवम् आत्मयोगम् आरभमाणस्य मनोनैर्मल्यहेतुभूतां मनसो भगवति शुभाश्रये स्थितिम् अभिधाय अन्यद् अपि योगोपकरणम् आह –

Thus for a Karmayogi starting meditation on the Self, the cause of purification of mind was told as establishing the mind in the thought of Paramatman who is शुभाश्रय was told and now the other accessories to meditation are going to be told.

Starting with selecting a suitable place and upto the meditation on the Supreme Lord's auspicious divine form, all are accessories or aids to Yoga. These were told starting with sloka 11 and till sloka 15. So here bhashya is अन्यदपि योगोपकरणम् - योगोपकरण means whatever is useful to practice of Yoga.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ 16 ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 17 ॥

अर्जुन Hey Arjuna, अत्यश्रतस्तु योगः नास्ति for one who overeats meditation on the Self will be impossible. अनश्रतः न चैकान्तम् For one who does not eat at all steadfastness on the Self would not be possible. अतिस्वप्नशीलस्य न For one who dreams too much, meditation would not be possible. जाग्रतः नैव For one who is always awake also, meditation is not possible. युक्ताहारविहारस्य One who is controlled in food intake and recreation कर्मसु युक्तचेष्टस्य and one who has controlled exertion in activities युक्तस्वप्नावबोधस्य for one who has limited sleep and vigil योगः दुःखहा भवति the meditation on the Self destroys all grief.

अत्यशनानशने योगविरोधिनी, अतिविहाराविहारौ च तथातिमात्रस्वप्नजागर्ये; तथा अत्यायासानायासौ ।
मिताहारविहारस्य मितायासस्य मितस्वप्नावबोधस्य सकलदुःखहा बन्धनाशनो योगः संपन्नो भवति ।

Overeating and fasting are both opposed to meditation on the Self. In the same way, excessive recreation or non-recreation are also opposed to meditation. Excessive sleep and vigil are also opposed to Yoga. In the same way, overwork and idling are also opposed to meditation. Limited or controlled food intake, controlled recreation, controlled exertion at work, controlled sleep and vigil – one who has all these for such a person meditation on the Self becomes fruitful or gets fulfilled by way of destroying the bondage of samsara.

अत्यशनानशने योगविरोधिनी, अतिविहाराविहारौ च तथातिमात्रस्वप्नजागर्ये; तथा अत्यायासानायासौ ।
मिताहारविहारस्य मितायासस्य मितस्वप्नावबोधस्य सकलदुःखहा बन्धनाशनो योगः संपन्नो भवति ।

The sloka ‘नात्यश्रतः’ teaches that over eating etc are opposed to Yoga or meditation. At the same time, ‘युक्ताहारविहारस्य’ teaches that controlled intake of food etc are useful to meditation. This way the same aspect is taught through अन्वय and व्यतिरेक. The purpose of both is to enable meditation.

When proper amount of food is taken, yoga is possible. Yoga will not be possible if too much or no food is taken.

(In logic anvaya and vyatirekavyapti are explained thus: यत् सत्त्वे यत् सत्त्वमिति अन्वय व्याप्तिः यदभावे यदभाव इति व्यतिरेक व्याप्तिः. कार्यसत्त्वे कारणसत्त्वमिति अन्वय व्याप्तिः, कारणाभावे कार्याभाव इति व्यतिरेक व्याप्तिः. When effect is present, there has to be a cause – this is called anvaya. When cause is absent, there cannot be effect – this is vyatireka. They are explained in English as concordance and discordance).

The sloka युक्ताहारविहारस्य is teaching about विहार and आयास and so the same is meant in the sloka नात्यश्रतस्तु is indicated as अतिविहाराविहारौ, अत्यायासानायासौ. The word अति is applicable to जाग्रतो also. Also the meaning of युक्त in second sloka is meaning मित in accordance with usage of अति in the first sloka and so bhashya is मिताहारविहारस्य for युक्ताहारविहारस्य. These are all to be observed in the Bhashya. That one should limit food intake is told in shruti as यद्ध्यात्मसंमितमन्नं तदवति तन्न हिनस्ति, तद्यत्कनीयो न तदवति’ and in smruti as उदरस्यार्धमन्नस्य तृतीयमुदकस्य तु । वायोस्सञ्चरणार्थं

तु चतुर्थमवशेषयेत् ॥. The word चेष्टा indicates आयास or exertion which causes fatigue. The word विहार is about moving around or some sport taken up to overcome laziness.

सकलदुःखहा – The word दुःखहा in mula sloka is interpreted as सकलदुःखहा as it is to be taken without any reduction in scope and also due to the power of Yoga which can remove all sorts of grief.

योगः संपन्नो भवति – The sloka has योगो भवति दुःखहा – which may give a wrong idea that yoga is readily available. In order to remove that doubt, bhashya is संपन्नो भवति – for such a Yogi, the meditation gets perfected.

Sloka 18

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ 18 ॥

यदा When चित्तम् the mind आत्मन्येव विनियतं तिष्ठते stays steady only in the Self तदा then सर्वकामेभ्यः निःस्पृहः being detached from everything desirable युक्तः इत्युच्यते he is said to be fit for attaining the vision of the Self.

यदा प्रयोजनविषयं चित्तम् आत्मनि एव विनियतं - विशेषेण नियतं निरतिशयप्रयोजनतया तत्रैव नियतं निश्चलम् अवतिष्ठते, तदा सर्वकामेभ्यो निःस्पृहः सन् युक्त इति उच्यते - योगार्ह इति उच्यते ।

When the चित्त which has only प्रयोजन or benefit as the objective is specifically steadfast in the Atman with the firm knowledge that the experience of the Self is the unsurpassable benefit to be gained, then he will have no yearning for any other desire and is said to be fit for आत्मावलोकन or attaining the vision of the Self.

Thus after teaching about the accessories, in order to teach the final state of meditation, the state which is prior to it and in which one is fit to get into that state of meditation is being described here.

यदा प्रयोजनविषयं चित्तम् आत्मनि एव – The अवधारण एव indicates that such a Yogi is disinterested in other benefits which are meager compared to experience of the Self. So the mind is thinking of some benefit and that is indicated in bhashya as प्रयोजनविषयं चित्तम्. When so many benefits are available the reason for focusing on only one of them is shown as निरतिशय प्रयोजनतया – because it is unsurpassable benefit.

विनियतं - विशेषेण नियतं निरतिशयप्रयोजनतया तत्रैव नियतं निश्चलम् अवतिष्ठते, तदा सर्वकामेभ्यो निःस्पृहः सन् – Here युक्तः alone is विधेय (predicate) and to indicate that निःस्पृहः is also included in उद्देश्य (subject) – bhashya is निःस्पृहः सन्. The explanation for it is सर्वकामेभ्यो निर्गता स्पृहा यस्य सः तथोक्तः सर्वकामेषु निःस्पृहः.

युक्त इति उच्यते - योगार्ह इति उच्यते – yukta is not one who has already attained yoga but one who is fit for yoga here.

Sloka 19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ 19 ॥

यथा Just as निवातस्थो दीपः नेङ्गते a lamp located in a place without air movement does not flicker सोपमा that simile योगिनः one who is a karmayogi यतचित्तस्य has controlled the thoughts of the mind योगं युञ्जतः is engaged in the meditation on the Self आत्मनः स्मृता is used to in respect of the soul of such a Yogi.

निवातस्थो दीपो यथा नेङ्गते न चलति, अचलः सप्रभः तिष्ठति, यतचित्तस्य निवृत्तसकलेतरमनोवृत्तेः, योगिनः, आत्मनि योगं युञ्जतः, आत्मस्वरूपस्य सा उपमा; निवातस्थतया निश्चलसप्रभदीपवत् निवृत्त-सकलेतर-मनोवृत्तितया निश्चलो ज्ञानप्रभ आत्मा तिष्ठति इत्यर्थः ।

Just as a lamp does not flicker in a windless place, that is it shines being associated with brightness without flickering, that is the simile in respect of the essential nature of the Self of one who has got rid of all activities of the mind, who is meditating, and practicing only

meditation on the Self. Because the lamp is associated with brightness without flickering due to being in a windless place, in the same way the Self will be shining forth with knowledge for a yogi who has got rid of all activities of the mind.

निवातस्थो दीपो यथा नेङ्गते न चलति, अचलः सप्रभः तिष्ठति, - The reason for the lamp not to flicker is there being no wind. Though in the Upanishads we find a mountain being given as example for being steady and unwavering – ध्यायतीव पिथिवी लेलायतीव etc – where the earth or mountain which does not move is thought of as though meditating, here the example of lamp is more significant. It has brightness also unlike mountain etc. and the Self also has attributive consciousness.

यतचित्तस्य निवृत्तसकलेतरमनोवृत्तेः, योगिनः, आत्मनि योगं युञ्जतः, - The word चित्त indicates just mind. The explanation निवृत्तसकलेतरमनोवृत्तेः shows सकल-इतर-मनोवृत्ति that is the mind is active with respect to Atman or Self. Else, what is told as युञ्जतो योगम् - practicing meditation on Self would not make sense.

आत्मस्वरूपस्य सा उपमा; निवातस्थतया निश्चलसप्रभदीपवत् निवृत्त-सकलेतर-मनोवृत्तितया निश्चलो ज्ञानप्रभ आत्मा तिष्ठति इत्यर्थः – नेङ्गते – does not indicate steadiness of body because that has already been told as समं कायशिरोग्रीवम् etc. This is also not about the state of समाधि because during the state of ध्यान this is present. This is also not the unwavering of sense organs as the simile told as योगिनां सोपमा would not be proper. It is not even the steadiness of आत्मस्वरूप or nature of the Self. Because Self is steady at all times. So this is to be taken to mean परिशुद्धात्म which is shining with the attributive consciousness because of which all other activities are got rid of. This is explained in bhashya as आत्मस्वरूपस्य सोपमा.

उपमा – The साधर्म्य or having similar attribute is only meant with the example. The equivalent for प्रभा or brightness is consciousness or ज्ञान. As the mind does not act with respect to external sense objects, the attributive consciousness does not flow also in different directions and hence the Self is told to be unwavering or steady like an unflickering bright lamp in a windless place. This attributive consciousness flows through the senses only during the state of bondage.

सोपमा स्मृता – स्मृता means it has been told by Yogis who have attained the state of समाधि.

Slokas 20, 21, 22, 23

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ 20 ॥

सुखमात्यन्तिकं यत् तत् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ 21 ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ 22 ॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ 23 ॥

यत्र In which yoga योगसेवया निरुद्धं चित्तम् the mind which is controlled for serving the purpose of meditation उपरमते rejoices being in that state as most blissful यत्र च in which yoga आत्मना आत्मानं पश्यन् perceiving the Self with the mind आत्मि तुष्यति he delights in the nature of the Self यत्तत् that which is अतीन्द्रियं beyond the grasp of the senses बुद्धिग्राह्यम् and capable of perception with the intellect or buddhi only आत्यन्तिकं सुखं and is unlimited bliss वेत्ति he knows यत्र च and in which स्थितः being established steadfast अयं this yogi तत्त्वतः न चलति does not swerve from that state of happiness यं लब्ध्वा having mastered such yoga ततः अपरं लाभम् अधिकं न मन्यते he does not think of any other gain other than that as higher यस्मिन् स्थितो being steadfast in which yoga गुरुणापि दुःखेन even on encountering great sorrow न विचाल्यते he remains unshaken or does not get affected a bit तं दुःखसंयोगवियोगं such state which is untouched by sorrow योग संज्ञितं विद्यात् should be known as having the name yoga. सः योगः Such yoga अनिर्विण्णचेतसा निश्चयेन योक्तव्यः should be practiced with a mind full of zeal and with firm knowledge.

योगसेवया हेतुना सर्वत्र निरुद्धं चित्तं यत्र योगे उपरमते - अतिशयितसुखम् इदम् इति रमते, यत्र च योगे आत्मना - मनसा आत्मानं पश्यन् अन्यनिरपेक्षम् आत्मनि एव तुष्यति,

Due to the reason of serving Yoga or meditation, the mind which is withdrawn or controlled from all sense objects finds bliss in Yoga thinking 'this is utmost joy', in which Yoga आत्मना आत्मानं पश्यन् - he sees Self with the mind and enjoys the bliss of Self without the need for anything else, यत्तद् अतीन्द्रियम् आत्मबुद्ध्येकग्राह्यम् आत्यन्तिकं सुखं, यत्र च योगे वेत्ति – अनुभवति, यत्र च योगे स्थितः सुखातिरेकेण तत्त्वतः तद्भावात् न चलति,

in which Yoga he experiences the rapture of Self which is impossible of perception through the senses and possible of perceiving only with the attributive consciousness, being established in which meditation he does not swerve a bit from the contemplation of the Self due to the blissful experience,

यं योगं लब्ध्वा योगाद् विरतः तम् एव काङ्क्षमाणो न अपरं लाभं मन्यते,

Having stayed in which meditation and when he awakens from contemplation, he will not find anything else as gain due to the wanting he has for meditation on the Self alone,

यस्मिन् च योगे स्थितो विरतोऽपि गुणवत्पुत्रवियोगादिना गुरुणा अपि दुःखेन न विचाल्यते, - having been immersed in which meditation even when he comes out of the spell, he does not get affected a bit even due to powerful causes such as bereavement of a virtuous son,

तं दुःखसंयोगवियोगं - दुःखसंयोगप्रत्यनीकाकारं योगशब्दाभिधेयं विद्यात्; स एवं रूपो योग इत्यारम्भदशायां निश्चयेन अनिर्विण्णचेतसा हृष्टचेतसा योगो योक्तव्यः – such state which is opposed to any contact with grief, that has to be known from the word Yoga. One has to firmly determine in mind 'That such Yoga is of this wonderful nature' and then अनिर्विण्णचेतसा meaning with the mind full of joy, one has to practice yoga.

The meditation on the Self told as Yoga is being praised as being of immense joy and means to attainment of निरतिशय पुरुषार्थ – unmatched benefit.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

योगसेवया – This word in mula sloka is in the sense of cause or हेतु and so commented as योगसेवया हेतुना.

सर्वत्र निरुद्धं चित्तं यत्र योगे उपरमते - अतिशयितसुखम् इदम् इति रमते, – The word यत्र is connected with योग संज्ञितम् and so यत्र योगे is the bhashya. The meaning of यत्र is not in the sense of time. Also, उपरमते is meaning अतिशयितं सुखमिदम् इति रमते and not in the sense of getting detached from something. The उपसर्ग उप gives the meaning of abundance.

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ 20 ॥

यत्र च योगे आत्मना - मनसा आत्मानं पश्यन् अन्यनिरपेक्षम् आत्मनि एव तुष्यति, - The mula sloka has यत्र चैव – the avadharana एव stresses the fact that he is interested only in the Atman and so अन्यनिरपेक्षम्. The word आत्मनि means in जीवात्मन् according to the context.

सुखमात्यन्तिकं यत् तत् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ 21 ॥

यत्तद् अतीन्द्रियम् आत्मबुद्ध्येकग्राह्यम् आत्यन्तिकं सुखं, यत्र च योगे वेत्ति – अनुभवति, - Here आत्मनि तुष्यति and सुखमात्यन्तिकं वेत्ति are not repetitions and so there is no पुनरुक्ति. आत्मनि तुष्यति indicates absence of interest in other enjoyments. सुखमात्यन्तिकं वेत्ति – indicates the experience of the bliss of the essential nature of the Self स्वरूपसुख.

यत्र च योगे स्थितः सुखातिरेकेण तत्त्वतः तद्भावात् न चलति,

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ 22 ॥

यं योगं लब्ध्वा योगाद् विरतः तम् एव काङ्क्षमाणो न अपरं लाभं मन्यते, यस्मिन् च योगे स्थितो विरतोऽपि गुणवत्पुत्रवियोगादिना गुरुणा अपि दुःखेन न विचाल्यते, - The meaning of गुरुणा is explained as गुणवत्पुत्रवियोगादिना. It is said पुत्रजन्मविपत्तिभ्यां न परं सुखदुःखयोः - meaning there is no greater joy than what comes from the birth of a son and no greater grief than bereavement of a son. Here the grief told is with an attribute गुरुणा and so गुणवत्पुत्र is bhashya which indicates great sorrow.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

तं दुःखसंयोगवियोगं - दुःखसंयोगप्रत्यनीकाकारं योगशब्दाभिधेयं विद्यात्; - The word दुःखसंयोगवियोग is explained as दुःखसंयोगप्रत्यनीकाकारं – वियोग of दुःखसंयोग which is असंबन्ध or अभाव or absence. It is opposed to contact with grief.

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ 23 ॥

स एवं रूपो योग इत्यारम्भदशायां निश्चयेन अनिर्विण्णचेतसा हृष्टचेतसा योगो योक्तव्यः – The word योगोऽनिर्विण्णचेतसा is split as योगः अनिर्विण्णचेतसा. If it is split as निर्विण्ण चेतसा we have to add संसारे along with it. The anvaya given in our bhashya is निश्चयेन अनिर्विण्णचेतसा, meaning, due to the fact that such a yogi has firm knowledge that it is निरतिशय पुरुषार्थ and so will practice meditation without any grief. So अनिर्विण्णचेतसा is commented as हृष्टचेतसा – with his mind filled with joy. This helps in starting meditation. This grief or निर्वेद which is absent is different from निर्वेद which is useful to get विरक्ति. This is as per what is told मनसा क्लिश्यमानस्तु समाधानं च कामयेत् । अनिर्वेदं मुनिर्गच्छन् कुर्यादिवात्मनो हितम् ॥ where it means with a happy mind.

Sloka 24, 25

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ 24 ॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ 25 ॥

सङ्कल्पप्रभवान् सर्वान् कामान् All the desires born of willing अशेषतः मनसैव त्यक्त्वा having given up through the mind only इन्द्रियग्रामं the group of sense organs समन्ततः विनियम्य controlling from every side धृतिगृहीतया बुद्ध्या with the intellect held by firm resolution शनैः शनैः little by little मनः आत्मसंस्थं कृत्वा making the mind concentrate on the Self किञ्चिदपि न चिन्तयेत् one should not think of anything else.

स्पर्शजाः सङ्कल्पजाश्च इति द्विविधाः कामाः, स्पर्शजाः शीतोष्णादयः, सङ्कल्पजाः पुत्रक्षेत्रादयः, - The desires are of two types – those born of contact and those born out of one's own willing. Those born of

contact between senses and sense objects are heat, cold etc. Those born of willing are children, land etc.

तत्र सङ्कल्पप्रभवाः स्वरूपेण एव त्यक्तुं शक्याः, तान् सर्वान् मनसा एव तदनन्वयानुसन्धानेन त्यक्त्वा - Of these, the desires that are born of one's own willing are possible of giving up by their own nature. One should relinquish such desires in mind with the constant thinking that there is no relation between them and one's own Self

स्पर्शजेषु अवर्जनीयेषु तन्निमित्तहर्षोद्वेगौ त्यक्त्वा समन्ततः सर्वस्माद् विषयात् सर्वम् इन्द्रियग्रामं विनियम्य – and then with respect to the desires which are not possible of giving up such as heat, cold etc caused from external sense objects, one should give up their effects such as joy or anxiety resulting from such contact and controlling the entire group of senses from all sense objects and

शनैः शनैः धृतिगृहीतया - विवेकविषयया बुद्ध्या सर्वस्माद् आत्मव्यतिरिक्ताद् उपरम्य आत्मसंस्थं मनः कृत्वा न किञ्चिद् अपि चिन्तयेत् - little by little with the intellect equipped with the discriminatory knowledge and having firm resolution, keeping the mind away from all sense objects which different from the Self, one should fix the mind in the contemplation of the Self and stay without thinking of anything else.

What was told in several places earlier about renouncing the idea of ownership etc is told here in summary for easy grasping.

By सङ्कल्पप्रभवान् कामान् त्यक्त्वा सर्वान् itself it is clear that all desires due to ones willing is to be given up. That being the case, what is the need to say again अशेषतः? – this indicates that there are certain things which are impossible of giving up fully. And the word अशेषतः is to be taken along with कामान् त्यक्त्वा as it does not apply to next part of the sloka. So even though there is no च there, the anvaya has to be सङ्कल्पप्रभवान् सर्वान् कामान् त्यक्त्वा and अशेषतः कामान् त्यक्त्वा.

Because it is told with the attribute as सङ्कल्पप्रभवान्, it is understood that it also includes desires that are not सङ्कल्पप्रभवाः. So in the Bhashya it is divided into स्पर्शजाः and सङ्कल्पजाः.

The word मनसैव which is found in the middle of the sloka is applicable to the first part as well as second part of the sloka according to काकाशिन्याय. So Bhashya is तान् सर्वान् मनसैव त्यक्त्वा. The

involvement of mind while relinquishing desires is contemplating that they are not related to the Self. Reflecting that sons and others are all related to the body which has come due to Karma and so are not related to आत्मस्वरूप or the nature of the Self.

स्पर्शजाः सङ्कल्पजाश्च इति द्विविधाः कामाः, स्पर्शजाः शीतोष्णादयः, सङ्कल्पजाः पुत्रक्षेत्रादयः, तत्र सङ्कल्पप्रभवाः स्वरूपेण एव त्यक्तुं शक्याः, तान् सर्वान् मनसा एव तदनन्वयानुसन्धानेन त्यक्त्वा

स्पर्शजेषु अवर्जनीयेषु तन्निमित्तहर्षोद्वेगौ त्यक्त्वा समन्ततः सर्वस्माद् विषयात् सर्वम् इन्द्रियग्रामं विनियम्य शनैः शनैः – What was told earlier as न प्रहृष्येत् प्रियं प्राप्य (गी.5-20) is reminded as स्पर्शजेषु अवर्जनीयेषु तन्निमित्तहर्षोद्वेगौ त्यक्त्वा.

धृतिगृहीतया - विवेकविषयया बुद्ध्या – धृति means being steady so that what was started does not diminish or deteriorate. That is caused by intellect endowed with discriminatory knowledge.

सर्वस्माद् आत्मव्यतिरिक्ताद् उपरम्य – The word उपरमेत् is interpreted as उपरम्य to show it is an accessory. Eliminating mental effort in order to gain external gain is the meaning of उपरम्य.

आत्मसंस्थं मनः कृत्वा न किञ्चिद् अपि चिन्तयेत् – Not thinking about anything else includes anything अनुकूल, प्रतिकूल, उदासीन which is opposed to Self. Some things may be favourable, some unfavourable and towards some one may be indifferent – all these with respect to anything other than the Self is not to be even thought of is the meaning.

Sloka 26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ 26 ॥

अस्थिरं Not focusing steady on the Self चञ्चलं मनः the mind which is by nature fickle or wavering यतः यतः निश्चरति in whichever way wanders out desiring contact with sense objects ततः ततः from those sense objects एतत् नियम्य controlling this mind आत्मन्येव वशं नयेत् one should make it stay focused on the Self only.

चलस्वभावतया आत्मनि अस्थिरं मनः यतो यतो विषयप्रावण्यहेतोः बहिः निश्चरति, ततः ततो यत्नेन मनो नियम्य आत्मनि एव अतिशयितसुखभावनया वशं नयेत् ।

Due to its very nature of being wavering the mind which does not stay focused on the Self, being attached to sense objects, seeking whichever sense object it wanders desiring to experience, from those very objects one should by one's own effort control it and make it stay on the Self with the feeling that contemplation on the Self is incomparable bliss.

With the warning that controlling the mind is very difficult it is taught that one should be very careful in that aspect.

चलस्वभावतया आत्मनि अस्थिरं मनः – There is no पुनरुक्ति or repetition in words अस्थिर and चञ्चल is shown in bhashya. चञ्चल is the nature of the mind and due to that it is अस्थिर. It is not able to stay fixed on one object as by nature it is wavering.

यतो यतो – The words यतो यतो निश्चरति – whichever sense organ it wanders through or whichever sense object it goes after seeking.

विषयप्रावण्यहेतोः – This means to get associated with the sense object. Or it may also mean in order to indulge in the sense object. Indulgence happens due to being near the sense objects, listening about them or talking about them and so on. It is extremely difficult to know how and in which sense objects one gets deeply engaged.

बहिः निश्चरति, ततः ततो यत्नेन मनो नियम्य – The word यत्नेन is very important. Bhashyakarar says one has to put effort to control the mind.

आत्मनि एव अतिशयितसुखभावनया वशं नयेत् – The mind has to be controlled with great effort. That is possible by teaching the mind again and again about the defects in material things and the bliss in the experience of Atman. The mind has to be made to understand that experience of Self is unlimited joy in order to make it interested in it.

Sloka 27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ 27 ॥

प्रशान्तमनसम् One who has a calm mind अकल्मषं without impurities शान्तरजसं without the quality of Rajas ब्रह्मभूतम् staying fixed in the contemplation of the Self एनं योगिनम् to such a yogi उत्तमं सुखम् उपैति हि this supreme happiness of the experience of the Self seeks.

प्रशान्तमनसम् - आत्मनि निश्चलमनसम्, तत एव हेतोः दग्धाशेषकल्मषं, - प्रशान्तमनसम् means one who has his mind firmly established in the Self, and for that reason only having all impurities burnt away,

तत एव शान्तरजसं – विनष्टरजोगुणं, तत एव ब्रह्मभूतं - स्वस्वरूपेणावस्थितम् - and for that reason only having the quality of Rajas reduced to nothing, and for this same reason ब्रह्मभूतम् means being steadfast in his true essential nature.,

एनं योगिनम् आत्मस्वरूपानुभवरूपम् उत्तमं सुखम् उपैति – the experience of the essential nature of the Self which is of the form of utmost bliss seeks such a yogi.

हि इति हेतौ, उत्तमसुखरूपत्वादात्मस्वरूपस्य इत्यर्थः - The word हि is used in the sense of हेतु or cause or reason. For the reason that the essential nature of the Self is of the form of utmost bliss is the meaning.

The means to control the mind was told earlier. Now the benefit of controlling is being told.

It is made clear here how the cause-effect relation applies to the words. The words योगिनम्-अकल्मषम्-शान्तरजसम्-प्रशान्तमनसम्-ब्रह्मभूतम्-एनम्- in this chain of words there exists cause-effect relation. The predecessor is the cause of the successor.

प्रशान्तमनसम् - आत्मनि निश्चलमनसम्, तत एव हेतोः दग्धाशेषकल्मषं, तत एव शान्तरजसं – विनष्टरजोगुणं, तत एव ब्रह्मभूतं - स्वस्वरूपेणावस्थितम् एनं योगिनम्, आत्मस्वरूपानुभवरूपम् उत्तमं सुखम् उपैति, हि इति हेतौ, उत्तमसुखरूपत्वादात्मस्वरूपस्य इत्यर्थः ।

The usage of word ब्रह्मभूतम् is explained as – देहात्मभ्रमादिप्रयुक्त-क्लेशादि-दशारूप-अब्रह्मत्व-व्यवच्छेदार्थम्. The क्लेश or grief ensuing from thinking body as the Self - देहात्मभ्रम is अब्रह्मत्व. ब्रह्मभूतम् indicates the state where that अब्रह्मत्व is absent. The word ब्रह्म can be used in case of Jivatma also though

in his essential nature he is atomic in proportion (सूक्ष्म), he has बृहत्त्व through his attributive consciousness attained during liberated state.

उत्तमं सुखम् – The word उत्तम indicates that the joy told here is very different from the joy of sense experience. So Bhashya is स्वरूपानुभवरूपम् indicating it is the joy of the experience of the essential nature of the Atman. That joy is unsurpassed and far from even coming into contact with grief. Such joy is told as उत्तमं सुखम्.

Sloka 28

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ 28 ॥

एवं In this way, योगी आत्मानं युञ्जन् a Karmayogi, contemplating on the Self विगतकल्मषः having got rid of the impurities सुखेन happily or peacefully without any stress or exertion ब्रह्मसंस्पर्शम् अत्यन्तं सुखं सदा अश्नुते experiences the supreme bliss of the experience of the pure nature of the Self all the time.

एवम् उक्तप्रकारेण आत्मानं युञ्जन् तेन एव विगतप्राचीनसमस्तकल्मषः ब्रह्मसंस्पर्श - ब्रह्मानुभवरूपं सुखम् अत्यन्तम् - अपरिमितं सुखेन - अनायासेन सदा अश्नुते ।

Thus contemplating on the Self as told earlier and due to that reason only having got destroyed all the karmas of yore, ब्रह्मसंस्पर्शम् – meaning of the form of ब्रह्मानुभव the bliss of the nature of the Self, which is अत्यन्तम् – unlimited सुखेन – without any effort he experiences all the time.

It is taught here that the bliss arising out of the greatness of yoga or meditation is of the form of experience of the Self. When the yogi attains the vision of the Self it becomes unsurpassed, undestructible and becomes possible effortlessly.

एवम् उक्तप्रकारेण – The mode taught starting with योगी युञ्जीत सततम् (6-10) is meant here.

आत्मानं युञ्जन् तेन एव विगतप्राचीनसमस्तकल्मषः ब्रह्मसंस्पर्श - ब्रह्मानुभवरूपं – The word संस्पर्श indicates experience here. Or it can also mean association with intellect.

सुखम् अत्यन्तम् - अपरिमितं सुखेन - अनायासेन सदा अश्रुते – The meaning of सुखेन सुखम् is interpreted as अनायासेन सुखम् – because there is no sukha which can be attained with sukha itself. So sukhena is given the meaning of effortlessly.

The next four slokas teach the four states of योगसिद्धि and this kind of interpretation is unique to our sidhanta. No other commentator has interpreted these slokas in this way and Bhashyakarar shows the four stages towards attaining perfection in yoga as indicated by Bhagavadyamunacharya – योगाभ्यासविधिर्योगी चतुर्धा योग साधनम् |

Before taking up the study of these slokas, a brief understanding of Jnana, Jnanayoga etc. will help.

Jnanayoga

Jnana – can be knowledge about external objects which is gained through perception, inference and verbal testimony. This is obtained by the Self through the sense organs. Jnana – is also the knowledge of the Atman or Individual Self who is a spiritual entity. The essential nature of the Self is pure consciousness and is also qualified by consciousness. These two are called substantive consciousness and attributive consciousness.

Jnana – the knowledge of the Supreme is also jnana and this is the highest form of knowledge and everything else is required to guide one to acquire this knowledge. The essential nature of Supre Self is also consciousness though all pervasive or infinite unlike the Individual Self who is finite in nature. The Supreme Self is qualified by the modes of chit and achit or sentient and non-sentient entities. It is अशेष चिदचित्प्रकारं ब्रह्म.

Jnana in the Advaita system is undifferentiated Brahman. Since there is no second self, self realization is supreme realization and Jnana is the path to salvation. So Karmayoga and Bhaktiyoga are prescribed for achieving chittashuddhi (purification of mind) and chittaikagrya

(concentration of mind). So Jnanayoga signifies cessation of all actions and realizing atmaikyajnana.

While in the system of Vishishtadvaita, it is the Supreme qualified by the orders of chit and achit. Hence it becomes important to realize the nature of the Individual Self before realizing the Supreme Self as the Individual Self exists as a mode of Brahman. The individual selves and Supreme are associated inseparably though distinct entities.

Jnanayoga in this system is reflection upon the Atman or Individual Self. Such a practice is possible only after practicing Karmayoga which gives the purity of mind needed for such rigorous meditation of the Self. Even while practicing Jnanayoga, the aspirant has to abide by the ordained and occasional duties prescribed by shastras and at no point in time there will be complete cessation of karma or action. An aspirant who practices Jnanayoga engages himself unceasingly in the meditation of the pure Self. It is different from Karmayoga in the sense that in Jnanayoga, reflection upon the Self features prominently while in Karmayoga, any of the Karmas adopted features prominently along with reflection of the nature of the Self which becomes abundant as it nears perfection.

While commenting on Sloka 53 of chapter 2, Ramanuja points out:

Shruti vipratipannaa te yadaa sthaasyati nishcalaa

Samaadhau achalaa buddhi: tadaa yogam avaapsyasi (2-53)

एतद् उक्तं भवति - शास्त्रजन्यात्मज्ञानपूर्वककर्मयोगः स्थितप्रज्ञताख्यज्ञाननिष्ठाम् आपादयति, ज्ञाननिष्ठारूपा स्थितप्रज्ञता तु योगाख्यम् आत्मावलोकनं साधयति इति ।

The Jnananishthaa mentioned is Jnanayoga and aatmavalokana is the end result of yoga.

The view of this system is that a very very rare adhikari can only start Jnanayoga directly while all are strongly advised to adopt Karmayoga only which also leads to Jnanayoga or aatmavalokana.

A karmayogi after attaining the state of sthitaprajnata becomes eligible for Yoga which will lead to atmavalokana. In that state of meditation there are four stages of Yogis as described in Gita.

Sloka 29

अथ योगविपाकदशा चतुष्प्रकारा उच्यते –

Now the four stages in which meditation attains fruition is going to be told.

Bhashyakarar gives unique explanation doing excellent समन्वय with the शास्त्रार्थs as found in all प्रमाणs. Known for his synthetic approach, this interpretation of Bhashyakarar is a great contribution to understanding the Bhagavad Gita.

Here Bhashyakarar establishes four modes of attainment of the Vision of the Individual Self. जीवात्मसाक्षात्कार which is a necessary pre-requisite to परमात्मसाक्षात्कार is very different from the vision of the Lord. The Individual Self does not have a form which can be seen just like the Supreme Self who has a divine auspicious form – दिव्यमङ्गलविग्रह. So the vision of the Self is of the nature of समदर्शन or साम्ययोग which is explained in great detail in the first six chapters. It is said as ब्रह्मसंस्पर्शम् which is आत्मानुभव and that has to be attained through ध्यान or meditation with pure mind. The mind becomes pure when he meditates on the divine form of the Lord and with प्राणायाम, आसन, प्रत्याहार etc he does आत्मचिन्तन and gets सुखेन ब्रह्मसंस्पर्शम् – without effort gains the experience of the Self.

The final state of that vision is attained in four successive modes as taught here by Lord Krishna. The first stage is when the Self realizes similarity in the essential nature with all Individual Selves – आत्म-आत्म साम्य as the nature of all individual selves is pure consciousness all are ज्ञानस्वरूपs. The next stage is when the meditator realizes that the nature of Individual Selves devoid of the defects of the nature of virtues and sins (पुण्य-पाप रूप दोष), is similar to even that of the Supreme Self in the aspect of being consciousness – आत्म-परमात्मसाम्य. The next stage is when the Self realizes that All Selves being modes of Supreme Self (परमात्मप्रकारs), they are similar in that they are all one with Supreme as HIS mode. Paramatman being the अन्तर्यामि in

all, all are HIS prakara and in that aspect all are equal. The fourth stage is when the Self realises that the joy and sorrows are not connected to the nature of the Selves in the state of being dissociated with matter known as असम्बन्धसाम्य or analogy of non-relation. When a meditator on the nature of the Individual Self realizes this state he is said to have attained the vision of the Self or आत्मसाक्षात्कार. This realization is not in mere words but in practice. Having known these truths from the Shastras through a preceptor and then doing continuous, conscious, concentrated 'chintana' or contemplation on these truths, one starts to realize the same all the time. Then realizing the nature of the Self as subservient to the Supreme etc., he proceeds further to attain the vision of the Lord with utmost devotion. These aspects of self realization are explained in detail in the next four slokas. Swamy Deshika summarises these stages in four words thus – Jnaanaikaakaaratayaa, nirdoshatayaa, brahma-tadguna-sambandhena itara-asambandhena. We can now take up the slokas and bhashya for study for the same.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ 29 ॥

योगयुक्तात्मा One for whom meditation has matured sees आत्मानं सर्वभूतस्थं his own Self as similar to selves in all sentients सर्वभूतानि all sentients च आत्मनि as though existing in Self सर्वत्र समदर्शनः ईक्षते and so sees all sentients as equal being of the form consciousness.

A yogi for whom yoga has attained fruition sees hisown self as existing in all and all selves as present in him and so sees all sentients as similar or equal being of the nature of consciousness.

स्वात्मनः परेषां च भूतानां प्रकृतिवियुक्तस्वरूपाणां ज्ञानैकाकारतया साम्याद् – The essential nature of his own Self and other selves when dissociated from matter is of the same form of consciousness and so has similarity,

वैषम्यस्य चप्रकृतिगतत्वाद् - the differences are due to matter or prakruti

योगयुक्तात्मा प्रकृतिवियुक्तेषु आत्मसु सर्वत्र ज्ञानैकाकारतया समदर्शनः – so one who has acquired the knowledge of the essential nature of the Self through meditation sees all sentients as similar in the aspect of their nature being of the form of consciousness alone

सर्वभूतस्थं स्वात्मानं सर्वभूतानि च स्वात्मनि ईक्षते - सर्वभूतसमानाकारं स्वात्मानं स्वात्मसमानाकाराणि च सर्वभूतानि पश्यति इत्यर्थः – He sees his Self in all sentients and sees all sentients in himself – meaning, he sees his Self as being of the same nature of consciousness as those in all embodied souls and also the selves in all sentients as being of the same nature of consciousness as his own Self.

एकस्मिन् आत्मनि दृष्टे सर्वस्य आत्मवस्तुनः तत्साम्यात् सर्वम् आत्मवस्तु दृष्टं भवति इत्यर्थः – That means when the nature of one Self is known, the nature of all Selves would be known due to the fact all being similar in nature.

‘सर्वत्र समदर्शनः’ (याज्ञ) इति वचनात् ‘योज्यं योगस्त्वया प्रोक्तः साम्येन’ (गीता 6।33) इत्यनुभाषणाच्च ‘निर्दोषं हि समं ब्रह्म’ (गीता 5।19) इति वचनाच्च – This is true as it is told in Yoga Yajnyavalkyasmruti as ‘he sees similarity in all’ and also retold in the 33rd sloka as ‘Hey Madhusudana, the slayer of Madhu, this Yoga which you told based on similarity’ and also as told ‘The individual selves are equal when freed from the defect of association with matter’ (5-19).

The process of practicing Yoga was taught. It was also told that one has to meditate on the Self till the bliss of the vision of the Self is attained as per ‘आत्मलाभसुखं यावत् तावत् ध्यानमुदाहृतम्’. Now the four modes of the state of perfection of समदर्शित्वयोग or the Yoga which gives the knowledge of perceiving all selves as equal in their essential nature.

The essential nature of individual selves is similar while the differences or inequalities in their modes are due to the limiting adjunct or उपाधि.

स्वात्मनः परेषां च भूतानां प्रकृतिवियुक्तस्वरूपाणां ज्ञानैकाकारतया साम्याद् वैषम्यस्य च प्रकृतिगतत्वाद् – The word सर्वभूतस्थम् here though indicates the sentient qualified by अचित्, it is about the चेतनांश – the Self who is a sentient.

योगयुक्तात्मा प्रकृतिवियुक्तेषु आत्मसु सर्वत्र ज्ञानैकाकारतया समदर्शनः – One who has realized the nature of the Self in योगसमाधि is योगयुक्तात्मा and this leads to समदर्शित्व.

सर्वभूतस्थं स्वात्मानं सर्वभूतानि च स्वात्मनि ईक्षते - सर्वभूतसमानाकारं स्वात्मानं स्वात्मसमानाकाराणि च सर्वभूतानि पश्यति इत्यर्थः - The word आत्म in सर्वभूतस्थम् आत्मानम् does not talk of mere Self or Supreme Self. This is addressing one's own Self. This is indicated in Bhashya as स्वात्मानम् and स्वात्मनि. A doubt may arise here – how is the relation of आधाराधेय – supporter and supported – applicable to the Individual Self? The Self being atomic how can he be existing in all sentients? And, how can several sentients present in different places be present in the Self who is just located in one particular place? So should not the word आत्मा be taken to mean Paramatman? This is answered in Bhashya as सर्वभूतसमानाकारम्.

एकस्मिन् आत्मनि दृष्टे सर्वस्य आत्मवस्तुनः तत्साम्यात् सर्वम् आत्मवस्तु दृष्टं भवति इत्यर्थः – Another doubt can be – how can one who is just engaged in the contemplation of one's own Self realize the similarity with all other Selves? That is answered here as एकस्मिन् आत्मनिइ दृष्टे – it is like the स्थालीपुलाकन्याय – When there are innumerable members belonging to the same class, if one is known, all will be known just as if one grain of rice is checked to see if it is cooked, one can know that all are cooked.

‘सर्वत्र समदर्शनः’ (याज्ञ) इति वचनात् ‘योज्यं योगस्त्वया प्रोक्तः साम्येन’ (गीता 6:33) इत्यनुभाषणाच्च ‘निर्दोषं हि समं ब्रह्म’ (गीता 5:19) इति वचनाच्च – To show that the words सर्वभूतस्थम् etc are meaning साम्य or similarity only, several references from this same text are given both from previous sections and later sections.

सर्वत्र समदर्शनः - This indicates perception of mutual similarity – परस्पर साम्यदर्शन. Because this is जीवात्मयोगप्रकरण – meditation of the Individual Self, contemplation on the Supreme that is परमात्मानुसन्धान is not taught here. Even meditating on Paramatman which is needed for जीवात्मयोग is not told here because this is about the differences in the states of समाधि. Meditating on the divine auspicious form of Lord was told as उपकरण or an accessory. Here what is taught is the state of समाधि. Even in the sloka विद्याविनयसंपन्ने only साम्य or similarity was told. Hence there is no scope for ऐक्य as it is clearly told as समदर्शनः and so mutual similarity of Individual Selves only is intended here.

Sloka 30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 30 ॥

यः सर्वत्र मां पश्यति A yogi who sees similarity in nature with ME in all sentients मयि सर्वं च पश्यति and sees in ME similarity in nature with all sentients तस्य अहं न प्रणश्यामि for such a Yogi I will not be unseeable. स च मे न प्रणश्यति

ततो विपाकदशापन्नो मम साधर्म्यम् उपागतः 'निरञ्जनः परमं साम्यमुपैति' (मु0 उ0 3।1।3) इत्युच्यमानं सर्वस्य आत्मवस्तुनो विधूतपुण्यपापस्य स्वरूपेण अवस्थितस्य मत्साम्यं पश्यन् - One who has reached a state higher than the previous, seeing similarity of all Individual Selves in their essential nature with me when they have shaken off all virtues and sins as told in Sruti 'being without any impurities attains similarity with me'.

यः सर्वत्र आत्मवस्तुनि मां पश्यति, सर्वम् आत्मवस्तु च मयि पश्यति, - He sees similarity in all selves present everywhere with me, and sees in me similarity with all selves.

अन्योन्यसाम्याद् अन्यतरदर्शनेन अन्यतरद् अपि ईदृशम् इति पश्यति, - Due to similarity existing mutually when he sees one of them he realizes that the other is also similar.

तस्य स्वात्मस्वरूपं पश्यतः अहं तत्साम्यात् न प्रणश्यामि, न अदर्शनम् उपयामि, - Thus for him who realizes his essential nature I will not be unperceivable due to being of similar nature.

मम अपि मां पश्यतः, मत्साम्यात् स्वात्मानं मत्समम् अवलोकयन् स न अदर्शनम् उपयाति - For me also, seeing me also due the same reason of similarity, he who is seeing his Self as of the same form as mine, will not be away from my sight.

In the previous sloka it was taught that when the differences of the form of deva, manushya etc which are due to modifications of matter or prakruti are eliminated the essential nature of the Self which is substantive consciousness (ज्ञानद्रव्य) being same, the साधक should contemplate that all selves are similar.

In this sloka, contemplation of the state of परमसाम्य with परमात्मन् which is attained when the Jivatman gets rid of the defects of the form of पुण्य and पाप which are the causes for differences such as deva, manushya etc. is taught. This is a more advanced state compared to the previous one.

ततो विपाकदशापन्नो मम साधर्म्यम् उपागतः 'निरञ्जनः परमं साम्यमुपैति' (मु0 उ0 3।1।3) इत्युच्यमानं सर्वस्य आत्मवस्तुनो विधूतपुण्यपापस्य स्वरूपेण अवस्थितस्य – The meaning of उपागतः is contemplating with his intellect. That is because he is still not liberated. The Mundaka shruti says 'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु. 3-1-3) – telling about the similarity with Paramatman attained by the liberated soul. That state is realized in his intellect during meditation.

The part of the sloka यो मां पश्यति is अनुवाद. This is valid as per the shruti pramana told here. The contemplation of that is ordained here. This is explained in Bhashya as 'मत्साम्यं पश्यन् यः सर्वत्र आत्मवस्तुनि मां पश्यति'. But this part of the bhashya is to be understood properly according to context here. It may look as though it means a yogi sees Paramatman everywhere as the Supreme is all pervasive (सर्वव्यापि) and everything is supported by HIM. But such meaning is not possible in this context. So what is applicable here is साम्यदर्शन – he sees similarity in nature with Paramatman and not Paramatman Himself everywhere. It is परमात्मसाम्य and not साक्षात्परमात्मन्.

सर्वम् आत्मवस्तु च मयि पश्यति, अन्योन्यसाम्याद् अन्यतरदर्शनेन अन्यतरद् अपि ईदृशम् इति पश्यति, - A doubt may arise here – in the advanced state of meditation which is of the form of contemplation on the nature of the Self, one should not be seeing Paramatman or other selves and so how is this explanation valid – is the doubt. That is cleared here as अन्योन्यसाम्यात् अन्यतरदर्शनेन अन्यतरदपि ईदृशमिति पश्यति. When one is seen the other is also seen.

तस्य स्वात्मस्वरूपं पश्यतः अहं तत्साम्यात् न प्रणश्यामि, न अदर्शनम् उपयामि, - The meaning of प्रणश्यति is as per the धातु णश अदर्शने – not being seen. Because the Individual selves and the Supreme Self are all eternal entities. So there is no नाश in the sense of destruction but it means not being seen and that will not happen – means the individual Self will be able to realize the similarity in that state with Paramatman.

मम अपि मां पश्यतः, मत्साम्यात् स्वात्मानं मत्समम् अवलोकयन् स न अदर्शनम् उपयाति – The Lord who has the quality of perceiving everything directly also perceives the similarity in the essential nature and so a meditator who is seeing the similarity with paramatman will not be unseen by Paramatman as well.

Sloka 31

ततो विपाकदशाम् आह –

The state more advanced than the previous is being told.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ॥

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ 31 ॥

सर्वभूतस्थितं मां यः एकत्वमास्थितः भजते One who meditates on ME reflecting on unity due to my being the inner controller of all beings स योगी such a meditator सर्वथा वर्तमानोऽपि though present at all times मयि वर्तते will be established in ME only.

Knowing ME as the inner controller of all beings, one who meditates reflecting that I am the ONE existing in every being, such a yogi, though is involved in various activities when he comes out of the state of meditation, will be established in ME only.

योगदशायां सर्वभूतस्थितं माम् - During the state of meditation when the Yogi sees ME, who is existing as the inner controller of all sentient beings,

असंकुचितज्ञानैकाकारतया एकत्वम् आस्थितः - प्राकृतभेद-परित्यागेन, - due to the fact of my essential nature being of the form of consciousness which is uncontracted at any time, sees ME as one with him as being my प्रकार or mode, getting rid of the differences in attributive consciousness arising due to contact with matter,

सुदृढं यो भजते, - one who worships me steadfast in the state of meditation,

स योगी व्युत्थानकालेऽपि यथा तथा वर्तमानः - such a Yogi, even when he has come out of the state of meditation, though involved in several activities in whatever ways,

स्वात्मानं सर्वभूतानि च पश्यन् मयि वर्तते माम् एव पश्यति – perceiving his own Self and all other sentient beings he will be seeing ME only

स्वात्मनि सर्वभूतेषु च सर्वदा मत्साम्यम् एव पश्यति इत्यर्थः - meaning all the time he sees similarity in his own self and all beings with ME.

The third state of maturity in meditation is told here. In the previous sloka, the साम्य or similarity between जीव and ईश्वर was told in the state of अकर्मवश्यत्व when the karmas of the form of punya and paapa are destroyed.

When the karmas of the form of nascience (अविद्या) are removed, Jiva's attributive consciousness will be uncontracted. In that state both Jiva and Ishvara are similar. When a Yogi contemplates on this kind of similarity between जीव and ईश्वर in the next state of meditation, due to the effect of this संस्कार (which can be said to be purification of mind), the same will naturally continue without break even when he gets up from meditation (व्युत्थान). That aspect is told in this sloka.

What is told in sloka as सर्वथा वर्तमानोऽपि indicates कालभेद - difference in time. This is interpreted as यथा तथा वर्तमानोऽपि – which is not possible during the state of समाधि.

योगदशायां सर्वभूतस्थितं माम् असंकुचितज्ञानैकाकारतया एकत्वम् आस्थितः – How is it possible to reflect on the एकत्व with परमात्मन् – that is unity with Paramatman who is present in all beings? When one contemplates that 'I am also part of all beings and so I am also HIS mode only (परमात्म-प्रकार) that is possible. The Individual Self who is atomic in proportion (सूक्ष्म) cannot be present in his essential nature in all beings as he can be present in a place being atomic. So the unity is in the state when the attributive consciousness is uncontracted. In that state he will be seeing himself in that way and that is the अनुसन्धान told here. He has not attained that state yet as karmas are still present and he has to do Bhaktiyoga to attain that state but what is taught here is contemplating in that way during yoga.

प्राकृतभेद-परित्यागेन, - Giving up the idea of differences of the form of differences in attributive consciousness which is seen due to the association with matter which happens again due to Karma. The एकत्व told here is not rejecting स्वरूपभेद which exists but the differences are due to ज्ञानतारतम्य and that is due to प्रकृतिसम्बन्ध which has come due to Karma. When karma is destroyed, all these differences do not exist and in that state, there is similarity with Paramatman.

Another way एकत्व can be explained is that all the selves are inseparably associated with Brahman and cannot exist separately from him and there is unity in that sense.

सुदृढं यो भजते – The word आस्थितः is explained thus. Worships with steadfastness. The word भजते indicates that realizing the nature of the Self as similar to Paramatman is also his worship only.

स योगी व्युत्थानकालेऽपि यथा तथा वर्तमानः – The word सर्वथा वर्तमानोऽपि means though he is highly involved in wordly activities after getting up from meditation.

स्वात्मानं सर्वभूतानि च पश्यन् मयि वर्तते माम् एव पश्यति – The meaning of मयि वर्तते is not being established in Paramatman but it is an act of the intellect and so commented as मामेव पश्यति.

स्वात्मनि सर्वभूतेषु च सर्वदा मत्साम्यम् एव पश्यति इत्यर्थः – How can परमात्मदर्शन be possible through जीवदर्शन is explained here as seeing similarity with Paramatman in his own self as well as in all embodied souls.

Sloka 32

ततोऽपि काष्ठाम् आह –

The state which is much more exalted than the previous one is being told here.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 32 ॥

आत्मौपम्येन Because all other selves are similar to one Self in respect of being of the nature of consciousness सर्वत्र सुखं वा यदि वा दुःखं joy or sorrow present in oneself as well as in all others समं यः पश्यति one who treats equally with the understanding that it is not related to the आत्मन् or Self सः योगी such a Yogi परमो मतः is in my opinion superior to all.

स्वात्मनः च अन्येषां च आत्मनाम् असंकुचितज्ञानैकाकारतया औपम्येन - For the reason that one's own Self and the selves existing in others are similar due to possessing the nature of uncontracted consciousness,

स्वात्मनि अन्येषु च - सर्वत्र वर्तमानं पुत्रजन्मादिरूपं सुखं तन्मरणादिरूपं च दुःखम् - joys of the form of birth of a son and others which are being present in self as well as others everywhere and sorrows due to death of son etc.,

असम्बन्धसाम्यात् समं यः पश्यति परपुत्रजन्ममरणादिसमं स्वपुत्रजन्ममरणादिकं यः पश्यति इत्यर्थः - one who sees them as similar due to not being related to Self, meaning one who treats the birth or death etc. of one's own son in the same way as he treats the birth or death etc. of another person's son,

स योगी परमो मतः - योगकाष्ठां गतो मतः - such a Yogi has attained the highest state of maturity in meditation in my opinion.

Now the most exalted state सर्वोत्कृष्टदशा of meditation on the Self is told. While in this state, it is possible for one to be unaffected by even the most powerful causes of joy or sorrow. This is the state of reflection where one loses the differences in joy and sorrow which comes due to differences in karma and Jnana.

स्वात्मनः च अन्येषां च आत्मनाम् असंकुचितज्ञानैकाकारतया औपम्येन – The word आत्मौपम्येन is to be taken along with सर्वत्र and not as relating to पश्यति. The word समं is to be taken with पश्यति. The word उपमा here is in the sense of equal or similar. All individual selves are having similarity in the aspect of being distinct from the body as already told earlier.

The word सर्वत्र is applicable to आत्मौपम्येन as well as समं पश्यति.

स्वात्मनि अन्येषु च - सर्वत्र वर्तमानं पुत्रजन्मादिरूपं सुखं तन्मरणादिरूपं च दुःखम् असम्बन्धसाम्यात् समं यः पश्यति परपुत्रजन्ममरणादिसमं स्वपुत्रजन्ममरणादिकं यः पश्यति इत्यर्थः ।

The सुखदुःखसाम्य told here is not अन्वयसाम्य but व्यतिरेकसाम्य. Everyone is related to joys and sorrows and so that there is similarity in being related to joy and sorrow is not the meaning here but असम्बन्धसाम्य – analogy of non-relation. Just as one is not related to the birth of a son etc of some one else, one is not related to birth of one's own son and such things also.

स योगी परमो मतः - योगकाष्ठां गतो मतः - This is the highest state of जीवात्मयोग – meditation on the Self.

Slokas 33, 34

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ 33 ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ 34 ॥

मधुसूदन Hey Madhusudana यः अयं योगः this well known Yoga of the form of meditation on the Self त्वया साम्येन प्रोक्तः was told by you as being of the form of similarity एतस्य स्थिरां स्थितिं चञ्चलत्वात् न पश्यामि I see as impossible of attainment steadily as the mind is fickle. कृष्ण Hey Krishna, मनः चञ्चलं हि that the mind is fickle is well known. बलवत् It is powerful दृढं and strong प्रमाथि and capable of causing disturbance. वायोरिव तस्य निग्रहं सुदुष्करम् अहं मन्ये In my opinion controlling the mind is extremely difficult just like the wind.

यः अयं देवमनुष्यादिभेदेन जीवेश्वरभेदेन च अत्यन्तभिन्नतया एतावन्तं कालम् अनुभूतेषु सर्वेषु आत्मसु – In the all Selves who were thought of as existing in different forms due to differences such as deva, manushya etc and also due to differences between Jivatman and Paramatman,

ज्ञानैकाकारतया परस्परसाम्येन, - perceiving similarity as they are all of the same form of pure consciousness in their essential nature,

अकर्मवश्यतया च ईश्वरसाम्येन – Perceiving that in the state of not being under the bondage of karma they are all equal to Paramatman,

सर्वत्र समदर्शनरूपो योगः त्वया प्रोक्तः – Thus this yoga of the form of perceiving similarity everywhere which was taught by you,

एतस्य योगस्य स्थिरां स्थितिं न पश्यामि, मनसः चञ्चलत्वात् – I do not know how the state of such yoga can be steady as the mind is very fickle in nature.

तथा हि अनवरताभ्यस्तविषयेषु अपि स्वत एव चञ्चलं पुरुषेण एकत्र अवस्थापयितुम् अशक्यं मनः पुरुषं बलात् प्रमथ्य दृढम् अन्यत्र चरति – Even in respect of experience of senses which the mind is very much used to doing without a break, it is not possible for a person to make it concentrate on one thing as it is by nature fickle, that mind disturbs the person by force and firmly makes one to move in some other direction.

तस्य स्वाभ्यस्तविषयेषु अपि चञ्चलस्वभावस्य मनसः तद्विपरीताकारात्मनि स्थापयितुं निग्रहं प्रतिकूलगतेः महावातस्य व्यजनादिना इव सुदुष्करम् अहं मन्ये – So I feel that making the mind which is fickle even in respect of sense experiences in which it has repetitively been engaging, making it to concentrate on the Self which is quite opposed to the sense experiences and so to control it is extremely difficult just as it is impossible to block a huge blizzard or windstorm using a fan.

मनोनिग्रहोपायो वक्तव्य इत्यभिप्रायः – You should teach me the means to control the mind is the gist.

In the previous four slokas, four states of साम्य were taught. In the first stage a yogi sees similarity in all selves due to their being of the same form of consciousness. In the second stage, when the defects of the nature of पुण्य and पाप are absent and Jivatmans are in their pure state there is similarity between Jivatman and Paramatman, in the third stage there is similarity in all selves as they are all united with the antaryami Paramatman being HIS mode only and inseparably associated with HIM and in the fourth and final stage a yogi realizes the analogy of

non-relation when the Jivatman is dissociated with matter or प्रकृति as all the joys and sorrows seen here are not related to the nature of the Selves.

Some opine that in the first two slokas, similarity has been told and in the next two, the benefits gained from such realisation.

Thus the योगाभ्यासविधि and the characteristics of four types of Yogis was told which is as per Sri Yamunacharya's Gītarthasangraha – योगाभ्यासविधिः योगी चतुर्धा योगसाधनम् । Now the योगसाधन which was also told earlier is going to be explained in more detail as requested by Arjuna.

यः अयं देवमनुष्यादिभेदेन – The differences among Individual Selves is told by this.

जीवेश्वरभेदेन च अत्यन्तभिन्नतया एतावन्तं कालम् अनुभूतेषु सर्वेषु आत्मसु – In the aspect of कर्मवश्यत्व and अकर्मवश्यत्व and others there is a huge difference between Jiva and Ishvara and everywhere the nature is seen to be extremely different – अत्यन्तभेद is seen. It is not mere difference in form but in their very nature huge differences are seen. This incapability to perceive similarity shows that it is due to the विपरीतवासना which is being accumulated steadily from time immemorial.

ज्ञानैकाकारतया परस्परसाम्येन, अकर्मवश्यतया च ईश्वरसाम्येन – There are two types of similarities told here which is indicated by the word च. One is in the aspect of ज्ञानैकाकारतया and the second is in the aspect of अकर्मवश्यतया. There is a slight पाठभेद here – in one पाठ there are two च used – अकर्मवश्यतया च ईश्वरसाम्येन च. In that case the first च can be taken to mean the similarity with even ईश्वर in the aspect of ज्ञानैकाकार.

सर्वत्र समदर्शनरूपो योगः त्वया प्रोक्तः – Krishna who is स्वतः सर्वज्ञ only can contemplate and teach is the bhaava. Only you can do such अनुसन्धान, how is it possible for us? Is the bhaava.

एतस्य योगस्य स्थिरां स्थितिं न पश्यामि, मनसः चञ्चलत्वात् – I cannot see realize this as I am used to seeing differences only all the time and as I have not won over my mind. Since in the following sloka it is told as चञ्चलं हि मनः, here also मनसः चञ्चलत्वात् is the Bhashya.

The word मधुसूदन also indicates that Lord Krishna is the slayer of मधु and कैटभ who represent रजस् and तमस् and one has destroyed them only can teach the उपाय or means to controlling the mind.

तथा हि अनवरताभ्यस्तविषयेषु अपि स्वत एव चञ्चलं पुरुषेण एकत्र अवस्थापयितुम् अशक्यं मनः पुरुषं बलात् प्रमथ्य दृढम् अन्यत्र चरति - The fickle nature of the mind is the cause and that is indicated here. So the meaning of चञ्चल is चलस्वभाव as shown in bhashya. The effect of being चञ्चल is that it is impossible for one to make the mind concentrate on any one aspect. The word बलात् can be taken as an adjective to प्रमाथि or can also be taken in the sense of cause. It disturbs by force or because it is powerful it causes turbulence.

तस्य स्वाभ्यस्तविषयेषु अपि चञ्चलस्वभावस्य मनसः तद्विपरीताकारात्मनि स्थापयितुं निग्रहं प्रतिकूलगतेः महावातस्य व्यजनादिना इव सुदुष्करम् अहं मन्ये - The bhashya तद्विपरीताकारात्मनि shows that it is अनभ्यस्तपूर्वविषय - आत्मचिन्तने is something the mind has not done earlier. The word प्रतिकूल in the example indicates the aspect of चञ्चलत्व told about the mind. A powerful windstorm cannot be stopped or controlled by a small hand-held mechanical fan and that shows the means known so far to control mind is very weak.

मनोनिग्रहोपायो वक्तव्य इत्यभिप्रायः - So Arjuna telling that the mind is extremely difficult to control is not objecting to what Krishna taught but in order to enquire about the means to control such powerful mind - it is उपायपरिप्रश्नार्थ - as told तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया.

Slokas 35, 36

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 35 ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥ 36 ॥

महाबाहो Hey Valiant one, मनः that the mind चलं is fickle दुर्निग्रहम् and difficult to control असंशयम् is undoubted. कौन्तेय Hey Arjuna तु but अभ्यासेन with the repeated practice of establishing the mind in the Self वैराग्येण च and renunciation of desire in other things गृह्यते it can be brought under control.

असंयतात्मना By one who has no restraint on his mind योगः the vision of the Self दुष्प्राप इति मे मतिः is impossible to attain in my opinion. यतता One who is striving hard वश्यात्मना and has won over his mind उपायतः by such a person tactfully अवाप्तुं शक्यः it is possible to attain Yoga.

चलस्वभावाया मनो दुर्निग्रहम् एव इत्यत्र न संशयः, तथापि आत्मनो गुणाकरत्वाभ्यास-जनिताभिमुख्येन आत्मव्यतिरिक्तेषु दोषाकरत्वदर्शनजनितवैतृष्ण्येन च कथञ्चिद् गृह्यते ।

असंयतात्मना - अजितमनसा महता अपि बलेन योगो दुष्प्राप एव । उपायतः तु वश्यात्मना पूर्वोक्तेन मदाराधनरूपेण अन्तर्गतज्ञानेन कर्मणा जितमनसा यतमानेन अयम् एव समदर्शनरूपो योगः अवाप्तुं शक्यः ।

There is no doubt that the mind, fickle as it is by very nature, is impossible to control. Even then it can be won over with difficulty. The अभिमुख्य or favourable disposition towards the Self arises out of repeated reflection on the auspicious qualities of the Atman and at the same time due to the disinterest in all things other than the Atman when one knows that everything else is full of defects.

The Self is impossible to realize even with great effort by one who has not won over his mind.

While by adopting the means of Karmayoga which includes contemplation on the nature of the Self with the firm understanding that it is of the form of worship of Lord, one who has won over the mind if endeavors to realize the Self, this yoga of the form of समदर्शन is possible to attain.

Lord Krishna restates what Arjuna openly asked him and teaches the means to Arjuna as desired in these two slokas.

चलस्वभावाया मनो दुर्निग्रहम् एव इत्यत्र न संशयः, तथापि - The word असंशयम् indicates that what Arjuna said is true and accepted though partially.

आत्मनो गुणाकरत्वाभ्यास-जनिताभिमुख्येन आत्मव्यतिरिक्तेषु दोषाकरत्वदर्शनजनितवैतृष्ण्येन च कथञ्चिद् गृह्यते – This is a very important and significant teaching. Krishna teaches that the repeated contemplation with the understanding that the Self is enjoyable, favourable etc creates deep interest in experiencing it. With that one should contemplate on the qualities of the Self to achieve a mindset which is favourably disposed towards it.

The Self has the qualities of being eternal, of the nature of consciousness (ज्ञानस्वरूप), of blissful nature (आनन्द), is not subjected to bondage of karma (अकर्मवश्यत्व) in its real nature, अमल without any defect etc. Contemplating on such qualities repeatedly is अभ्यास. This is the means to win over the mind. Being so disposed, craving to experience the real nature of the Self is the means to conquering the mind.

It is like rejecting honey mixed with a drop of poison. Honey is very nice but when one knows that it is mixed with poison, no one would touch it. Like that the defects in prakruti have to be taught to the mind again and again and at the same time the auspicious qualities of the Atman (Self) have to be taught – that the Self is immutable, eternal, of pure consciousness, blissful in nature, without the defects of old age, death, hunger, thirst, grief and satyakaama and satyasankalpa etc. and in the liberated state is similar to even Paramatman in the aspect of asankuchitajnaanaikaakaara while the prakruti has janma, mrutyu, jaraa, vyaadhi, du:kha and so on. When the mind is repeatedly told about these things, slowly it will get deeply interested in the experience of the Self and everything else will be renounced – that is abhyaasa and vairagya.

असंयतात्मना - अजितमनसा महता अपि बलेन योगो दुष्प्राप एव – What Arjuna said earlier as एतस्याहं न पश्यामि is confirmed by Krishna.

Because the context here is pertaining to controlling the mind, the word आत्म in असंयतात्मना and वश्यात्मना means mind. The words in mula sloka मे मतिः indicate that there is no doubt about this.

उपायतः तु वश्यात्मना पूर्वोक्तेन मदाराधनरूपेण अन्तर्गतज्ञानेन कर्मणा जितमनसा यतमानेन अयम् एव समदर्शनरूपो योगः अवाप्तुं शक्यः – The Karmayoga taught thus is the means to controlling the mind and अभ्यास and वैराग्य are accessories to it.

Krishna addressing Arjuna as महाबाहो shows that Arjuna is valiant and can conquer enemies who are external with weapons etc but has not conquered the mind which needs to be won over tactfully (उपायतः).

उपायेन तु यत् शक्यं न तत् शक्यं पराक्रमैः - सुभाषितम्

Sloka 37

अथ 'नेहाभिक्रमनाशोऽस्ति' (गीता 2।40) इत्यादौ एव श्रुतं योगमाहात्म्यं यथावत् श्रोतुम् अर्जुनः पृच्छति ।

अन्तर्गतात्माज्ञानतया योगशिरस्कृतया च हि कर्मयोगस्य माहात्म्यं तत्रोदितं, तच्च योगमाहात्म्यम् एव –

Now Arjuna wants to know properly the greatness of Yoga which was taught earlier as नेहाभिक्रम... - 'there is no danger of not getting benefited by Karmayoga which was started' and so on. It was taught earlier so due to its embedding the knowledge of the nature of the Self and also due to its leading one to attain the fruit of Yoga. Even that in fact is the greatness of Yoga only.

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ 37 ॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ 38 ॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ 39 ॥

कृष्ण Hey Krishna, श्रद्धयोपेतः though embarking on Yoga endowed with faith अयतिः one who does not put adequate effort योगाच्चलितमानसः having his mind turned away from Yoga योगसंसिद्धिम् अप्राप्य and not gaining the benefit of Yoga कां गतिं गच्छति what state of misery does he attain? महाबाहो Hey Mahabaho, उभयविभ्रष्टः having lost both ways अप्रतिष्ठः not having a steady support

ब्रह्मणः पथि विमूढः fallen away from the path of attaining Brahman छिन्नाभ्रमिव like a piece of cloud broken away from a large mass कञ्चित् न नश्यति will he not perish?

श्रद्धया योगे प्रवृत्तो दृढतराभ्यासरूपयतनवैकल्येन योगसंसिद्धिम् अप्राप्य योगात् चलितमानसः कां गतिं गच्छति ?

Having endeavoured to practice Yoga or meditation on the Self with great faith if one is not able to attain the benefit gained from Yoga which is आत्मावलोकन or the vision of the Self due to lack of effort in the steady, repeated and sustained form of meditation and having got his mind disturbed and moved away from Yoga, where does he end up, which state does he reach?

उभयविभ्रष्टः अयं छिन्नाभ्रम् इव कञ्चित् न नश्यति ? – Such a one who is lost both ways will he not be lost like a separated broken piece of cloud?

यथा मेघशकलः पूर्वस्मात् बृहतो मेघात् छिन्नः परं बृहन्तं मेघम् अप्राप्य मध्ये विनष्टो भवति, तथा एव कञ्चित् न नश्यति? – Just as a piece of cloud broken and separated from the previous cloud is not able to join back the previous or some other cloud gets lost, will a Yogi also perish?

कथम् उभयविभ्रष्टता ? – How is this aspect of being lost both ways possible of a Yogi?

अप्रतिष्ठो विमूढो ब्रह्मणः पथि इति, यथावस्थितं स्वर्गादिसाधनभूतं कर्मफलाभिसन्धिरहितस्य अस्य पुरुषस्य स्वफलसाधनत्वेन प्रतिष्ठा न भवति इति अप्रतिष्ठः । प्रकान्ते ब्रह्मणः पथि विमूढः तस्मात् पथः प्रच्युतः, अतः उभयविभ्रष्टतया किम् अयं नश्यति एव ? उत न नश्यति ? – This is told as ‘अप्रतिष्ठो विमूढो ब्रह्मणः पथि’ meaning he becomes अप्रतिष्ठ – the karmas which are means to gaining the benefits of the form of Svarga and others in a proper way will not be established in him or will not bestow the fruits to one who is not interested in gaining such fruits and so he will be अप्रतिष्ठ. He will also be विमूढ or slipped from the path of meditation on the Self in which he had started to traverse. That is he will neither gain the fruits of the form of svarga and others nor will he be in the path of gaining vision of the Self and so will he be lost both ways? Or is it that he will not perish?

तम् एनं संशयम् अशेषतः छेत्तुम् अर्हसि, - This doubt of mine you should clarify and remove from my mind altogether.

स्वतः प्रत्यक्षेण युगपत् सर्वं सदा पश्यतः त्वत्तः अन्यः संशयस्य अस्य छेत्ता न हि उपपद्यते – No one else can clear this doubt but for for you who can perceive everything all the time directly by yourself at the same time.

After learning योगसाधन again (accessories to Yoga), Arjuna wants to know the greatness of Yoga again – योगमाहात्म्य. The aspect of योगमाहात्म्य told here is the same as योगसिद्धिः told by Sri Yamunacharya. The cause of सिद्धि is माहात्म्य. Whatall the Yoga can bestow on someone shows its greatness. The greatness told here are several – Even if Yoga gets relaxed a Yogi would enjoy पुण्यलोक for long time and will be born in a clan which is favourable to Yoga. This way the Yoga becomes abundant and leads one to liberation. All these are possible due to unique and unparalleled greatness of Yoga.

Few doubts arise here – what was told earlier as नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते etc was only the greatness of Yoga of the form of आत्मावलोकन which is the result of Karmayoga. So how can it be said आदावेव श्रुतम् – that is what was heard earlier itself? The answer is – The greatness of Karmayoga was told as the means to achieving intense meditation because it includes in itself the knowledge of the Self which is the source of Jnanayoga. So the greatness of Karmayoga which is an accessory to Jnanayoga was only told and by that the greatness of Jnanayoga which is अङ्गि or the primary aspect is also told. That is indicated in Bhashya as आदावेव श्रुतम्.

श्रद्धया योगे प्रवृत्तो – The mula sloka says श्रद्धयोपेतः - having faith. But having mere faith is not what is told here. The meaning is one who starts to practice Yoga with faith and so Bhashya is श्रद्धया योगे प्रवृत्तः. It can also be said as श्रद्धाकृतयोगाधिगमपरः.

दृढतराभ्यासरूपयतनवैकल्येन – Meaning of योगाच्चलितमानसः is one who does not have the mind which is capable of engaging in intense meditation.

योगसंसिद्धिम् अप्राप्य योगात् चलितमानसः कां गतिं गच्छति ? – योगसंसिद्धिम् अप्राप्य means even before attaining the benefit of Yoga. कां गतिम् means which one will he attain among enjoyment of sensual experiences (कामभोग) or hell (नरक) or liberation (मोक्ष).

उभयविभ्रष्टः अयं छिन्नाभ्रम् इव कञ्चित् न नश्यति ? यथा मेघशकलः पूर्वस्मात् बृहतो मेघात् छिन्नः परं बृहन्तं मेघम् अप्राप्य मध्ये विनष्टो भवति, तथा एव कञ्चित् न नश्यति ? कथम् उभयविभ्रष्टता ? अप्रतिष्ठो विमूढो ब्रह्मणः पथि इति, यथावस्थितं स्वर्गादिसाधनभूतं कर्मफलाभिसन्धिरहितस्य अस्य पुरुषस्य स्वफलसाधनत्वेन प्रतिष्ठा न भवति इति अप्रतिष्ठः । प्रकान्ते ब्रह्मणः पथि विमूढः तस्मात् पथः प्रच्युतः, अतः उभयविभ्रष्टतया किम् अयं नश्यति एव ? उत न नश्यति ?

While explaining the meaning of उभयभ्रष्टता – The mula sloka has विमूढः ब्रह्मणः पथि – this shows that the word अप्रतिष्ठः is about the Karmas which are means to achieving सांसारिक फलs – or worldly benefits not begetting the fruits. The meaning is that though there is no deficiency in the nature of the Karma itself or in the efforts in performance of the karmas, they become futile due to अभिसन्धि वैषम्य – difference in purpose. A Yogi who is interested in meditation would have renounced other benefits such as svarga etc which are possible from karmas and even if he performs such karmas he does them without any desire in fruits. So having given up the fruits of such karmas and having lost the steadfastness in meditation he will not gain the vision of the Self also, so this way he gets neither of the benefits. What will happen to one in such a state is the question Arjuna is asking.

विमूढः ब्रह्मणः पथि – this does not indicate ignorance in respect of the path to attainment of आत्मावलोकन or liberation. Because this question is about one who has gained such knowledge and has started Yoga and now for some reason has turned away from it. So the word विमूढ indicates the cessation of Yoga which is caused by confusion or wrong knowledge or विमोह. So Bhashya is तस्मात् पथः प्रच्युतः - one who has fallen away from such path.

तम् एनं संशयम् अशेषतः छेत्तुम् अर्हसि, स्वतः प्रत्यक्षेण युगपत् सर्वं सदा पश्यतः त्वत्तः अन्यः संशयस्य अस्य छेत्ता न हि उपपद्यते – Arjuna is telling Krishna that Krishna is endowed with सर्वज्ञत्व, कारुणिकत्व, प्रियसखित्व and such auspicious qualities and so he only can remove all these doubts. The knowledge of others is limited to what can be gained through senses or through inference which does not give vivid perception. The knowledge of others is also in respect of some things only and happens one after the other and once happens some times and so on while Krishna's knowledge is सर्वज्ञत्व which is defined as यो वेत्ति युगपत् सर्वं प्रत्यक्षेण सदा स्वतः । तं प्रणम्य हरिं शास्त्रं न्यायतत्त्वं प्रचक्ष्महे । as told by Sri Nathamuni acharya. So that is referred here.

So Arjuna is making sure there will be no problems if he starts practicing yoga as taught by Krishna and for some reason it breaks in between and so on. Even before starting Arjuna is asking several doubts and Krishna patiently answers and highlights the greatness of Yoga and that the power of Yoga is such that once it is started it will bestow all benefits and unlimited unlike Yajna/yaga and other karmas and such a person will some time or other complete it and get the ultimate benefits also in following slokas.

Sloka 40

श्रीभगवानुवाच

पार्थ नैवैह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ 40 ॥

पार्थ Hey Partha, तस्य for such a person who has fallen away from Yoga इह अमुत्र here in this world or in other world विनाशः न विद्यते there will no loss. तात Hey dear one, कल्याणकृत् कश्चित् no one who has performed such good deed दुर्गतिं न गच्छति हि will attain a state of distress is well known only?

श्रद्धया योगे प्रक्रान्तस्य तस्मात् प्रच्युतस्य इह च अमुत्र च विनाशः न विद्यते । प्राकृतस्वर्गादि-भोगानुभवे ब्रह्मानुभवे च अभिलषितानवासिरूपः प्रत्यवायाख्य-अनिष्टावासिरूपश्च विनाशो न विद्यते इत्यर्थः । न हि निरतिशय-कल्याणरूप-योगकृत् कश्चित् कालत्रये अपि दुर्गतिं गच्छति ।

For one who has started Yoga with faith and then has fallen away from it there will be no distress here or in other world. That means in respect of the experience of the pleasures of heaven and such worlds which are associated with matter and in respect of the desire of the experience of vision of Self, he will not be deprived of them and he will also be not affected by getting प्रत्यवाय of the form of attaining the undesirable and so will not attain any such state of distress. One who has performed Yoga whose auspiciousness is incomparable, will not attain a state of distress during all three times (past, present and future) means will not attain at any time.

Krishna says that one who has started Yoga and fallen away will attain both types of पुरुषार्थs and will not be affected by both types of विभ्रष्टे – will not be subjected to any kind of loss or destruction or distress.

श्रद्धया योगे प्रक्रान्तस्य तस्मात् प्रच्युतस्य – What is told as तस्य in mula sloka is explained as for one who has started to perform Yoga with faith and has fallen away from it.

इह च अमुत्र च – This is not meaning this world and heaven but material pleasures and experience of Brahman. The word इह includes all material worlds including heavens similar to including पुण्य also in the group of पाप for a मुमुक्षु.

विनाशः न विद्यते | प्राकृतस्वर्गादि-भोगानुभवे ब्रह्मानुभवे च अभिलषितानवासिरूपः प्रत्यवायाख्य-अनिष्टावासिरूपश्च विनाशो न विद्यते इत्यर्थः – The word विनाशः here reminds of प्रत्यवायो न विद्यते (2-40) told earlier.

न हि निरतिशय-कल्याणरूप-योगकृत् कश्चित् – The word कल्याण though means auspicious, according to context here it is about Yoga which is incomparably auspicious.

कालत्रये अपि दुर्गतिं गच्छति – The word गच्छति in indicative present tense is commented as कालत्रयेऽपि. The justification for कालत्रयेऽपि is given by Swamy Deshika. Yoga is possible for one who has accumulated unlimited virtues for a long time and that shows there is no destruction in the past. In the present one is engaged in Yoga and so there is no harm now and in future also such a Yogi will attain auspicious worlds, perfection of Yoga and will be liberated and so there will be no harm in future also.

The word दुर्गति indicates नरक or hell or just undesirable things. There is also no valid proof to say that one who has ventured on the path of Yoga will attain a state of distress at any time.

Sloka 41

कथम् अयं भविष्यति? इत्यत्राह -

Krishna answers the question - How will such a Yogi be?

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ 41 ॥

योगभ्रष्टः One who has started Yoga and fallen away from it पुण्यकृतान् लोकान् प्राप्य having attained the worlds possible of those who have done virtuous meritorious deeds शाश्वतीः समाः उषित्वा and having stayed and enjoyed the pleasures of those worlds for a long time शुचीनां श्रीमतां गेहे अभिजायते will be born in the house of the righteous and wealthy.

यज्जातीय-भोगाभिकाङ्क्षया योगात् प्रच्युतः अयम् अतिपुण्यकृतां प्राप्यान् लोकान् प्राप्य, - Being interested in whichever class of pleasure experiences one has fallen away from Yoga,

तज्जातीयान् अतिकल्याणान् भोगान् योगमाहात्म्याद् एव भुञ्जानः, यावत् तद्भोग-तृष्णावसानं शाश्वतीः समाः तत्र उषित्वा, तस्मिन् भोगे वितृष्णः, - such a Yogi having attained the worlds possible of those who have done great meritorious deeds and enjoyed the most auspicious pleasures of those worlds he stays in those worlds for a long time as long as the desire for such enjoyments is present and then having lost desire in such enjoyments he,

शुचीनां श्रीमतां - योगोपक्रम-योग्यानां कुले योगोपक्रमे भ्रष्टो योगमाहात्म्याद् जायते - who had fallen away from Yoga, will be born in the clan of the noble and righteous – meaning those who are fit to start practice of Yoga.

Arjuna asked Krishna whether a Yogi who has moved away from Yoga will be lost both ways to which Krishna answers in the next five slokas that he will enjoy all good in both aspects. The reason for a Yogi to fall away from the practice of yoga is desire in enjoying various pleasures. Krishna says that the greatness of Yoga is such that even though a Yogi has not performed karmas such as Yajna etc, by mere greatness of Yoga itself such a one attains the most auspicious worlds which are possible of attainment by those who have performed various karmas as told in Vedas. The same greatness of Yoga makes such a one to lose that desire and be born in a clan where he will be able to start Yoga again.

यज्जातीय-भोगाभिकाङ्क्षया योगात् प्रच्युतः अयम् अतिपुण्यकृतां प्राप्यान् लोकान् प्राप्य, - Mula sloka has पुण्यकृताम् which is commented as अतिपुण्यकृताम् to highlight the greatness of Yoga. It is not that a Yogi

would attain worlds possible of those who have done small punyas but the worlds possible of those who have done exceptionally meritorious deeds – अतिपुण्यकृताम्.

तज्जातीयान् अतिकल्याणान् भोगान् योगमाहात्म्याद् एव भुञ्जानः, - The bhashya योगमाहात्म्याद् एव indicates that it is not as per what is said 'one who has done virtuous deeds attains punyalokas and one who has sinned or done पापस attains पापलोकस' but it is only due to greatness of Yoga. And just as there are different degrees of taste, smell etc comparatively there are worlds where the experiences are comparatively superior and among them the most enjoyable worlds are attained due to the greatness of Yoga itself.

यावत् तद्भोग-तृष्णावसानं शाश्वतीः समाः तत्र उपित्वा, तस्मिन् भोगे वितृष्णः, - This is another specialty of Yoga. One who attains svarga performing Ashwamedha for example will stay there for a specific period and then come back to this world. While one who has attained such worlds due to योगमाहात्म्य will stay and enjoy all pleasures of such worlds for as long as he desires - so it is अक्षय and till he loses desire in such enjoyments he will enjoy. He may get disinterested in those pleasures due to excessive enjoyments for long time or due to viveka which may arise on account of सत्वोन्मेष which happens due to some karma. A yogi is very different from those who perform yagas etc. Those who go to Svarga etc after performing Ashvamedha and such Yagas would have performed them only with the purpose of attaining such Svargas while a Yogi has done Karmayoga and reached the state of Yoga doing आत्मावलोकन. But due to Prarabdha Karmas, one may get distracted by other desires at any time – no one can predict this. As we see Saubhari and others. They enjoy the desired pleasures as long as they want and get disinterested in it when they get विवेक discriminatory knowledge that the pleasures are meager compared to the Yoga which they were doing and then would not be lost but they would be born in a family of those who are आचारशीलस, शुद्धस, etc where everything is favourable for them to start Yoga. This is about one who gets disturbed while starting itself.

शुचीनां श्रीमतां - योगोपक्रम-योग्यानां कुले योगोपक्रमे भ्रष्टो योगमाहात्म्याद् जायते – शुचित्व and श्रीमत्त्व are useful to Yoga indirectly and directly. He will be born in the family of people who have the स्वभाव or quality which is favourable to starting Yoga and so are competent to start Yoga. This by itself is a great thing to happen. One cannot choose where to be born. But for a Yogi, the greatness of

Yoga itself makes him be born in such a family. In this world, involving in the contemplation on Atman itself is a पुण्यकार्य and one who does it is very very rare and the greatness of such a one who had discontinued Yoga during starting itself is told here.

Sloka 42

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ 42 ॥

अथवा If a Yogi who is in advanced stage of Yoga falls away from that path धीमतां Those who have the knowledge to teach Yoga योगिनाम् एव and performing Yoga themselves कुले भवति in those कुल or clan he will be born. लोके ईदृशं जन्म यत् एतत् this kind of birth in this world that happens to one दुर्लभतरं हि is extremely rare only?

परिपक्वयोगः चलितः चेद् योगिनां धीमतां योगं कुर्वतां स्वयम् एव योगोपदेशक्षमाणां महतां कुले भवति - If one who is in advanced state of Yoga falls away from that path of meditation, he will be born in the house of योगिनां, धीमताम् – those who are by themselves and those who are capable of teaching Yoga in the family of such great people one who has become योगभ्रष्ट during परिपक्ववस्था will be born.

तद् एतद् उभयविधं योगयोग्यानां योगिनां च कुले जन्म, लोके प्राकृतानां दुर्लभतरम्, - This aspect of being born in the house of these two types of great people namely योगयोग्यs and योगिs – that is those who can teach yoga and those who are themselves practicing Yoga is very very difficult for ordinary people of this world.

एतत् तु योगमाहात्म्यकृतम् - While it happens due to the greatness of Yoga.

परिपक्वयोगः चलितः चेद् - The mula sloka has अथवा which indicates a new category and so this sloka is not talking about the same category of Yogi as told in previous sloka (that is one who has उपक्रमभ्रष्ट). In the current sloka, the nature of birth attained by a Yogi who has discontinued at an advanced state of Yoga is told. Mention of अतिशयितजन्म or exceptionally virtuous birth

shows it is due to an exceptional cause – अतिशयितहेतुसाकाङ्क्ष. That is indicated in Bhashya as परिपक्वयोगः चलितश्चेत्.

योगिनां धीमतां योगं कुर्वतां स्वयम् एव योगोपदेशक्षमाणां महतां कुले भवति – The sloka has योगिनामेव कुले भवति धीमताम्. Here योगिनां कुले may mean in the family of some Yogi but that is not अतिशयितजन्म because that alone cannot be very useful to continue Yoga. In order that such a person would be able to continue Yoga again, he should be born in a family of Yogis who are practicing Yoga and can teach Yoga. So योगिनां धीमताम् is commented as योगं कुर्वताम् स्वयमेव योगोपदेशक्षमाणां महतां कुले. He will be born in a family of Yogis who are themselves practicing and are capable of teaching Yoga. In the previous sloka शुचीनां श्रीमतां गेहे it was told that such a Yogi would be able to start Yoga but might need to be taught by some one else while in this sloka it is said as धीमताम् meaning the family of those who can by themselves teach Yoga is told. The word कुले here also means गृहे as per previous sloka. It also highlights the greatness of association with such noble people as told in पशुर्मुनुष्यः पक्षी वा ये च वैष्णवसंश्रयाः । तेनैव ते प्रयास्यन्ति तद्विष्णोः परमं पदम् ॥ (भरद्वाजस्मृति), and as told by Sri Alavandar तव दास्यसुखैकसङ्गिनाम् भवनेष्वस्त्वपि कीटजन्म मे । इतरावसथेषु मा स्म भूदपि मे जन्म चतुर्मुखात्मना ॥ (स्तो. 55).

तद् एतद् उभयविधं योगयोग्यानां योगिनां च कुले जन्म, लोके प्राकृतानां दुर्लभतरम्, एतत् तु योगमाहात्म्यकृतम् – The mula sloka has लोके which may mean everyone in this world. But bhashya is प्राकृतानाम् which excludes मुमुक्षुs and indicates those who are still interested in material benefits. The meaning of ईदृशम् in लोके जन्म यदीदृशम् in mula sloka is commented as एतदुभयविधम् – meaning in both ways – योगयोग्यानां योगिनां च – in the family of those fit for practicing Yoga and those who are practicing themselves and can also teach Yoga – that is what is meant. In the previous sloka it was told as योगोपक्रमयोग्यानाम् and here योगं कुर्वतां स्वयमेव योगोपदेशक्षमाणाम् – both these are impossible to attain for those who are attached to material benefits only.

Sloka 43, Sloka 44 – first half

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ 43 ॥

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

कुरुनन्दन Hey Arjuna, तत्र in that birth which he gets पौर्वदैहिकं तं बुद्धिसंयोगं लभते he will get the knowledge of practicing Yoga which was present in the previous birth. ततः Then भूयः संसिद्धौ यतते he will put great efforts for attaining the fruition of Yoga. सः That Yogi who had fallen away from meditation तेनैव पूर्वाभ्यासेन by the practice of Yoga only which was done in the previous birth अवशोऽपि ह्रियते हि he will be attracted to it again even though he does not consciously yearn for it.

तत्र जन्मनि तम् एव पौर्वदैहिकं योगविषयं बुद्धिसंयोगं लभते – In that birth he will attain the same knowledge of Yoga with which he was associated with in the previous birth.

ततः सुप्तप्रबुद्धवद् भूयः संसिद्धौ यतते – Then he will wake up as though from sleep and will put great effort to attain perfection of Yoga.

यथा न अन्तरायहतो भवति, तथा यतते – He will put efforts in such a way that he will not be affected by any obstruction.

तेन पूर्वाभ्यासेन - पूर्वेण योगविषयाभ्यासेन सः योगभ्रष्टो हि अवशः अपि योगे एव ह्रियते – Due to the practice of Yoga done earlier such a Yogai who had his meditation discontinued due to some disturbance will be attracted towards Yoga even though he does not by himself yearn for it.

प्रसिद्धं हि एतद् योगमाहात्म्यम् इत्यर्थः – That such greatness of Yoga is well known only is the meaning.

It was told in previous slokas that a Yogi who has discontinued Yoga before start or after advancing quite some would be born in a family favourable to either start or continue further respectively. But the Yoga started in previous birth is broken or discontinued and how would mere birth in such noble families lead one to gain liberation is the doubt answered here.

तत्र जन्मनि – Meaning of तत्र in mula sloka is to be taken along with previous sloka and so it means तत्र जन्मनि.

तम् एव पौर्वदैहिकं योगविषयं बुद्धिसंयोगं लभते – The meaning of बुद्धिसंयोगं is explained as योगविषयं बुद्धिसंयोगम्. In the previous birth there was also present an intellect causing another birth but that

बुद्धिसंयोग which causes संसार is rejected here. योगविषयं बुद्धिसंयोग is being endowed with an intellect or knowledge about Yoga.

ततः सुप्तप्रबुद्धवद् भूयः संसिद्धौ यतते – ततः means due to that योगविषय बुद्धिसंयोग. The Bhashya सुप्तप्रबुद्धवत् is very significant. We normally do not perceive the संस्कार which has come from previous births and so if a doubt arises how it is possible to get the knowledge of Yoga from previous birth, it is answered as – just like one who has woken up from sleep. Before sleep whatever one was involved in, one would continue after waking up. There is no loss of memory or experience or knowledge there. In a similar way, because a Yogi who has involved in a virtuous act, would not lose the knowledge gained in previous birth.

यथा न अन्तरायहतो भवति, तथा यतते – The intention of the उपसर्ग सम् in संसिद्धौ is explained as यथा न अन्तरायहतो भवति. संसिद्धि is सम्यक् सिद्धि – attaining the benefit without getting affected by any obstructions.

तेन पूर्वाभ्यासेन - पूर्वेण योगविषयाभ्यासेन सः योगभ्रष्टो हि अवशः अपि योगे एव ह्रियते – The meaning of अवधारण एव in तेनैव in mula sloka is explained as योग एव ह्रियते. The greatness of Yoga is such that by itself it pulls such a person towards Yoga.

प्रसिद्धं हि एतद् योगमाहात्म्यम् इत्यर्थः – The meaning of word हि in ह्यवशः is प्रसिद्धार्थ – that it is well known. It is well known in case of आदिभरत, विदुर, भीष्म and others. Even in case of Arjuna what was told as शुचीनाम् श्रीमताम् etc has become true is shown by addressing him as पार्थ and कुरुनन्दन which indicate the great families in which he is born.

Sloka 44 – second half

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ 44 ॥

योगस्य जिज्ञासुरपि One who is interested in knowing the greatness of practicing Yoga also शब्दब्रह्म अतिवर्तते will cross over the contact with Prakruti.

अप्रवृत्तयोगो योगे जिज्ञासुः अपि ततः चलितमानसः पुनरपि ताम् एव जिज्ञासां प्राप्य कर्मयोगादिकं योगम् अनुष्ठाय शब्दब्रह्म अतिवर्तते - One who has not started to practice Yoga and one who is interested in realizing the nature of the Self through practice of Yoga – even they get distracted and turn away from such thoughts, will again get that same desire and will practice Yoga which has beginning in Karmayoga and then transcends शब्दब्रह्म - this world of Prakruti.

शब्दब्रह्म – देव मनुष्य पृथिव्यन्तरिक्ष स्वर्गादि शब्दाभिलाषयोग्यं ब्रह्म - प्रकृतिः, प्रकृतिबन्धाद् विमुक्तो देवमनुष्यादिशब्दाभिलाषानर्हं ज्ञानानन्दैकतानम् आत्मानं प्राप्नोति इत्यर्थः - शब्दब्रह्म means ब्रह्म which gets called by the names such as देव, मनुष्य, पृथिवी, अन्तरिक्ष, स्वर्ग etc. That is प्रकृति which is the order of अचित् or matter. So it means such a one will get released from the bondage of Prakruti and will not be eligible to be called by names such as देव, मनुष्य etc and will realize the nature of the Self who is ज्ञानानन्दैक स्वरूप of it the nature of bliss and consciousness.

अप्रवृत्तयोगो योगे जिज्ञासुः अपि – The word जिज्ञासु is mula means one who is interested in practicing Yoga but has not yet started it and that is indicated in bhashya as अप्रवृत्तयोगः.

ततः चलितमानसः पुनरपि ताम् एव जिज्ञासां प्राप्य – hose who are in different stages would get benefited accordingly is indicated in Tatparya chandrika as – योगिनः चलितस्य योगः, प्रक्रान्तयोगस्य चलितस्य तत् प्रक्रमः, योगमारुरुक्षोः चलितस्य आरुरुक्षा इति तत्तदवस्थानुरूपं प्रतिसमाधानमिति भावः । One who has fallen away while being in advanced stage of Yoga would get to continue Yoga, one who has just started but got discontinued would get to start again and one who desires to practice Yoga but his desire gets disturbed would get the desire again and reach other states etc. and thus the respective states for the three states of discontinuity would be gained is to be understood.

कर्मयोगादिकं योगम् अनुष्ठाय – Meaning of कर्मयोगादिकम् in Bhashya is karma yoga, Jnanayoga etc. Or, the karmayoga which is the starting phase of Yoga which leads to आत्मावलोकन.

शब्दब्रह्म अतिवर्तते । शब्दब्रह्म – देव मनुष्य पृथिव्यन्तरिक्ष स्वर्गादि शब्दाभिलाषयोग्यं ब्रह्म - प्रकृतिः, प्रकृतिबन्धाद् विमुक्तो देवमनुष्यादिशब्दाभिलाषानर्हं ज्ञानानन्दैकतानम् आत्मानं प्राप्नोति इत्यर्थः – The meaning of शब्दब्रह्म is to be understood according to context. Here ब्रह्म does not mean परब्रह्म as it is qualified by शब्द and the aspect of अतिवर्तते would not be proper too. It is also not about जीवात्मा or वेद due to the same reason, though in other contexts the word ब्रह्म might mean any of these. शब्दब्रह्म might mean

Vedas also in some context but here due to its being told as अतिवर्तते that would be unreasonable or अनुपपन्न. It cannot also be mere knowledge generated from शब्द as one who wants to acquire the knowledge of Yoga cannot cross over it. So considering all these, Bhashyakarar gives the meaning of प्रकृति. Even in Bhagavadgita, the word ब्रह्म is used for प्रकृति as मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् and crossing over it is also needed. It is told as शब्दब्रह्म to indicate that this matter or प्रकृति gets modified into भोग्य, भोगोपकरण and भोगस्थान etc. that is object of enjoyments, instruments of enjoyment and places of enjoyment etc. That all these modified forms of प्रकृति are called by different names is known from पुरुषसूक्त as 'सर्वाणि रूपाणि विचित्र्य धीरः । नामानि कृत्वा अभिवदन् यदास्ते ।', where नामानि कृत्वा shows this aspect. The manifested forms of प्रकृति are called by the names of देव, मनुष्य, वृक्ष, पर्वत, अन्तरिक्ष, स्वर्ग and so on.

The aspect of crossing over is told as प्रकृतिबन्धात् विमुक्तः and that state is the natural state of the soul as told in Vishnu purana 'पुमान्न देवो न नरः न पशुः न च पादपः' (वि.पु. 2-13-98) and in पाञ्चरात्र आगम as 'ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः' (पाञ्चरात्र).

Sloka 45

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ 45 ॥

ततः Because of that प्रयत्नात् यतमानस्तु योगी a Yogi who is putting effort and practicing it अनेक जन्मसंसिद्धः will get the benefits after several births संशुद्धकिल्बिषः and becomes purified having got rid of all sins परां गतिं याति and attains the vision of the Self.

यत एवं योगमाहात्म्यम्; ततः —अनेक-जन्मार्जित-पुण्यसञ्चयैः संशुद्धकिल्बिषः, संसिद्धः संजातः प्रयत्नाद् यतमानः तु योगी चलितोऽपि पुनः परां गतिं याति एव ।

The greatness of Yoga being such, because of that reason only, having got cleansed of all sins by the virtues earned and accumulated in several births, having taken such a noble birth, endeavouring to practice Yoga with great effort even though gets discontinued will again get the ultimate good which is realization of the Self.

In the previous slokas it was told that a Yogi who has turned away from Yoga would again put effort to attain the benefit. In this sloka the fact that he will attain that ultimate benefit of the vision of the Self due to such effort is told.

यत एवं योगमाहात्म्यम्; ततः – The word ततः in mula sloka is taken in the sense of cause – हेतुपर and so Bhashya is यतः.

अनेक-जन्मार्जित-पुण्यसञ्चयैः संशुद्धकिल्बिषः, संसिद्धः संजातः – The mula अनेक जन्मसंसिद्धः means he will become very fit to practice Yoga due to the efforts put in many births. The reason why he becomes fit is due to becoming pure after getting rid of all sins which were obstructing Yoga. So संशुद्धकिल्बिषत्व is the cause of he becoming fit for Yoga.

प्रयत्नाद् यतमानः तु योगी – One who is practicing Yoga by putting efforts to control the senses and so on is meant by प्रयत्नात् यतमानः. Or, प्रयत्न may mean one who is putting great effort.

चलितोऽपि पुनः परां गतिं याति एव – Here परां गतिम् may mean Yoga itself or what is attained through Yoga which is self realization.

Sloka 46

अतिशयितपुरुषार्थनिष्ठतया योगिनः सर्वस्माद् आधिक्यम् आह-

A yogi who is steadfast in attaining अतिशयितपुरुषार्थ - superior benefit – he is superior to everyone else is told here.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ 46 ॥

तपस्विभ्यः Compared to ascetics involved in penance desiring some benefits योगी अधिकः a Yogi who is contemplating on the Self is superior. ज्ञानिभ्योऽपि Compared to those acquiring knowledge other than the knowledge of the Self अधिकः मतः a Yogi is superior in my opinion. कर्मिभ्यश्च

Compared to those performing karmas for attaining Svarga and such benefits, योगी अधिकः a Yogi is superior. तस्मात् अर्जुन So, Arjuna योगी भव become a meditator on the Self.

केवलतपोभिः यः पुरुषार्थः साध्यते – Whatever benefit is attained by mere penance,

आत्मव्यतिरिक्तैः ज्ञानैः च यः – whatever benefit is attained by knowledge which is other than the knowledge of the Self,

यः च केवलैः अश्वमेधादिभिः कर्मभिः – Whatever benefit is attained by mere karmas or rituals such as अश्वमेधयाग and others,

तेभ्यः सर्वेभ्यः अधिकपुरुषार्थसाधनत्वात् योगस्य – Yoga being the means to attain the benefit which is superior to all those benefits or पुरुषार्थs,

तपस्विभ्यः ज्ञानिभ्यः कर्मिभ्यश्च अधिको योगी – a Yogi is superior to ascetics, knowledgeable ones and those dedicated to karmas.

तस्माद् योगी भव अर्जुन – For that reason, Arjuna, become a Yogi.

This kind of greatness told so far which is present in Yoga is not there in anything else such as penance and others. So a Yogi is superior to an ascetic and others as told and is praised immensely here. By this, the teaching of जीवात्मयोग meditation on the nature of the Self is concluded.

केवलतपोभिः यः पुरुषार्थः साध्यते – The word केवल is added to the terms तपस्विभ्यः, ज्ञानिभ्यः and कर्मिभ्यः found in mula sloka in order to distinguish and differentiate a Yogi from others. Mere penance means that which is taken up with desire in some fruits – example Dhruva who did तपस् to attain kingdom.

आत्मव्यतिरिक्तैः ज्ञानैः च यः – The knowledge of the Self is very much an integral part of Karmayoga and so the meaning of ज्ञानिभ्यः which is not qualified in mula sloka is commented as all knowledge other than the knowledge of the Self. There are different Yoga shastras where the knowledge about other gods such as Sun, Moon and others is taught. There is knowledge about

senses and other material aspects and so on. A yogi is superior to all of them since none of them is about the Self which is superior knowledge.

यः च केवलैः अश्वमेधादिभिः कर्मभिः – The meaning of कर्म in sloka is different from तपस् and that is shown as अश्वमेधादिभिः कर्मभिः.

तेभ्यः सर्वेभ्यः अधिकपुरुषार्थसाधनत्वात् योगस्य - Even the fruits attained from austerities is meager compared to the आत्मज्ञान which is attained by Yoga taught here and that is indicated as अधिकपुरुषार्थसाधनत्वात्.

तपस्विभ्यः ज्ञानिभ्यः कर्मिभ्यश्च अधिको योगी; तस्माद् योगी भव अर्जुन – Krishna is instructing Arjuna to become a Yogi for that reason only.

Sloka 47

तद् एवं परविद्याङ्गभूतं प्रजापतिवाक्योदितं प्रत्यगात्मदर्शनम् उक्तम् । अथ परविद्यां प्रस्तौति –

Thus the realization of the Individual Self which is also told through the teachings of Prajapati and which is an accessory to meditation of Paramatman was told. Next the परविद्या or way of the realization of Paramatman is going to be told.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ 47 ॥

योगिनाम् Compared to Yogis who contemplate on the Individual Self अपि सर्वेषां and also compared to all the ascetics involved in mere austerities मद्गतेनान्तरात्मना having fixed his mind in ME श्रद्धावान् having an urgency to attain ME यः मां भजते one who worships me सः युक्ततमो मे मतः is superior to all Yogis in my opinion.

योगिनाम् इति पञ्चम्यर्थे षष्ठी । 'सर्वभूतस्थम् आत्मानम्' (गी. 6-29) इत्यादिना चतुर्विधा योगिनः प्रतिपादिताः, तेषु अनन्तर्गतत्वात् वक्ष्यमाणस्य योगिनो न निर्धारणे षष्ठी संभवति – The word योगिनाम् is to be taken in the sense of ablative (पञ्चमी) case though it is in genitive (षष्ठी) case. Four types of Yogis were told

starting with सर्वभूतस्थमात्मानम्' (गी.6-29) and the Yogi who is going to be told now is not included among them. So the Yogi about whom is told now cannot be specified as one among them. He is different from all those four types of Yogis.

‘अपि सर्वेषाम्’ इति सर्वशब्दनिर्दिष्टाः तपस्विप्रभृतयः, तत्र अपि उक्तेन न्यायेन पञ्चम्यर्थो ग्रहीतव्यः – Ascetics and others are addressed by सर्व शब्द here and अपि सर्वेषाम् – meaning also from everyone else and that is also to be taken in the sense of पञ्चमी विभक्ति.

योगिभ्यः अपि सर्वेभ्यो वक्ष्यमाणो योगी युक्ततमः – But now the Yogi about whom is going to be told, is the most exalted compared to all other Yogis.

तदपेक्षया अवरत्वे तपस्वि-प्रभृतीनां योगिनां च न कश्चिद् विशेष इत्यर्थः – Compared with such a Bhagavat Yogi, all other Yogis such as an Ascetic etc and also the four types of meditators on the Individual Self are all inferior and in that aspect of being inferior there is no difference among everyone else.

मेवपेक्षया सर्षपाणाम् इव । यद्यपि सर्षपेषु अन्योन्यन्यूनाधिकभावो विद्यते । तथापि मेवपेक्षया अवरत्वनिर्देशः समानः – And that is similar to the mustard seeds being inferior to the gold mountain, Meru. While there exists differences among the mustard seeds themselves in some being bigger some smaller and so on, compared to the Meru mountain, they are all inferior.

मत्प्रियत्वातिरेकेण अनन्यसाधारणस्वभावतया मद्गतेन अन्तरात्मना - मनसा (बाह्याभ्यन्तर-सकलवृत्तिविशेषाश्रयभूतं मनो हि अन्तरात्मा, अत्यर्थमत्प्रियत्वेन मया विना स्वधारणालाभात्मद्गतेन मनसा) – With a mind which is totally immersed in me, he who excels in his love for me and by nature knows that there is no other support for him than ME, and with that being

श्रद्धावान् अत्यर्थमत्प्रियत्वेन क्षणमात्र-विश्लेष-असह्यता मत्प्राप्तिप्रवृत्तौ त्वरावान् – Not being able to tolerate separation from ME even for a moment due to the abundant love he has in ME and for that reason having great urgency in making every effort to attain ME, यो मां भजते; - one who worships ME with devotion,

मां विचित्रानन्त भोग्यभोक्तृवर्ग भोगोपकरण भोगस्थान-परिपूर्ण-निखिलजगदुदय-विभवलयलीलम्, - ME, who sports the creation, sustenance and dissolution of this whole world complete with matter which is most

enjoyable, innumerable and wonderful, and the groups of experiencers enjoying this matter, the means to enjoyment and places of enjoyment,

अस्पृष्टाशेषदोषानवधिकातिशय-ज्ञानबलैश्वर्यवीर्यशक्तितेजःप्रभृत्यसंख्येय-कल्याणगुणगणनिधिं – ME who is an abode to countless groups of auspicious qualities such as ज्ञान, बल, ऐश्वर्य, वीर्य, शक्ति, तेजस् etc. and untouched by any defect,

स्वाभिमतानुरूप-अचिन्त्य-दिव्याद्भुत-नित्यनिरवद्य-निरतिशयौज्ज्वल्य-सौन्दर्य सौगन्ध्य सौकुमार्य लावण्य यौवनाद्यनन्तगुण-निधिदिव्यरूपं – Having a divine auspicious form (दिव्यमङ्गलविग्रह) which is most agreeable to HIMSELF, divine and unique and which is beyond anyone's grasp and most splendrous and wonderful, eternal, blemishless, and is the treasure house to infinite attributes such as incomparable radiance, beauty, fragrance, tenderness, elegance, youth etc.

वाङ्मनसापरिच्छेद्य स्वरूप-स्वभावम्, - Having an essential nature and attributes which are impossible of grasp by mind and speech,

अपार कारुण्य सौशील्य वात्सल्यौदार्य महोदधिम् – who is a great ocean of compassion, condescension (सौशील्य), being blind to other's defects, benevolence,

अनालोचित-विशेषाशेषलोक-शरण्यं – Being a refuge to the entire world without any discrimination for whatsoever reason,

प्रणतार्तिहरम् आश्रितवात्सल्यैकजलधिम्, - who removes the sufferings of those who take refuge in HIM and how is an ocean of वात्सल्य (दोष-अदर्शित्व) for the आश्रितs or those who have surrendered unto HIM,

अखिलमनुजनयनविषयतां गतम् – Who has become visible to all the people of this world,

अजहत्स्वस्वभावं, वसुदेवगृहे अवतीर्णम् – who is always in HIS own true nature, incarnated as Krishna in the house of Vasudeva,

अनवधिकातिशयतेजसा निखिलं जगद्भासयन्तम्, - With unparalleled unsurpassed splendour HE is enlightening the whole world,

आत्मकान्त्या विश्वम् आप्याययन्तं – Bringing utmost joy to the whole world with the wonderful radiance of HIS divine form,

भजते, सेवते उपास्ते इत्यर्थः – One who worships ME with devotion meaning meditates on my such wonderful nature,

स मे युक्ततमो मतः, स सर्वेभ्यः श्रेष्ठतम इति सर्वं सर्वदा यथावस्थितं स्वत एव साक्षात्कुर्वन् अहं मन्ये – Such a भक्त or उपासक or meditator is superior to all others. This is the opinion of ME, who can perceive everything directly always as they are by myself.

In this chapter the greatness of a जीवात्मयोगि was established and in order to make sure that one would not stop there as the ultimate thinking there is nothing better than that, Lord Krishna now starts to teach about भक्तियोग which is meditation on HIMSELF who is the Paramatman and that Bhaktiyoga which has जीवात्मयोग as an accessory. The Bhashya परविद्याङ्गभूतम् प्रत्यगात्मदर्शनम् indicates this aspect. The validity of this is established based on the instruction of प्रजापति to इन्द्र seen in छान्दोग्य उपनिषत्. In the उपक्रम or start of the third chapter this was told once. The same प्रमाण is quoted here again. The significance here is that it refutes the वेदान्ति's of this युग who say that परिशुद्धप्रत्यगात्मदर्शन only is the ultimate goal of life. Because here Krishna teaches Arjuna that प्रत्यगात्मदर्शन is accessory to परमात्मदर्शन and that is ultimate. After teaching the nature of the Self and the means to attain the same, Krishna teaches the nature of the Supreme before teaching the means to attain the Supreme.

What is taught in मुण्डकोपनिषत् as अथ परा यया तदक्षरमधिगम्यते (मु. 1-1-5) is the परविद्या which is this Bhaktiyoga. This is परा विद्या or परमातोपासन or meditation on the Paramatman. Here Krishna starts the same and the details are taught in due course.

योगिनाम् इति पञ्चम्यर्थे षष्ठी । 'सर्वभूतस्थम् आत्मानम्' (गी. 6-29) इत्यादिना चतुर्विधा योगिनः प्रतिपादिताः, तेषु अनन्तर्गतत्वात् वक्ष्यमाणस्य योगिनो न निर्धारणे षष्ठी संभवति । 'अपि सर्वेषाम्' इति सर्वशब्दनिर्दिष्टाः तपस्विप्रभृतयः, तत्र अपि उक्तेन न्यायेन पञ्चम्यर्थो ग्रहीतव्यः - In the middle six chapters, Krishna tells about a meditator on

the Supreme Brahman. Such a Yogi has not been talked about so far in the first six chapters. So it is not proper to identify a परमात्मोपासक with the four types of Yogis told because they are all meditating on the nature of the Individual Self. So the षष्ठीविभक्ति use of योगिनाम् is to be taken in the sense of पञ्चमी विभक्ति. The Bhashya वक्ष्यमाणस्य also indicates that Arjuna still does not know about such a Yogi.

योगिभ्यः अपि सर्वेभ्यो वक्ष्यमाणो योगी युक्ततमः – Meaning of युक्ततमः is अधिकः - superior. It is told as सः सर्वेभ्यः श्रेष्ठतमः in bhashya here. Because such a Yogi is doing स्वयोग as told in Gitarthasangraha – योगिसिद्धिः स्वयोगस्य पारम्यम् षष्ठ उच्यते.

तदपेक्षया अवरत्वे तपस्वि-प्रभृतीनां योगिनां च न कश्चिद् विशेष इत्यर्थः । मेर्वपेक्षया सर्षपाणाम् इव । यद्यपि सर्षपेषु अन्योन्यन्यूनाधिकभावो विद्यते । तथापि मेर्वपेक्षया अवरत्वनिर्देशः समानः ।

मत्प्रियत्वातिरेकेण – This is explained as अहं प्रियः प्रीतिविषयः यस्य स मत्प्रियः; तस्य भावः मत्प्रियत्वम् – भक्त्यतिरेकेण इत्यर्थः.

अनन्यसाधारणस्वभावतया मद्गतेन अन्तरात्मना - मनसा – Here meaning of अन्तरात्मना is मनसा – it is addressed as अन्तरात्म with respect to body and external sense organs.

श्रद्धावान् अत्यर्थमत्प्रियत्वेन क्षणमात्र-विक्षेप-असह्यया मत्प्राप्तिप्रवृत्तौ त्वरावान् यो मां भजते; - The meaning of श्रद्धावान् is given as त्वरावान् – one who has urgency to attain Paramatman. In the state of perfection of Bhakti, the meaning of श्रद्धा cannot be mere desire or faith etc but it indicates the state of extreme desire and that is indicated as त्वरा. Earlier also it was interpreted similarly. In the fourth chapter the word अश्रद्धा in अज्ञश्चाश्रद्धधानश्च was commented as अत्वरमाणः etc.

मां – The word माम् shows the object of meditation taught in hundreds of shrutis and smrutis. All the characteristics, attributes, form etc which are useful to meditation on the Paramtaman and which is going to be taught in the next 12 chapters is indicated by this word is shown in the Bhashya. The commentary starting with विचित्रानन्त and upto विश्वमाप्यायन्तम् and among the attributes, all those told upto वाङ्मनसा अपरिच्छेद्यस्वरूपस्वभावम् indicate HIS परत्व or overlordship and those after that show HIS सौलभ्य or accessibility.

विचित्रानन्त भोग्यभोक्तृवर्ग भोगोपकरण भोगस्थान-परिपूर्ण-निखिलजगदुदय-विभवलयलीलम्, - The meanings of कारणवाक्यs or those shruti vakyas which establish that HE is the cause of the Universe and what is told in Brahmasutra जन्माद्यस्ययतः etc are all syncretized and the unique characteristics of Brahman are shown in Krishna who is at the moment charioteer to Arjuna. Mention of Paramatman's कारणत्व shows HE is the Lord of लीलाविभूति also. By this the common words such as सत्, ब्रह्म, आत्मा etc which are found in the shruti end up ultimately in the specific word नारायण establishing the जगत्कारणत्व and also told as the object of meditation in the sutras and shruti vakyas such as यतो वा इमानि भूतानि and others are all culminating in Krishna, the Paramatman.

अस्पृष्टाशेषदोषानवधिकातिशय-ज्ञानबलैश्वर्यवीर्यशक्तितेजःप्रभृत्यसंख्येय-कल्याणगुणगणनिधिं, - Lord's उभयलिङ्गत्व as established in the शोधक वाक्यs of shruti is known from this.

स्वाभिमतानुरूप-अचिन्त्य-दिव्याद्भुत-नित्यनिरवद्य-निरतिशयौज्ज्वल्य-सौन्दर्य सौगन्ध्य सौकुमार्य लावण्य यौवनाद्यनन्तगुण-निधिदिव्यरूपं – That the Paramatman has a divine auspicious form दिव्यमङ्गलविग्रह is shown by this. By this it is also to be understood that HE has divine weapons, divine ornaments, consorts, retinue, place and so on and by these the Lordship of नित्यविभूति is established.

वाङ्मनसापरिच्छेद्य स्वरूप-स्वभावम्, - This shows the परत्व of Paramatman who is the overlord of both the विभूतिस and has उभयलिङ्गत्व. Here स्वरूप indicates ईश्वरत्व and others or आनन्दत्व. स्वभाव is निरूपित स्वरूप or some say सौलभ्य is स्वभाव.

अपार कारुण्य सौशील्य वात्सल्यौदार्य महोदधिम् – These attributes are essential for अवतार and सौलभ्य. It is to be understood that he is an ocean of each one of there, that is HE is कारुण्यमहोदधि, सौशील्यमहोदधि, वात्सल्यमहोदधि and औदार्यमहोदधि etc.

अनालोचित-विशेषाशेषलोक-शरण्यं – The विशेषs include जाति, गुण, वृत्त etc. that is caste, qualities, conduct and so on. Without seeing any of those he protects those who take refuge in HIM and that is due to the exceptional qualities of कारुण्य and others told above. This can be seen in येऽपि स्युः पापयोनयः .. तेऽपि यान्ति परां गतिम् (गी.9-32), अभयं सर्वभूतेभ्यो (रा.यु.18-35), सर्वलोकशरणाय (17-25), यदि वा रावणस्त्वयम् (18-36) and so on.

प्रणतार्तिहरम् आश्रितवात्सल्यैकजलधिम्, - Though the quality of वात्सल्य is told once already along with other qualities, here again it is mentioned to show that it is very special and one should reflect on that quality of Paramatman a lot. That quality is most useful in HIS divine incarnations. This repels the fear of those who have done blunders to approach HIM. This also shows that HE is the protector even during the states when we are not conscious. This quality is specially mentioned separately in order to eliminate परमात्मवैमुख्य - our turning away from Lord which is a प्रतिबन्धक to वात्सल्य – it might block it.

अखिलमनुजनयनविषयतां गतम्, अजहत्स्वस्वभावं, वसुदेवगृहे अवतीर्णम्, - What Krishna told as माम् is about HIM who is present in that special incarnation and that is shown in the Bhashya as वसुदेवगृहे अवतीर्णम्. That he is always in HIS true nature was also told earlier as अजोऽपि सन्नव्ययात्मा...प्रकृतिं स्वामवष्टभ्य and that is indicated as अजहत्स्वस्वभावम्.

अनवधिकातिशयतेजसा निखिलं जगद्भासयन्तम्, आत्मकान्त्या विश्वम् आप्याययन्तं, - Even during his divine incarnations the splendour and radiance of HIS divine auspicious form shine forth and attract the minds of HIS devotees is told here. तेजस् is भास्वरत्व which indicates his अनभिभवनीयत्व – enemies will start trembling at HIS very sight such is his effulgence. कान्ति is being extremely pleasant like a moon. It is told in सात्वत संहिते as विश्वमाप्याययन् कान्त्या (सा.सं.2-70).

भजते, सेवते उपास्ते इत्यर्थः – As told in निघण्टु - सेवा भक्तिरुपास्तिः, भजते means सेवते, उपास्ते. So it is about an उपासक or meditator. Bhakti is devotion in general and can be common devotion present in all while उपासन or भक्तियोग involves meditation.

स मे युक्ततमो मतः, स सर्वेभ्यः श्रेष्ठतम इति सर्वं सर्वदा यथावस्थितं स्वत एव साक्षात्कुर्वन् अहं मन्ये – As told earlier HIS सर्वज्ञत्व is reminded.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ध्यानयोगो नाम षष्ठोऽध्यायः

प्रथमषट्कं समाप्तम्

Swamy Desikan's **Tatparya Chandrika**

(Gita Bhashyam – Chapter 7)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

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Viswaroopam
Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 7th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ सप्तमोऽध्यायः

भाष्यावतारिका

प्रथमेन अध्यायषट्केन परमप्राप्यभूतस्य, परस्य ब्रह्मणो निरवद्यस्य निखिलजगदेककारणस्य सर्वज्ञस्य सर्वभूतस्य सत्यसंकल्पस्य महाविभूतेः श्रीमतो नारायणस्य प्राप्त्युपायभूतं तदुपासनं वक्तुं तदङ्गभूतम् आत्मज्ञानपूर्वक-कर्मानुष्ठान-साध्यं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम् ।

In the first six chapters Sri Krishna taught the realization of the प्राप्ता who is the Individual Self and that it can be attained through the practice of Karmayoga embedding the knowledge of the Self as an accessory to meditation on the Paramatman. This was told in order to begin the teaching on परमात्मोपासन which is the means to attain the Supreme Srimannarayana who is the ultimate goal, परब्रह्मन् or Supreme Brahman, is without any defects, is the sole cause of the entire universe, is all knowing or omniscient, is सर्वभूत or is existing as everything being the inner controller, is सत्यसङ्कल्प, of true willing, is the Lord of the mighty उभयविभूतिs the eternal divine paramapada and the material world and so on.

इदानीं मध्यमेन षट्केन परब्रह्मभूतपरमपुरुषस्वरूपं तदुपासनं च भक्तिशब्दवाच्यम् उच्यते – Now in the mid-six chapters (six chapters starting with the seventh), the nature of The Supreme Purusha who is the Supreme Brahman and परमात्मोपासना or devout meditation on the Supreme known by the term भक्ति is going to be told.

Sva yaathaatmyam prakrutyaa asya tirodhi: sharanaagati:

Bhaktabheda: prabuddhasya shraishthyam saptama uchyate||

तदेतद् उत्तरत्र 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥' (18-46) इत्यारभ्य 'विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते । ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ समः सर्वेषु भूतेषु मद्धक्तिं लभते पराम् ॥' (18-53, 54) इति संक्षिप्य वक्ष्यते- The same teaching is told later in the last chapter summarizing all these starting with 'यतः... – Man begets the fruits by worshipping through the ordained duties of one's station in life that Supreme from whom all beings are born and by whom this entire universe is pervaded' and ending with the sloka 'विमुच्य..' – 'Having given up desire and anger, निर्ममः - not having the feeling of possession, being calm, he experiences the real nature of the Self as is. After realizing the nature of the Self, he does not grieve, does not desire anything. Having developed a mind that everything other than the Supreme is same being meager and impermanent such a one attained परभक्ति' (18-53,54).

उपासनं तु भक्तिरूपापन्नम् एव परप्राप्त्युपायभूतम् इति वेदान्तवाक्यसिद्धम् – The fact that meditation known as उपासना becomes a means to attain the Paramatman only having taken the form of devotion or intense love or भक्ति is well established in the वेदान्तवाक्यs. They are

'तमेव विदित्वातिमृत्युमेति' (श्वे. उ. 3-8) – knowing HIM alone one goes beyond death, 'तमेवं विद्वानमृत इह भवति' (पुरुषसूक्त) इत्यादिना अभिहितं वेदनम्, 'Having meditated upon HIM thus he becomes equal to a liberated one in this world', what is told by these shruti vakyas as वेदन or knowing is the same as what is told in,

'आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' (बृ. उ. 2-4-5) – 'The Supreme Self is to be heard, reflected upon, meditated upon and seen directly', 'आत्मानमेव लोकमुपासीत' (बृ. उ. 1-4-15) 'Meditate on the Supreme as the one to be attained', 'सत्त्वशुद्धौ ध्रुवा स्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः' (छा. उ. 7-26-2) – 'When the mind becomes clear of all impurities incessant meditation becomes possible. When such meditation becomes possible, all knots would get released',

'भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे' (मु. उ. 2-2-8) इत्यादिभिः ऐकार्थ्यात् – 'If that Supreme who is the Self of all the sentients both superior and inferior is realized, the knots of the heart such as desire, hatred etc get destroyed. All doubts get cleared and the karmas get destroyed' and so on.

स्मृतिसंतानरूपं दर्शनसमानाकारं ध्यानोपासनशब्दवाच्यम् इति अवगम्यते – So by these प्रमाणs it can be known that the उपासन which is an unbroken stream of remembrance of form equal to direct perception is told by the terms ध्यान, उपासन etc.

पुनश्च - 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥' (मु. उ. 3-2-3) इति विशेषणात् परेण आत्मना वरणीयताहेतुभूतं स्मर्यमाणविषयस्य अत्यर्थप्रियत्वेन स्वयम् अपि अत्यर्थप्रियरूपं स्मृतिसंतानम् एव उपासनशब्दवाच्यम् इति हि निश्चीयते – And again, as it is expressly told 'This Self is not attainable by mere reflection, mere contemplation or by lot of hearing. Who ever this Paramatman chooses, to such a person only HE is attainable. To him Paramatman reveals HIMSELF', the continuous remembrance of the Supreme which is the cause of an aspirant being chosen by Paramatman is only called by the term उपासना can be definitely decided. Whatever is the object of such unbroken stream of remembrance, that being immensely lovable, the continuous remembrance by itself becomes lovable.

तद् एव हि भक्तिः इत्युच्यते, 'स्नेहपूर्वमनुध्यानं भक्तिरित्यभिधीयते' (लैङ्ग. उ. खं.) इति वचनात् - - Such meditation only is known as भक्ति. It is also said as 'Repeated remembrance with love only is known as bhakti' in लैङ्गपुराण.

अतः 'तमेवं विद्वानमृत इह भवति, नान्यः पन्था अयनाय विद्यते' (पुरुषसूक्त), 'नाहं वेदैर्न तपसा न दानेन न चेज्यया । शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥', 'भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥' (11-53, 54) इत्यनयोः एकार्थत्वं सिद्धं भवति – Therefore, it becomes established that the intention of the shruti vakya, तमेवं – Having meditated upon HIM thus only one becomes equal to a liberated here. There is no other means to liberation', and what is told in this स्मृति as 'नाहं...', - 'One cannot have a vivid perception of ME just as you had by mere study of the scriptures, penance, donation, sacrifice etc without intense Love towards ME', 'Hey Arjuna, it is possible to know ME who is such, by undiluted intense love towards ME through the shastras as it is and it is possible to realize me in reality' are one and the same.

तत्र सप्तमे तावद् उपास्यभूत-परमपुरुष-स्वरूपयाथात्म्यं, प्रकृत्या तत्तिरोधानं, तन्निवृत्तये भगवत्प्रपत्तिः उपासकविधाभेदो, ज्ञानिनः श्रैष्ठ्यं चोच्यते – Now in the seventh chapter, the real nature of the Supreme Purusha who is the object of meditation, that nature of the Supreme being hidden or covered by matter,

surrendering unto the Supreme in order to get rid of that concealment by matter, four types of meditators and the supremacy of the ज्ञानि among them is going to be told.

प्रथमेन अध्यायषट्केन परमप्राप्यभूतस्य, - By this, the ultimate goal is not just realization of the nature of the Individual Self is clear. The part of the Bhashya परमप्राप्यभूतस्य परस्य ब्रह्मणो निरवद्यस्य निखिलजगदेककारणस्य सर्वज्ञस्य सर्वभूतस्य सत्यसंकल्पस्य महाविभूतेः श्रीमतो नारायणस्य प्राप्त्युपायभूतं तदुपासनं वक्तुम् – the subject of the मध्यमषट्क - middle 6 chapters is summarized. Then the summary of first 6 chapters is summarized as तदङ्गभूतम् आत्मज्ञानपूर्वक-कर्मनुष्ठान-साध्यं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम्. What is going to be told in 8th chapter as मामुपेत्य तु कौन्तेय etc are summarized as परमप्राप्यभूतस्य. So it is made clear that what is to be attained is not परिशुद्धजीवमात्र.

परस्य ब्रह्मणो निरवद्यस्य – The fact that the Supreme Lord is the ultimate goal is told by the words परब्रह्म etc. The word निरवद्यस्य indicates that HE is पुरुषोत्तम. The meanings of परं ब्रह्म परं धाम etc told in 10th chapter are summarized by this. This means the modifications in essential nature that happens to non-sentient matter (स्वरूपविकार) and the modifications in the attributive consciousness that happens to bound selves (स्वभावसङ्कोचविकास) do not happen to the Supreme who is the ultimate goal to be attained is understood.

निखिलजगदेककारणस्य – This is the meaning of slokas अहं सर्वस्य प्रभवः etc told in 10th chapter. By this the Supreme Brahman is the sole cause of the Universe अभिन्ननिमित्तोपादानकारण – meaning HE is the material cause and the efficient or intelligent cause as well is told.

सर्वज्ञस्य सर्वभूतस्य – That HE is सर्वज्ञ is told in slokas such as मत्तः परतरं नान्यत् (7) in this chapter and that also establishes HIS निमित्तोपादानत्व. He is the inner controller of all and so has everything as HIS body and that is told as सर्वभूतस्य. This is going to be told later as सर्वं समाप्नोषि ततोऽसि सर्वः (गी.11-40).

सत्यसंकल्पस्य महाविभूतेः श्रीमतो नारायणस्य – This establishes the meanings of विभूति अध्याय (10th chapter). By all these, the निर्वचन or etymology of the word Narayana is also indicated. Eight reasons which establish that Narayana is the ultimate object of attainment are summarised thus-

परत्वात् निरवद्यत्वात् पितृत्वात् हितवेदनात् ।

अन्तरात्मतया दोषप्रतिक्षेपक्षमत्वतः ॥

भोगलीलार्थं निस्सीम विभूतिद्वय योगतः ।

श्रीमत्वात् अपि उपास्योऽयं प्राप्यो नारायणः परः ॥

प्राप्त्युपायभूतं तदुपासनं – The means to attain परमात्मन् is HIS उपासना only. जीवात्मज्ञान and कर्मानुष्ठान are उपकारकs as accessories to it and so are परम्परया उपायs OR they are means to the ultimate indirectly or successively.

वक्तुं तदङ्गभूतम् आत्मज्ञानपूर्वक-कर्मानुष्ठान-साध्यं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम् – The means to attain the Supreme is the meditation on HIM only which is परमात्मोपासने. The knowledge of the Individual Self, practice of Karma etc are all useful as accessories to that Upasana and so are successively means.

इदानीं मध्यमेन षट्केन परब्रह्मभूतपरमपुरुषस्वरूपं तदुपासनं च भक्तिशब्दवाच्यम् उच्यते – In the first six chapters the aspects taught are अङ्ग that is the accessory – karma and jnana yogas, and प्राप्तु – the attainer who is Jivatma. Now अङ्गि that is the main part and प्राप्य one to be attained are going to be taught is the सङ्गति told as इदानीम् in bhashya. By the words परब्रह्म, परमपुरुष etc the common word ब्रह्म found in वेदान्तवाक्यs teaching the reality culminate in परब्रह्म, परमपुरुष श्रीमन्नारायण and in the same way the वेदान्तवाक्यs teaching the उपाय or means to liberation by the word वेदन, उपासना etc. culminate in भक्ति is told here. By these two sentences in the Bhashya the summary of two षट्कs (groups of 6 chapters) as told by Bhagavad Yamunacharya in two slokas as ज्ञानकर्मात्मिके निष्ठे योगलक्षे सुसंस्कृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते ॥ and मध्यमे भगवत्तत्त्व-याथात्म्यावासिसिद्धये ज्ञानकर्माभिनिर्वर्त्यो भक्तियोगः प्रकीर्तितः ॥ The meaning of सुसंस्कृते is indicated as आत्मज्ञानपूर्वक-कर्मानुष्ठान. What is told as भगवत्तत्त्वयाथात्म्य – in that तत्त्व is स्वरूप of Paramatman and याथात्म्यम् is यथावस्थितः प्रकारः.

तदेतद् उत्तरत्र 'यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥' (18-46) इत्यारभ्य 'विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते । ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥' (18-53, 54) इति संक्षिप्य वक्ष्यते – ब्रह्मभूयाय means to attain जीवात्मसाक्षात्कार. Then he will get

परभक्ति. In the 18th chapter also it is told that आत्मदर्शन which is attained through कर्मानुष्ठान leads to भक्ति and that is indicated in Bhashya here.

उपासनं तु भक्तिरूपापन्नम् एव परप्राप्त्युपायभूतम् इति वेदान्तवाक्यसिद्धम् – Here several doubts are clarified. Doubts that may arise are: The shruti तमेव विदित्वा अतिमृत्युमेति (श्वे.3-8) talks about वेदन being the means to liberation and it is not seen in shruti that liberation is through Bhakti. Shruti also seems to say कर्म has to be combined with वेदन for moksha as in विद्यां च अविद्यां च यस्तद्वेद उभयं सह. It is also doubtful if परमपुरुष-उपासना only is means to moksha as in अथर्वशिरोपनिषत् it is said that रुद्र is to be meditated upon. And in प्रतर्दनविद्या (कौ.उ.) it appears as though उपासना has to be done with इन्द्र as the deity as Indra says मामुपास्व and so on. All these are set aside in this part of the Bhashya as उपासनं तु. The word तु indicates that it is उपासनमेव.

The means to attain Paramatman is not mere ज्ञान but उपासना only. This is the first aspect. Secondly, this उपासना has to be भक्तिरूपापन्नमेव and not mere उपासना without bhakti. Thirdly it is this kind of उपासना only and not कर्मसमुच्चित meaning combined with karma. The word सह in ईशावास्योपनिषत् मन्त्र means अङ्गाङ्गिभाव. The fourth aspect is that the object of such उपासना has to be परमात्मन् only and not any one else. Only then it becomes the means to attain परमात्मन् as known from तत्कृत्याय. इति वेदान्तवाक्यसिद्धम् - All these four aspects are well established by वेदान्तवाक्यस. We need not imagine them or create them but they are already well established in the shrutis. There is no need for even उपबृंहणः – that is smriti, itihasa etc to establish this. Shrutis directly say this.

Now the first aspect is established as -

'तमेव विदित्वातिमृत्युमेति' (श्वे. उ. 3-8) 'तमेवं विद्वानमृत इह भवति' (नृ. पू. ता. 10-6) इत्यादिना अभिहितं वेदनम्, 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' (बृ. उ. 2-4-5) 'आत्मानमेव लोकमुपासीत' (बृ. उ. 1-4-15) 'सत्त्वशुद्धौ ध्रुवा स्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः' (छा. उ. 7-26-2) 'भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे' (मु. उ. 2-2-8) इत्यादिभिः ऐकार्थ्यात् स्मृतिसंतानरूपं दर्शनसमानाकारं ध्यानोपासनशब्दवाच्यम् इति अवगम्यते – In the mantra द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः, the aspects of श्रोतव्यः and मन्तव्यः are रागप्राप्त or based on one's willing to do while द्रष्टव्यः and निदिध्यासितव्यः are विधि – are ordained to be done. That the generic terms such as वेदन etc culminate in the specific

terms ध्यान, उपासन is but logical as they are all appearing in same प्रकरण. ध्यान is तैलधारावत् अविच्छिन्नस्मृतिसन्तानरूप is known from ध्रुवा स्मृतिः. It is ordained that such ध्रुवास्मृति cause the destruction of all knots. For that दर्शन is needed. दर्शन qualifies ध्रुवास्मृति only. When we say स्मृति gets the form of दर्शन it means it becomes vivid. When the स्मृति becomes intense, it becomes दर्शनसमानाकार. This can be seen in मारीच's words वृक्षे वृक्षे च पश्यामि चीरकृष्णाजिनाम्बरम् । गृहीतधनुषं रामं पाशहस्तमिवान्तकम् (रा.अ.39-14) etc. So the words स्मृति and दर्शन end up in same. So the words द्रष्टव्यो निदिध्यासितव्यः are meaning same as per सामान्यविशेष न्याय. Meaning, निदिध्यासन leads to दर्शन when the remembrance becomes intense and in that way there is unity in their meaning.

So one has to meditate on the divine auspicious form of Paaramatman continuously without break and whe that becomes intense it becomes vivid and becomes equal to being actually seen. So दर्शनसमानाकार स्मृतिसन्तति is the उपाय and दर्शनसमानाकार दर्शन is फल. Such meditation leads to vivid perception. By this the first aspect that the means is not mere knowledge but उपासनात्मक ज्ञान meditative knowledge is established.

The second aspect that such उपासना has to be भक्तिरूप is established with pramanas next. केवल श्रवण-मनन-निदिध्यासन are of no use but it has to be combined with भक्ति loving devotion is seen in नायमात्मा... It is not telling that श्रवण, मनन etc are not needed as that would be against shrutis but केवल श्रवण etc as all that has to be done with भक्ति.

पुनश्च - 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥' (मु. उ. 3-2-3) इति विशेषणात् परेण आत्मना वरणीयताहेतुभूतं स्मर्यमाणविषयस्य अत्यर्थप्रियत्वेन स्वयम् अपि अत्यर्थप्रियरूपं स्मृतिसन्तानम् एव उपासनशब्दवाच्यम् इति हि निश्चीयते- What is not present in any other means is present in प्रीति. Loving meditation on the Paramatman who is most dear becomes most enjoyable. Here एषः is परमात्मा. It is told as प्रियतम एव हि वरणीयो भवति । परमात्मविषयप्रीतिमानेव परमात्मना वरणीयः । This will be told later as प्रियो हि ज्ञानिनोत्यर्थम् अहं स च मम प्रियः (17) in this chapter. HE choses him who choses HIM. It is known that भगवद्भक्ति is most sweet from statements such as या प्रीतिरविवेकानाम् विषयेषु अनपायिनी । त्वामनुस्मरतः सा मे हृदयात् मापसर्पतु ॥(वि.पु.) (Prahlada) and तेषु तेषु अच्युता भक्तिः अच्युतास्तु सदा त्वयि (वि.पु. 1-20-18)., and क्व नाकपृष्ठगमनं पुनरावृत्तिलक्षणम् । क्व जपो वासुदेवेति मुक्तिबीजमनुत्तमम् (वि.पु. 2-6-34).

तद् एव हि भक्तिः इत्युच्यते, 'स्नेहपूर्वमनुध्यानं भक्तिरित्यभिधीयते' (लैङ्ग. उ. खं.) इति वचनात् - Even then how is it possible that Bhakti is the means to मोक्ष or liberation is established here. It is said महनीयविषये प्रीतिरेव हि भक्तिः. For that the प्रमाण is also shown. It is to be understood that महनीयविषये प्रीतिरेव स्नेहपूर्वमनुध्यानम्. If this is not accepted thus, there will be contradiction to shruti and smriti vakyas.

अतः – For that reason – means, the word वेदन which is the means to liberation being of the form of भक्ति.

'तमेवं विद्वानमृत इह भवति, नान्यः पन्था अयनाय विद्यते' (पुरुषसूक्त), 'नाहं वेदैर्न तपसा न दानेन न चेज्यया । शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥', 'भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥' (11-53, 54) इत्यनयोः एकार्थत्वं सिद्धं भवति । – By establishing that there is no other 'upaya' than परमात्मन् HIMSELF, it is also established according to shrutis that there is no other means than the knowledge of the nature of परमात्मन्. In स्मृति it is told that there is no other means than Bhakti towards HIM. Thus the words वेदन and भक्ति having same meaning is established.

The other two aspects – that the upaya is not समुच्चित and that उपास्य is परमात्मन् only are अर्थतः सिद्ध – understood by these pramanas. By barring anything other than वेदन as the means, समुच्चयपक्ष is refuted and it also gets established that कर्म is only needed as अङ्ग or accessory.

By treating the वाक्य's of श्वेताश्वतर उपनिषत् (तमेव विदित्वा अतिमृत्युमेति) and पुरुषसूक्त as addressing एकविषय, it gets established that the meanings of पुरुषसूक्त are inline with what is told in all other upanishats. Purushasukta is found in all four Vedas, that is its greatness.

तत्र सप्तमे तावद् उपास्यभूत-परमपुरुष-स्वरूपयाथात्म्यं, प्रकृत्या तत्तिरोधानं, तन्निवृत्तये भगवत्प्रपत्तिः उपासकविधाभेदो, ज्ञानिनः श्रेष्ठ्यं चोच्यते – The word उपास्यभूत indicates the connection to present context from previous chapter. The परमपुरुष was told in the last sloka of previous chapter by the word 'माम्' (श्रद्धावान् भजते यो माम्).

All these establish the meanings as summarized by Bhagavad Yamunacharya –

स्वयाथात्म्यं प्रकृत्यास्य तिरोधिः शरणागतिः । भक्तभेदः प्रबुद्धस्य श्रेष्ठ्यं सप्तम उच्यते ।

Sloka 1

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तत् शृणु ॥ 1 ॥

पार्थ Hey Arjuna, मयि आसक्तमनाः having a mind interested in ME only मदाश्रयः having taken ME as refuge असंशयं समग्रं without any doubt, complete with form, attributes, glory etc. माम् यथा ज्ञास्यसि with which knowledge you will know तत् शृणु listen to that knowledge.

मयि अभिमुख्येन सक्तमनाः मत्प्रियत्वातिरेकेण मत्स्वरूपेण गुणैः च चेष्टितेन मद्विभूत्या विज्ञेये सति तत्क्षणाद् एव विशीर्यमाण-स्वरूपतया मयि सुगाढं बद्धमनाः - Being favourable to ME, having his mind deeply interested in ME - meaning having fixed his mind in ME very firmly as his essential nature itself would completely be lost when there is the slightest separation from MY nature, attributes, divine acts and my glory.

तथा मदाश्रयः-स्वयं च मया विना विशीर्यमाणतया मदाश्रयो मदेकाधारः, -As else even his very existence would be lost without ME and so is fully dependant on ME and so having ME only as the support,

मद्योगं युञ्जन् - योक्तुं प्रवृत्तो योगविषयभूतं माम् असंशयं निःसंशयं, समग्रं -सकलं, - endeavouring to meditate on ME and knowing ME who is the object of meditation without any doubts, completely,

यथा ज्ञास्यसि-येन ज्ञानेन उक्तेन ज्ञास्यसि; तद् ज्ञानम् अवहितमनाः त्वं शृणु - by the instruction of which knowledge you will know, that knowledge having a concentrated calm mind listen to ME.

The real nature of Paramatman told as माम् - taught to be worshipped is told here. By this उपासना on the Lord would be possible.

मयि आभिमुख्येन सक्तमनाः – The उपसर्ग आ in आसक्तमनाः indicates the आभिमुख्य or favourable disposition towards HIM which is needed for upasana.

मत्प्रियत्वातिरेकेण – One for whom I am the object of Loving worship is मत्प्रिय. Being like that is मत्प्रियत्व. That is due to excessive love towards Paramatman.

मत्स्वरूपेण गुणैः च चेष्टितेन मद्भिभूत्या – The word विभूति or glory indicates HIS retinue, followers, divine weapons etc which are unique to HIM.

विश्लेषे सति – The meaning of विश्लेष is not being able to experience HIM as desired.

तत्क्षणाद् एव विशीर्यमाण-स्वरूपतया – That the bhakta becomes incapable of doing anything is indicated as विशीर्यमाणस्वरूपतया. That applies to the mind here.

मयि सुगाढं बद्धमनाः तथा मदाश्रयः-स्वयं च मया विना विशीर्यमाणतया मदाश्रयः मदेकाधारः, - The meaning of मदाश्रयः is मदेकाधारः having ONLY HIM as the support. It is like the usage अप् भक्षाः which means the ascetics live on only water and nothing else. Similarly मदाश्रयः means मदेकाधारः. That means for HIM experiencing the SUPREME only is the support.

मद्योगं युञ्जन् - योक्तुं प्रवृत्तो – The word योग indicates the knowledge of the Supreme who is to be meditated upon and which is useful to Yoga and not actual practice of Yoga. That is shown as योक्तुं प्रवृत्तः.

योगविषयभूतं माम् – What is to be known before starting Yoga is told as योगविषयभूतम्.

असंशयं निःसंशयं, समग्रं –सकलं, - The word समग्र means knowing HIM qualified by all modes – HIS सर्वप्रकारविशिष्टत्व. Because all doubts would get cleared only on knowing the object of meditation qualified by all modes.

यथा ज्ञास्यसि-येन ज्ञानेन उक्तेन ज्ञास्यसि; तद् ज्ञानम् अवहितमनाः त्वं शृणु – Though Arjuna is listening only, even then Krishna says शृणु – to indicate that what is going to be taught now is the most important thing and needs a lot more concentration. In the next sloka Krishna says वक्ष्यामि and here HE says शृणु. To show that उक्ति and श्रवण are about the same aspect, the word यथा in यथा ज्ञास्यसि is commented as येन ज्ञानेन (inline with next sloka ज्ञानं तेऽहम्).

The teachings which are to be heard by Arjuna now are not taught anywhere else in this way. Krishna himself, the Supreme Brahman, is teaching the most secret teachings about the realities and so it needs lot of concentration. It is said in Kathopanishat that श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्मः. Even hearing about such great truths or realities is very very difficult and not available to many and so on.

Sloka 2

ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यमवशिष्यते ॥ 2 ॥

यत् ज्ञात्वा Having known which भूयः ज्ञातव्यम् अन्यत् anything else which is to be known again इह न अवशिष्यते does not remain here इदं ज्ञानं that knowledge of my essential nature सविज्ञानम् with the differentiating characteristics अशेषतः ते अहं वक्ष्यामि I will tell you completely.

अहं ते मद्भिषयम् इदं ज्ञानं विज्ञानेन सह अशेषतो वक्ष्यामि । विज्ञानं हि विविक्ताकारविषयं ज्ञानम्, यथा अहं मद्भूतिरिक्तात् समस्तचिदचिद्वस्तुजातात् निखिलहेयप्रत्यनीकतया नानाविध अनवधिकातिशयासंख्येय-कल्याणगुणगणानन्त-महाविभूतितया च विविक्तः, तेन विविक्त-विषयज्ञानेन सह मत्स्वरूपविषयज्ञानं वक्ष्यामि । किं बहुना; यद् ज्ञानं ज्ञात्वा मयि पुनः अन्यद् ज्ञातव्यं न अवशिष्यते ।

अहं ते मद्भिषयम् इदं ज्ञानं विज्ञानेन सह अशेषतो वक्ष्यामि – I will instruct you with this knowledge having ME as the object and with distinctive attributes completely.

विज्ञानं हि विविक्ताकारविषयं ज्ञानम्, - विज्ञान means the knowledge about those aspects of ME which are distinct from everything else.

यथा अहं मद्भूतिरिक्तात् समस्तचिदचिद्वस्तुजातात् निखिलहेयप्रत्यनीकतया नानाविध अनवधिकातिशयासंख्येय-कल्याणगुणगणानन्त-महाविभूतितया च विविक्तः, - Like how I am distinct and different from everything other than ME that is the entire group of sentient and non-sentients by having a nature opposed to everything defiling and being an abode to infinite groups of innumerable auspicious unsurpassed varieties of qualities of unlimited excellence and possessing infinite great glory

तेन विविक्त-विषयज्ञानेन सह मत्स्वरूपविषयज्ञानं वक्ष्यामि – Along with that knowledge which differentiates and distinguishes ME from everything else, the knowledge of MY essential nature I will impart you.

किं बहुना; यद् ज्ञानं ज्ञात्वा मयि पुनः अन्यद् ज्ञातव्यं न अवशिष्यते – What more needs to be said, knowing which there will be nothing more left to be known about ME.

अहं - Though Krishna said ‘I will impart that knowledge by which you can know ME completely, listen to me carefully’ in the previous sloka, HE again praises that knowledge as most precious and that Arjuna should acquire that knowledge with great respect. That is implied in the word अहम् in mula sloka.

ते मद्विषयम् इदं ज्ञानं विज्ञानेन सह अशेषतो वक्ष्यामि – The mula sloka has ज्ञानम् and सविज्ञानम्. To show that there is no repetition there, the उपसर्ग वि is commented as ‘विविक्ताकार विषयम्’. Here ज्ञानम् means the knowledge that arises from the वाक्यs. It is used in secondary sense as ज्ञानम् itself.

विज्ञानं हि विविक्ताकारविषयं ज्ञानम्, यथा अहं मद्घातिरिक्तात् समस्तचिदचिद्वस्तुजातात् निखिलहेयप्रत्यनीकतया नानाविध अनवधिकातिशयासंख्येय-कल्याणगुणगणानन्त-महाविभूतितया च विविक्तः, - The usage ज्ञानं ज्ञात्वा is similar to पाकं पचति – cooks dish. If you say cooks it is enough but common usage is cooks the dish. So here the word ज्ञानम् is about स्वरूपनिरूपकधर्मs – the attributes which establish the essential nature. विज्ञानम् is about निरूपितस्वरूपविशेषणs – special attributes of the established essential nature. So there is no पुनरुक्ति or repetition here.

तेन विविक्त-विषयज्ञानेन सह मत्स्वरूपविषयज्ञानं वक्ष्यामि । - विविक्ताकार विषयम् – The distinction is made due to उभयलिङ्गत्व and उभयविभूतिविशिष्टत्व.

किं बहुना; यद् ज्ञानं ज्ञात्वा मयि पुनः अन्यद् ज्ञातव्यं न अवशिष्यते – Praising such knowledge it is told as किं बहुना and concluded with the statement that ‘whatever is to be essentially known I will teach you with all the attributes’.

Sloka 3

वक्ष्यमाणस्य ज्ञानस्य दुष्प्रापताम् आह –

Perfecting this knowledge which is going to be taught in future is extremely difficult is being told.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ 3 ॥

मनुष्याणां सहस्रेषु Out of thousand people कश्चित् someone सिद्धये यतते endeavours to attain perfection. यततामपि सिद्धानां Out of those who strive hard and perfect the knowledge of the essential nature and distinctive characteristics कश्चित् a very rare one मां तत्त्वतः वेत्ति will know my reality as is.

मनुष्याः – शास्त्राधिकारयोग्याः, तेषां सहस्रेषु कश्चिद् एव सिद्धिपर्यन्तं यतते । सिद्धिपर्यन्तं यतमानानां सहस्रेषु कश्चिद् एव मां विदित्वा मत्तः सिद्धये यतते । मद्भिदां सहस्रेषु कश्चिदेव तत्त्वतो यथावस्थितं मां वेत्ति । न कश्चिद् इति अभिप्रायः । 'स महात्मा सुदुर्लभः' (7-19), 'मां तु वेद न कश्चन' (7-26) इति हि वक्ष्यते ।

मनुष्याः means those who are fit for उपासना or meditation being qualified to study Shastras. Of such thousands who are eligible a rare one will endeavour till perfection. Among thousands of such aspirants who pursue till perfection a very rare one will know ME thus and tries to attain perfection by my grace. Among thousands who know ME a very rare one will know ME तत्त्वतः as I am. That means no one will know ME as I am. This will be told later as 'such a great soul is not to be found' (7-19), 'no one has known ME' etc.

मनुष्याः – शास्त्राधिकारयोग्याः, - The word मनुष्याणाम् in mula sloka is not about the class of manushyas (मनुष्य जाति) because it is established in Brahma Sutras that even Devatas are eligible to take up उपासना. So this addresses all who are fit to take up the path of उपासना. The मनुष्यजन्म itself is difficult to get and man is a rational being. It is said एको विवेको ह्यधिको मनुष्ये तेनैव हीनः पशुभिः समानः says सुभाषित. So having discriminatory knowledge or विवेक man should strive to achieve the utmost good. It is said in Kathopanishat, न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् etc. people who do not have the discriminatory knowledge are told as बालसः. They are deluded by the desire for wealth and the thought of the other world does not occur to them. They keep

coming under the sway of Mrutyu. That is why Krishna says here मनुष्याणां सहस्रेषु – it may be even among crores not just thousands.

तेषां सहस्रेषु कश्चिद् एव सिद्धिपर्यन्तं यतते – It is quite common that anyone would endeavour to achieve end results. So the meaning of यतति सिद्धये is explained as सिद्धिपर्यन्तं यतते – it is about those who put efforts without break till the end results are achieved.

सिद्धिपर्यन्तं यतमानानां सहस्रेषु कश्चिद् एव मां विदित्वा मत्तः सिद्धये यतते – Achieving सिद्धि or perfection is under the control of the Lord. The fact that till that is achieved one has keep engaging oneself is indicated by यतताम् अपि सिद्धानाम्. That सिद्धि is वेदन told as मां वेत्ति. Accordingly bhashya is मां विदित्वा मत्तः सिद्धये यतते.

मद्विदां सहस्रेषु कश्चिदेव तत्त्वतो यथावस्थितं मां वेत्ति – The meaning of तत्त्वतः is knowing that Paramatman who is the प्राप्य is the प्रापक also. So first step is to know सामान्यवेदन told as वेत्ति. And then विशिष्टवेदन – or knowing special characteristics too. That is told as तत्त्वतः वेत्ति.

So here we have to carefully follow the bhashya – how this sloka is interpreted. The second half of the sloka is split into two वाक्यs – यततामपि सिद्धानां कश्चिन्मां वेत्ति is one sentence. मद्बोधिषु कश्चिन्मां तत्त्वतो वेत्ति is the second वाक्य.

न कश्चिद् इति अभिप्रायः – The mula sloka has कश्चिन्मां वेत्ति – this does not mean that only one would know ME and not two. Because there are many who have known HIM such as व्यास, भीष्म etc. It can also not be told as कश्चित् वेत्त्येव. So according to the meaning implied here which is that knowledge is difficult to attain, bhashya is न कश्चित्.

'स महात्मा सुदुर्लभः' (7-19), 'मां तु वेद न कश्चन' (7-26) इति हि वक्ष्यते – The दुर्लभत्व of such knowledge that is going to be taught here is meant by न कश्चित् in bhashya.

Sloka 4

भूमिरापोज्जलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 4 ॥

भूमिः The Earth आपः water अनलः fire वायुः air खं ether मनः the mind बुद्धिः the mahat tatva अहङ्कारः ahankaara tatva इति इयं मे प्रकृतिः like this this prakruti of mine अष्टधाभिन्ना is divided into eight categories.

अस्य विचित्रानन्त-भोग्य भोगोपकरण भोगस्थानरूपेण अवस्थितस्य जगतः प्रकृतिः इयं गन्धादिगुणक-
पृथिव्यप्तेजोवाय्वाकाशादिरूपेण मनः प्रभृतीन्द्रियरूपेण च महदहङ्काररूपेण च अष्टधा भिन्ना मदीया इति विद्धि ।

This Prakruti (non-sentient matter) which is present as wonderful, infinite forms such as objects of enjoyment (भोग्यवस्तु), instruments of enjoyment (भोगोपकरण) and places suitable for enjoyment (भोगस्थान), and also present in the form of the five elements earth, water, fire, air and ether having smell and such attributes, in the form of the reality of mahat and reality of ahankara and thus it is present differently in these eight forms. Know that this matter belongs to ME.

Starting with this 4th sloka and till the 12th sloka (न त्वहं तेषु ते मयि), Bhagavan has taught HIS real nature. Here HE is teaching that HE is different and distinct from the order of non-sentient (अचित् तत्त्व).

अस्य विचित्रानन्त-भोग्य भोगोपकरण भोगस्थानरूपेण अवस्थितस्य जगतः प्रकृतिः इयं - The earth and others (भूमि etc) are told as प्रकृति here though they are the effects of प्रकृति. They are प्रकृतिकार्य. So it has to be taken as applicable in व्यष्टिसृष्टि – individual creation after the division into name and form is done by Paramatman. That is indicated in Bhashya as अस्य विचित्रानन्त-भोग्य भोगोपकरण etc.

Some opine here that according to the shruti vakya अष्टौ प्रकृतयः (गर्भोपनिषत्), the words भूमि, आपः etc mean their तन्मात्रs. तन्मात्र is the middle state, like the middle state when milk is turning into curd. By the word मनस्, the अहङ्कार which is the cause of मनस् is meant. The word अहङ्कार indicates the prime cause अव्यक्त which is the cause of अहङ्कारवासना. By बुद्धि, महत् तत्त्व is to be understood. But in this explanation the primary sense of these words gets defeated. So instead

of the difficulty in such an explanation, it is better to take these words in their primary sense from the point of view of व्यष्टिसृष्टि. This is the opinion as per तात्पर्यचन्द्रिका.

Or, it can also be explained thus: The word प्रकृति means primeval cause or मूलकारण and since that is the prime cause of everything, it is only present in eight different forms. Initially it is one and then gets divided into eight forms. But that is also not justifiable. Because when Bhagavan is teaching about HIS nature teaching about the eight forms of matter will not be proper. So the matter which is modified and existing as earth and such forms perceived directly and such means (प्रत्यक्ष etc) is only a proper explanation. And Bhagavan being distinct and different from them (विलक्षण), being their Lord (शेषि) and being their controller (नियामक) are all established by the word मे telling that all of them are belonging to HIM only is ordained here. The प्रकृति is not independent like the सांख्यस say but is under the control of Paramatman. This is explained in Bhashya as मदीयेति विद्धि.

गन्धादिगुणक-पृथिव्यसेजोवाय्वाकाशादिरूपेण – By this, the mutual differences among पृथिवी and others is shown. गन्धादिगुणक also shows that they are objects of enjoyment. And indicates the special effects of तन्मात्रs. By naming पृथिवी and others, the तन्मात्रs are also addressed as उपलक्षणs. They have special qualities such as gandha, sparsha etc.

मनः प्रभृतीन्द्रियरूपेण च – The word मनः is उपलक्षण to all the groups of sense organs which is told in bhashya as मनः प्रभृति इन्द्रियरूपेण. Mind is created from सात्त्विक अहङ्कार. All these are modifications of prakruti. Prakruti has satva, rajas and tamas as qualities. It gets modified into all these during creation.

महदहङ्काररूपेण च अष्टधा भिन्ना मदीया इति विद्धि – The words बुद्धि and अहङ्कार are not to be taken in the sense of knowledge and ego etc but they indicate the तत्त्वविशेषs – specific realities which are modifications of primordial matter (मूलप्रकृति). That is indicated in Bhashya as महदहङ्कार रूपेण. Thus all the realities of समष्टि (creation in collective form) and व्यष्टि (individual creations) are all taught.

Here though the षष्ठीविभक्ति as मे, it culminates in स्वस्वामिलक्षणसम्बन्धविशेष. That Paramatman is the Lord and swami and everything belongs to HIM is clearly told as मदीया. Nothing can exist independent of HIM and everything exists for HIS sake.

Sloka 5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ 5 ॥

महाबाहो Hey Arjuna of mighty arm power इयम् the prakruti which was told above अपरा is not the higher one but the lower one. इतः Compared to this अन्यां the other one परां which is higher मे and belongs to ME जीव भूतां प्रकृतिं विद्धि know the prakruti which exists in the form of Jivas or beings. यया Know that by which जगत् धार्यते this world is supported.

इयं मम अपरा प्रकृतिः, इतः तु अन्याम् - इतः अचेतनायाः चेतनभोग्यभूतायाः प्रकृतेः विसजातीयाकारां जीवभूतां परां - तस्याः भोक्तृत्वेन प्रधानभूतां चेतनरूपां मदीयां प्रकृतिं विद्धि; यया इदम् अचेतनं कृत्स्नं जगत् धार्यते ।

This is my lower prakruti. Different from this meaning different from this non-sentient matter which is an object of enjoyment to the sentient and having a different nature is the पराप्रकृति of higher prakruti of the form of Jivas or individual selves who are pre-eminent to the non-sentient prakruti being their enjoyer, know that sentient prakruti as mine. The entire world which is nonsentient is sustained by this higher prakruti of the form of Jiva or sentients.

In the previous sloka, it was taught that Paramatman is different and distinct from अचेतन or non-sentients. Here Paramatman is different and distinct from even the sentient Jiva who is different from the non-sentient is being taught.

इयं मम अपरा प्रकृतिः, - The meaning of अपरा is lower or lesser importance.

इतः तु अन्याम् - इतः अचेतनायाः चेतनभोग्यभूतायाः प्रकृतेः विसजातीयाकारां – The word तु indicates extreme difference. It would have been sufficient to say इतः पराम् to show the difference in essential nature. But the mula sloka has इतः अन्यां पराम्. So the word अन्याम् is said to confirm that it is of a

different class (वैजात्य). This is shown in Bhashya as अचेतनायाः विसजातीयाकारां. The Jivatatva is told as परा which means with respect to अचेतनतत्त्व it is superior. The comparison is between jlva and achetana only.

जीवभूतां परां - तस्याः भोक्तृत्वेन प्रधानभूतां चेतनरूपां मदीयां प्रकृतिं विद्धि; - As per the shvetashvatara shruti भोक्ता भोग्यं प्रेतितारं च मत्वा (श्वे.1-12), the enjoyer or भोक्तृ is पर or higher and भोग्य or the object of enjoyment is अपर or lower is told.

यया इदम् अचेतनं कृत्स्नं जगत् धार्यते – The meaning of words इदं जगत् has to be taken without any reduction in the scope. So bhashya is कृत्स्नम् जगत्. The word इदम् in bhashya also shows it is अचेतन as it indicates पराक्त्व. It cannot know itself and is only known by others. Jivatma is प्रत्यक् तत्त्व – he can know himself.

This धारण or aspect of supporting is through willing (सङ्कल्प) in the waking and other states is well perceived directly. Even in other states, there would be this support in essential nature. The Jivatma controls the body which is inanimate through his willing in waking state while in deep sleep also he supports it by his essential nature. Without the Jiva, the non-sentient matter cannot sustain.

These two are told as प्रकृतिः. Prakruti means cause or कारण. They are not independent causes but are under the control of Paramatman and HE uses them as the causes for creation. The whole world is made of only these two namely chit and achit and ofcourse Paramatman is supporting everything as inner controller.

It is possible to perceive matter and also infer the presence of Jivatma but Paramatman cannot be perceived by these pramanas but known only from shastra. Krishna is telling clearly that all these are HIS meaning for HIS purpose and supported and controlled by HIM.

Sloka 6

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ 6 ॥

सर्वाणि भूतानि Know that all the beings or embodied souls एतद्योनीनि इति उपधारय are having only these two प्रकृतis as कारण or causes. तथा That way, अहं कृत्स्नस्य जगतः प्रभवः प्रलयः I am the cause of creation and withdrawal of entire universe.

एतच्चेतनाचेतन-समष्टिरूपमदीय-प्रकृतिद्वय-योनीनि ब्रह्मादिस्तम्बपर्यन्तानि उच्चावचभावेन अवस्थितानि चिदचिन्मिश्राणि मदीयानि सर्वाणि भूतानि इति उपधारय । मदीय प्रकृतिद्वय योनीनि हि तानि मदीयानि एव - All beings which have the these prakritis sentient and non-sentients in collective form (समष्टिरूप) and having the mixture of sentient and non-sentient of the higher and lower order and consisting of चतुर्मुखब्रह्म upto the lowest insect, know all these as mine. These two which have my two prakritis as causes are also MINE only.

तथा प्रकृतिद्वय योनित्वेन कृत्स्नस्य जगतः, तयोः द्वयोः अपि मद्योनित्वेन मदीयत्वेन च कृत्स्नस्यः जगतः अहम् एव प्रभवः अहम् एव च प्रलयः अहम् एव च शेषी इति उपधारय - Because the entire universe has these two प्रकृतis as its cause, and these two प्रकृतis are having ME as their cause, the entire universe belongs to ME and so I am the cause for the creation of this entire universe; I am also the cause of withdrawal (लय); and know ME as the Master or Lord (शेषि) of all these.

तयोः चिदचित्समष्टिभूतयोः प्रकृतिपुरुषयोः अपि परमपुरुषयोनित्वं श्रुतिस्मृतिसिद्धम् – And it is well established by shrutis and smrutis that the Paramapurusha is the cause of prakruti and purusha made of चिदचिद्समष्टि – collectivity of the orders of sentient and the non-sentient.

'महानव्यक्ते लीयते अव्यक्तमक्षरे लीयते । अक्षरं तमसि लीयते । तमः परे देवे एकीभवति' (सु. उ. 2),- The महत् तत्त्व merges into अव्यक्त, अव्यक्त merges into अक्षर, अक्षर merges into तमस्. तमस् unites into परमात्मन्.

'विष्णोः स्वरूपात्परतोदिते द्वे रूपे प्रधानं पुरुषश्च' (वि.पु. 1-2-24) – "Hey Maitreya, two forms प्रधान and पुरुष were born of the form of Vishnu'.

'प्रकृतिर्या मया ख्याता व्यक्ताव्यक्तस्वरूपिणी । पुरुषश्चाप्युभावेतौ लीयेते परमात्मनि ॥ परमात्मा च सर्वेषामाधारः परमेश्वरः । विष्णुनामा स वेदेषु वेदान्तेषु च गीयते ॥' (वि.पु. 6-4-30, 31) इत्यादिका च श्रुतिस्मृतयः – 'The प्रकृति which was told by me as having the nature of व्यक्त and अव्यक्त, that प्रकृति and पुरुष, both these unite into Paramatman. That Paramatman is the support of all and is the Overlord परमेश्वर. He is

called विष्णु and is being prayed to in Vedas and Vedantas' – and so on are such pramanas found in shrutis and smrutis.

In the previous sloka the state of collectivity (समष्टिदशा) was told. In the first half of this sloka the state of individual creation (व्यष्टिदशा) is told.

Both समष्टि and व्यष्टि (collectivity and individual) are effects and Paramatmanis the cause for both.

एतच्चेतनाचेतन-समष्टिरूप-मदीय-प्रकृतिद्वय-योनीनि ब्रह्मादिस्तम्बपर्यन्तानि उच्चावचभावेन अवस्थितानि चिदचिन्मिश्राणि मदीयानि सर्वाणि भूतानि इति उपधारय । मदीय प्रकृतिद्वय योनीनि हि तानि मदीयानि एव ।

The word एतत् in एतद्योनीनि addresses both प्रकृति and पुरुष told in previous sloka. So it is not just प्रकृति alone that is meant by it.

The word प्रकृति seem to properly represent the non-sentient अचेतन. How can it be used in respect of the sentient or चेतन? Is the doubt. The answer is: The sentient is of the nature of consciousness and by nature immutable (ज्ञानस्वरूप and निर्विकार). Even then he gets associated with bodies such as deva, manushya etc. His attributive consciousness get covered and he experiences variety of actions which lead to enjoyments etc. But though he is seen in variety of forms after creation, before creation he will be dormant just like the non-sentient inert prakruti and is called as prakruti itself. So he can also be addressed with the word prakruti. But he is told as परा प्रकृति or higher prakruti while the अचेतन is called अपरा प्रकृति.

तथा प्रकृतिद्वय योनित्वेन कृत्स्नस्य जगतः, तयोः द्वयोः अपि मद्योनित्वेन मदीयत्वेन च कृत्स्नस्यः जगतः अहम् एव प्रभवः अहम् एव च प्रलयः अहम् एव च शेषी इति उपधारय । तयोः चिदचित्समष्टिभूतयोः प्रकृतिपुरुषयोः अपि परमपुरुषयोनित्वं श्रुतिस्मृतिसिद्धम् । 'महानव्यक्ते लीयते अव्यक्तमक्षरे लीयते । अक्षरं तमसि लीयते । तमः परे देवे एकीभवति' (सु. उ. 2),

One more doubt which arises here: It is said that सर्वेश्वर is the cause of prakruti and purusha. But the pramanas say both of them are eternal and those pramanas are अजाम् एकां लोहितशुक्लकृष्णाम् (श्वे.4-5), नित्यो नित्यानां चेतनश्चेतनानाम् (कठ. 2-2-13), प्रकृतिं पुरुषं चैव विद्धि अनादी उभावपि (गी. 13-19). So how can सर्वेश्वर or anyone can be the cause of something which is told as eternal?

Answer: The fact that प्रकृति and पुरुष are both created is established from shruti because the same shruti says they both unite into Paramatman during प्रलय. But the union of prakruti and purusha with Paramatman is like नीर-क्षीर न्याय – water mixed with milk. Though they both exist together, it is not possible to separate them. It is said that the Hamsa has that capability. So it is like water mixed with milk. But the essential nature of the elements is eternal and so there is no contradiction to shrutis such as नित्योनित्यानाम्, अजामेकाम् and others.

'विष्णोः स्वरूपात्परतोदिते द्वे रूपे प्रधानं पुरुषश्च' (वि.पु. 1-2-24) 'प्रकृतिर्या मया ख्याता व्यक्ताव्यक्तस्वरूपिणी । पुरुषश्चाप्युभावेतौ लीयेते परमात्मनि ॥ परमात्मा च सर्वेषामाधारः परमेश्वरः । विष्णुनामा स वेदेषु वेदान्तेषु च गीयते ॥' (वि.पु. 6-4-30, 31) इत्यादिका च श्रुतिस्मृतयः ।

The sloka विष्णोः स्वरूपात् परतोदिते has to be understood as परतः उदिते. The sandhikaarya here is आर्षप्रयोग – told by ऋषि and has to be taken as is. Or this also can be taken to mean लय as it is found in that context.

If it is taken as परतो and दिते – the meaning of दिते which is from the root दो अवखण्डने – it would mean पृथग्भूते – being separate. Then it gets established that even in the state of प्रलय, there exists difference in the essential nature of the three namely प्रधान or प्रकृति, पुरुष and परमात्मा.

Or, it can also be taken as परतो अदिते. अदिते means अपृथक्भूते. Then it would mean the kind of union where the different elements cannot be separated but exist together in their own nature.

Bhashyakarar adds one more aspect to प्रभवः प्रलयः which is शेषी इति उपधारय.

Now we agree that Paramatma is the creator, sustainer etc and also owns the two prakrutis. But is there anyone above him? That aspect is also made clear next.

Sloka 7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय । (First half of 7th Sloka)

धनञ्जय Hey Arjuna, मत्तः परतरम् अन्यत् किञ्चित् नास्ति there is nothing superior to ME.

यथा सर्वकारणस्य अपि प्रकृतिद्वयस्य कारणत्वेन सर्वाचेतनवस्तुशेषिणः चेतनस्य अपि शेषित्वेन कारणतया शेषितया च अहं परतरः, तथा ज्ञानशक्त्यादिगुणयोगेन च अहम् एव परतरः । मत्तः अन्यत् मद्घातिरिक्तं ज्ञानबलादिगुणान्तरयोगि किञ्चिद् अपि परतरं न अस्ति ।

यथा सर्वकारणस्य अपि प्रकृतिद्वयस्य कारणत्वेन सर्वाचेतनवस्तुशेषिणः चेतनस्य अपि शेषित्वेन कारणतया शेषितया च अहं परतरः, तथा ज्ञानशक्त्यादिगुणयोगेन च अहम् एव परतरः - Being the cause of even the two परापर prakrutis which are the cause of everything, being the master or Lord of the चेतन (sentient being) who is the master of all अचेतनवस्तुs or inanimate things, just as being the cause of everything and being the Master I am परतर or superior, in the same way I am superior having been associated with the attributes such as ज्ञान, शक्ति and others.

मत्तः अन्यत् मद्घातिरिक्तं ज्ञानबलादिगुणान्तरयोगि किञ्चिद् अपि परतरं न अस्ति - मत्तः अन्यत् – means among things other than ME there is nothing which is superior to ME having the qualities of ज्ञान, बल and others.

यथा सर्वकारणस्य अपि प्रकृतिद्वयस्य कारणत्वेन सर्वाचेतनवस्तुशेषिणः चेतनस्य अपि शेषित्वेन कारणतया शेषितया च अहं परतरः, - Sri Krishna says that there is no one who is equal to HIM or superior to HIM. The aspect of निस्समाभ्यधिकत्व which was not told earlier is told here. Being the cause of the two prakrutis परा and अपरा and being their Lord HE is without an equal or superior, in the same way HE is superior to everything else being associated with ज्ञान, शक्ति and such infinite auspicious qualities. The word तथा in the previous sloka continues here and due to that the Lord having the two विभूतिस is shown as an example for HIS being associated with infinite qualities. The words कारणतया and शेषितया show how HE is superior to all.

तथा ज्ञानशक्त्यादिगुणयोगेन च अहम् एव परतरः – The word एव in Bhashya indicates that ‘I am the only one who is सर्वश्रेष्ठ’ meaning just as there is no one superior to ME, there is no one equal to ME also.

मत्तः अन्यत् मद्घातिरिक्तं ज्ञानबलादिगुणान्तरयोगि किञ्चिद् अपि परतरं न अस्ति – By telling किञ्चिदपि, there is no one superior including चतुर्मुखब्रह्म, रुद्र, इन्द्र and others as well as परिशुद्धात्म or pure Individual Self. The aspects told starting with the fourth sloka (भूमिरापोनलो) till now can be summarized as : 1. That the निरपेक्षप्रकृतिपरिणामवाद is not correct. That is the postulation that matter gets modified by itself into this wonderful world of innumerable things. That is not acceptable. 2. It is not proper to

say that the matter or prakruti will get modified by the mere nearness of पुरुष (पुरुषसान्निध्य). 3. That argument that प्रकृति and पुरुष are independent and not subservient to ईश्वर is also not tenable. 4. By the words मत्तः परतरम् – the arguments that there is someone superior to the त्रिमूर्तिस that is ब्रह्म, रुद्र and विष्णु and the argument that they become ईश्वर in प्रवाहरूप – in a continuous stream are all set aside.

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ (श्वे.उ.)

He does not have a body or sense organs and these is no one equal to him or exceeding him. His powers are revealed as manifold and his actions are revealed through natural knowledge and natural force.

न खलु तव सदृशाभ्यधिकाः नाथ त्वमेव सर्वलोकशरण्यः ।

एतावत् ज्ञानसारमिति ज्ञातुं त्रिदशनाथ इतर विचिन्ता ॥ (अच्युत शतकम्)

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ 7 ॥ (second half of sloka 7)

सूत्रे मणिगणा इव Just like the gems strung into a thread इदं सर्वं मयि प्रोतम् all these are having ME as their abode.

सर्वम् इदं चिदचिद्वस्तुजातं कार्यावस्थं कारणावस्थं च मच्छरीरभूतं सूत्रे मणिगणवत् आत्मतया अवस्थिते मयि प्रोतम् - आश्रितम् । 'यस्य पृथिवी शरीरम्' (बृ. उ. 3-7-3) 'यस्यात्मा शरीरम्' (बृ. उ. 3-7-22) 'एष सर्वभूतान्तरात्मा अपहृतपाप्मा, दिव्यो देव एको नारायणः (सु. उ. 7) इति आत्मशरीरभावेन अवस्थानम् च जगद्ब्रह्मणोः अन्तर्यामिब्राह्मणादिषु सिद्धम् ।

सर्वम् इदं चिदचिद्वस्तुजातं कार्यावस्थं कारणावस्थं च मच्छरीरभूतं सूत्रे मणिगणवत् आत्मतया अवस्थिते मयि प्रोतम् - आश्रितम् - All these collectivity of sentient and non-sentient entities are my body in the causal state (कारणावस्था) and state of effect (कार्यावस्था) and are resting in ME who is the आत्मन् just like the bunch of gems in a thread.

'यस्य पृथिवी शरीरम्' (बृ. उ. 3-7-3) 'यस्यात्मा शरीरम्' (बृ. उ. 3-7-22) 'एष सर्वभूतान्तरात्मा अपहतपाप्मा, दिव्यो देव एको नारायणः (सु. उ. 7) इति आत्मशरीरभावेन अवस्थानम् च जगद्ब्रह्मणोः अन्तर्यामिब्राह्मणादिषु सिद्धम् - This aspect of the world and the Brahman being present in the आत्म-शरीर भाव or body-soul relationship is well established in the अन्तर्यामि ब्राह्मण and other प्रमाणs such as 'For whom the earth is the body', 'For whom the Self is the body', 'This ONE is the innerself of all beings, is opposed everything defiling, HE is the resplendent God, the one non-second Narayana' and so on.

The second half of this sloka shows that Paramatman is सर्वशरीरि having everything as HIS body by being the support of everything. By this two aspects get established – 1. Though Paramatman is the material cause of everything, HE is not subjected to any change of any nature and 2. Because Paramatman is the support of everything the प्रकृति and पुरुष cannot exist independent of HIM and they exist as HIS inseparable attributes.

सर्वम् इदं चिदचिद्वस्तुजातं कार्यावस्थं कारणावस्थं च – The words सर्वम् इदम् indicate the sentient and non-sentients existing in all possible states.

मच्छरीरभूतं सूत्रे मणिगणवत् आत्मतया अवस्थिते मयि प्रोतम् - आश्रितम् – By the example of gems strung in a thread and the word प्रोतम् – the अनुप्रवेश of Paramatman and the आश्रयि-आश्रय भाव are shown. The thread goes through the gems and the gems are supported by the thread. By this the शरीरलक्षण is told. With that in mind, Bhashyakarar says मच्छरीरभूतम्.

By the example of सूत्र or string, some more aspects which get established are that 1. One entity is the आधार for everything and that is Paramatman, 2. The अनुप्रवेश is गूढ or not seen and 3. The string is not under the control of the gem stones and similarly Paramatman is not under the control of प्रकृति etc which are supported.

Another aspect which is indicated by Bhashya with the word आश्रितम् is that Paramatman has बहिर्यासि as indicated by प्रोतम् unlike the string which is not seen so. So प्रोतम् is commented as आश्रितम्.

। 'यस्य पृथिवी शरीरम्' (बृ. उ. 3-7-3) 'यस्यात्मा शरीरम्' (बृ. उ. 3-7-22) 'एष सर्वभूतान्तरात्मा अपहतपाप्मा, दिव्यो देव एको नारायणः (सु. उ. 7) इति आत्मशरीरभावेन अवस्थानम् च जगद्ब्रह्मणोः अन्तर्यामिब्राह्मणादिषु सिद्धम् ।

This is the teachings of the Upanishads which are told here. As said, सर्वोपनिषदो गावः दोग्धा गोपालनन्दनः । पार्थो वत्सः सुधीः भोक्ता दुग्धं गीतामृतं महत् ॥. In Bruhadaranyaka, sage Uddalaka questions Yajnavalkya about the सूत्र and the अन्तर्यामि – वेत्था त्वं तत्सूत्रं येनायं लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति (बृ. 3-7-2, 3)– Do you know that sutra by which this world, the other world and all beings are strung together ? Yajnavalkya says वेद वा अहं तत्सूत्रं तं च अन्तर्यामिणम् (बृ. 3-7-5)– I know that sutra and also the antaryamin you are talking about. Uddalaka then says anyone may simply say I know but tell me what is it that you know. Then he goes about telling वायुर्वै गोतम तत्सूत्रम् (बृ. 3-7-6) and यः पृथिव्यां तिष्ठन् (बृ. 3-7-7) etc.

Then Gargi asks Yajnavalkya कस्मिंस्तदोतं च प्रोतं च and he goes on telling the paramatma svarupa as supporting everything. Those teaching are found here being told by the Supreme Paramatman, Krishna, Himself directly.

Sloka 8, 9, 10, 11

अतः सर्वस्य परमपुरुषशरीरत्वेन आत्मभूत-परमपुरुष-प्रकारत्वात् सर्वप्रकारः परमपुरुष एव अवस्थित इति सर्वैः शब्दैः तस्य एव अभिधानम् इति तत्तत्सामानाधिकरण्येन आह -

So, because everything is the body of Paramatman, everything is the mode of Paramatman who is the आत्मा or Self. So only the Paramapurusha is existing having everything as HIS mode. For this reason, all words are having HIM only as their meaning. So by all words HE only is indicated is told in concomitant co-ordination.

Thus by the slokas भूमिरापोऽनलो वायुः etc. the meanings of the भेदश्रुतिs were explained in detail. By the sloka मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव – the meanings of घटकश्रुतिs was explained. Now having known these two meanings, the meanings of अभेदश्रुतिs and in turn by that the meanings to be understood by the statements declaring concomitant co-ordination of Paramatman with everything become clear. And that is indicated by the bhashya part here अतः. Here

Bhashyakarar makes a clear statement सर्वस्य परमपुरुषशरीरतया – to negate the view of some who say in the sloka मयो सर्वमिदम् indicates रसादिविशिष्टे मयि and in order to explain that रसोऽहमप्सु etc is told. But that limits the scope of आधार-आधेयभाव and so Bhashya makes it clear as सर्वस्य. The entire universe is the mode of Paramatman. And so all words which indicate the mode indicates the प्रकारि or the one who has all these as HIS mode. So all words mean Paramatman only in the primary sense. अभिधान shows अभिधा वृत्ति or primary sense.

The word प्रकार is used to indicate that normally the words which indicate the prakara also mean the प्रकारि even when जाति, गुण are used. We say a man is coming. The word indicating मनुष्यजाति implies the person only.o

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ 8 ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ 9 ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ 10 ॥

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ 11 ॥

कौन्तेय Hey Arjuna, अहम् अप्सु रसः I am 'rasa' or essence in the waters. शशिसूर्ययोः In the Sun and Moon, प्रभा अस्मि I am the brightness. सर्ववेदेषु प्रणवः I am the pranava in all Vedas. खे शब्दः I am the sound in ether. नृषु पौरुषं In the Jivas I am the creative power. पृथिव्यां च पुण्यो गन्धः In the earth I am the pleasant fragrance. विभावसौ तेजश्च अस्मि I am also the burning power in fire. सर्व भूतेषु जीवनं In all beings I am the form of prana. तपस्विषु तपश्चास्मि I am also the penance in ascetics. पार्थ Hey Partha, सर्व भूतानां सनातनं बीजं मां विद्धि Know me as the primeval seed for the creation of all beings. बुद्धिमतां बुद्धिः अस्मि I am the intelligence in the intelligent ones. तेजस्विनां तेजः अहं I am the valiance in the valiant ones. बलवतां च कामरागविवर्जितं बलम् अहं I am the power without the blemish

of passion and desire in the powerful ones. भरतर्षभ Hey Arjuna, the praiseworthy of Bharata vamsha, भूतेषु धर्माविरुद्धो कामः अस्मि I am the love that is not opposed to dharma in beings.

एते सर्वे विलक्षणा भावाः मत्त एव उत्पन्नाः, मच्छेषभूताः, मच्छरीरतया मयि एव अवस्थिताः । अतः तत्प्रकारः अहम् एव अवस्थितः ।

All these varieties of things are all created by ME only. They are all subservient to ME. Being my body, they are having ME as their abode. So having all these as my mode, I am only present as these varieties of things.

एते सर्वे विलक्षणा भावाः मत्त एव उत्पन्नाः, मच्छेषभूताः, मच्छरीरतया मयि एव अवस्थिताः । अतः तत्प्रकारः अहम् एव अवस्थितः ।

The words such as रस and others are used in the world as निष्कर्षक शब्दs. That is their connotation is definitive and rest in the respective objects seen in this world. They have substances such as अप् and others as their material. Even then, the usage of concomitant co-ordination between Paramatman and those qualities such as रस and others which are the modes of the base substances which are inturn the body of Paramatman, they are also modes of Paramatman. रस etc are प्रकारs or modes of their substances such as अप् and others. The substances are body to paramatman and so the qualities of the substances are also modes and hence the co-ordination is indicated with the प्रकारि who is Paramatman. So here they are not निष्कर्षक शब्दs as their connotation does not end in the respective qualities or substances but they go right upto Paramatman who is the प्रकारि of all. So they are all परमात्मक वाचकs here.

The usage अहम् for रस, गन्ध etc which are prominent in the respective substances and for them also परमात्मन् is प्रकारि and so the usage is अहम् रसः, अहं गन्धः and so on. And just as the substances are modes of Paramatman, the modes of those substances are also modes of Paramatman.

Here one aspect we have to understand well. In our siddhanta, the five elements inherit the qualities found in the predecessors unlike just one quality as told by naiyayikas. The creation of Vayu is from Akasha. Akasha has quality of sound. Vayu has sparsha and shabda. From Vayu, agni or tejas is created. Tejas has rupa, sparsha and shabda. From agni, ap or water is created

and it has rasa and the qualities of previous elements and so prithivi has all five. But here only रस is told for अप्. That is mainly to indicate that compared to Tejas from which Ap is created, rasa is new quality which is not found in Tejas. So rasa is told as प्रधानगुण for अप्. So whenever the main quality is indicated for prominence this is how it is to be understood is the comment of Swamy Deshika.

प्रभा – This is a special type of substance which has brightness which spreads and which is different from the substance which is its आश्रय or abode. प्रभावत् is the base substance and प्रभा is also a substance which is having प्रभावत् as its आश्रय. Sun and Moon are being most useful to the world due to their brightness and so प्रभा is their prominent characteristic.

प्रणव is the बीज for all Vedas and so it is told here as prominent or प्रधान.

पौरुषम् – पुरुषस्य भावः | Some say this is पुरुषबुद्धि. Some others say it is the seed which is the cause of procreation. Or, it may mean सामर्थ्य or capability or कर्तृत्वशक्ति, capability of being a doer.

नृषु means among जीवs.

पुण्यो गन्धः - Fragrant smell or smell of sacred Tulasi leaves.

विभावसुः - Here it means अग्नि and the तेजस् present in it is its capability to burn.

सर्वभूतेषु जीवनम् – The word भूत means embodied souls. By the usage सर्व all starting with ब्रह्म are included. In them the cause of living or प्राणन is told as जीवनम्.

सर्वभूतानां सनातनं बीजम् – This is प्रकृतितत्त्व. Or the word बीज may indicate उपादानत्व स्वभाव the nature of being the material for creation. Or it may also mean the seed which is the material responsible for the creation of all moving and non-moving beings.

बुद्धिः - Means अध्यवसाय or ज्ञानमात्र. Firm determination or mere knowledge.

तेजः - पराभिभव सामर्थ्य – The valiant ones who can unnerve their enemies by mere presence. Or अनभिभवनीयत्व - being unshaken by anything.

बलम् – धारणादिशक्तिः - When strength is controlled by passion and desire, it leads to परपिडा or causing suffering to others. So what is meant here is for purposes of supporting the body to be used for धर्मकार्यs. राग is इच्छा and काम is the height of इच्छा – utmost desire.

भूतेषु – In all beings existing in the form of देव, मनुष्य etc.

धर्माविरुद्धः कामः - The love of a husband towards wife is meant here.

एते सर्वे विलक्षणा भावाः मत्त एव उत्पन्नाः, मच्छेषभूताः, मच्छरीरतया मयि एव अवस्थिताः । अतः तत्प्रकारः अहम् एव अवस्थितः – The concomitant co-ordination or सामानाधिकरण्य such as रसोऽहमप्सु and so on is justified with proper reasoning here by Bhashyakarar. It is not to show that Paramatman is under their control. It is not as told राजा राष्ट्रम् – king is kingdom – it is not आरोप – super imposition because when it is possible to take primary sense, one should not resort to secondary senses.

By this bhashya एते – it is made clear that all things other than Paramatman cannot act by themselves is made clear. By the word सर्वे – it is made clear that any creations done by ब्रह्म, रुद्र and others are also due to Paramatman who has ब्रह्म and others as HIS body and so all those creations are under the controller of Paramatman who is the antaryami in all. It reminds what was told earlier as अहं कृत्स्नस्य जगतः प्रभवः प्रलयः तथा.

The word विलक्षणाः indicates that these told here are very different from राजस and तामस which are going to be told further. That will also be told in 10th chapter as मत्त एव पृथग्विधाः (10-5). By this, the meanings of the Brahma sutra – न विलक्षणत्वादस्य (ब्र.सू.2-1-4) is indicated. The objection of sankhyas that this world which is made of trigunatmaka prakruti and which is full of defects, causes sorrow, is impure etc and is very different from paramatman who is pure, ananda svarupa, opposed to all defects and so on and so cannot be created by paramatman. That is because the effect has the qualities of cause. Like a mango tree from a mango seed. And paramatman being defectless etc this world different from Him cannot be created but it has prakruti as its cause etc. These are all refuted there and that is indicated here by Bhashyakarar as एते सर्वे विलक्षणा भावाः मत्त एव उत्पन्नाः etc.

The bhashya मत्त एव उत्पन्नाः also indicates that the सामानाधिकरण्य is according to the respective objects as applicable. Like in पुरुष सूक्त it is said ब्राह्मणोऽस्य मुखमासीत् –Brahmin was HIS face. The samanadhikaranya there is कार्य-कारण bhava. Similarly here also the co-ordination told should be understood for each accordingly.

The bhashya मय्येवावस्थिताः - indicates that the cause of co-ordination which ensues in गुण, जाति, शरीर etc told here is अपृथक्सिद्धि. That is the aspect of everything being inseparably associated with Paramatman. They are in ME only means they are inseparably associated with ME.

Sloka 12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ 12 ॥

ये चैव सात्त्विका भावाः All those feelings known as सात्त्विक भावs which arise due to abundance of satva तामसाश्च and all those feelings which are taamasa तान् मत्त एव इति विद्धि know that all of them are caused by ME. अहं तु तेषु न But I am not in them. ते मयि they are in ME.

किं विशिष्य अभिधीयते? सात्त्विकाः राजसाः तामसाः च जगति देहत्वेन इन्द्रियत्वेन भोग्यत्वेन तत्तद्धेतुत्वेन अवस्थिता ये भावाः तान् सर्वान् मत्त एव उत्पन्नान् विद्धि । ते मच्छरीरतया मयि एव अवस्थिता इति च । न तु अहं तेषु - न अहं कदाचिद् अपि तदायत्तस्थितिः, अन्यत्र आत्मायत्तस्थितित्वे अपि शरीरस्य, शरीरेण आत्मनः स्थितौ अपि उपकारो विद्यते, मम तु तैः न कश्चिद् तथाविध उपकारः; केवल लीला एव प्रयोजनम् इत्यर्थः ।

What is the need to say qualifying each and everything specifically? Being the forms of सात्त्विक, राजस, तामस being body, being senses, being the sense objects of enjoyment and being the causes of the respective objects, whichever object exists in this world, know that all those object are created by ME. Also know that being my body they are residing in ME. न तु अहं तेषु – means I am never in a state dependent on them. With respect to other things however, though the body is under the control of the Self, the Self also has some dependence on the body for existence and that way the body is useful to the Self. But for ME however, there is no such use from them. Mere लीला is only the benefit.

किं विशिष्य अभिधीयते? - What was told in four slokas starting with रसोऽहमप्सु is concluded here as किं विशिष्य अभिधीयते. The bhashya तत्तद्वेतुत्वेन indicates that the state of समष्टि is also included in this.

सात्विकाः राजसाः तामसाः च जगति देहत्वेन इन्द्रियत्वेन भोग्यत्वेन तत्तद्वेतुत्वेन अवस्थिता ये भावाः - What is told as ये चैव in mula sloka addresses the division in the form of body etc and also the modes of experiencing. And in them, सात्विका and others are to be understood as separately applicable.

The सात्विक भावs are as told in Mahabharata, प्रहर्षः प्रीतिरानन्दः सुखं संशान्तचित्तता (भा.मो. 219-27). They are joy, love, happiness, comfort, having a calm mind and so on.

The राजस भावs are अतुष्टिः परितापश्च क्रोधो मोहस्तथाक्षमा (भा.मो.219-28). Being dissatisfied, repenting, anger, confusion and intolerance.

The तामस भावs are अविवेकः तथामोहः प्रमादः स्वप्नतन्दिता (भा.मो. 219-29). Not having the discriminatory knowledge, confusion or excessive passion, making accidental mistakes, dreaming and laziness.

तान् सर्वान् मत्त एव उत्पन्नान् विद्धि – The अवधारण or stress मत्त एव indicates that HE is the sole intelligent and material cause. The theory that there are different efficient causes due to variety of wonderful capabilities or शक्ति is refuted by this and it is made clear by none other than Krishna that HE is the sole efficient and material cause of everything.

ते मच्छरीरतया मयि एव अवस्थिता इति च – The co-ordination told in रसोऽहमप्सु – is due to शरीर-शरीरि भाव – the body-soul relation. And the body is under the control of the Soul. Since everything is HIS body, everything is under HIS control is the meaning of the words मत्त एव in mula sloka and that is explained as मच्छरीरतया मय्येव अवस्थिताः. The co-ordination is with Paramatman is done because all objects, being HIS body, are existing as inseparable attributes to HIM.

न तु अहं तेषु - न अहं कदाचिद् अपि तदायत्तस्थितिः – This may seem to indicate that HE is not present in them. But that would be against the fact that HE exists everywhere as inner controller or अन्तर्यामि. So the explanation is नाहं कदाचिदपि तदायत्तस्थितिः.

अन्यत्र आत्मायत्तस्थितित्वे अपि शरीरस्य, शरीरेण आत्मनः स्थितौ अपि उपकारो विद्यते, मम तु तैः न कश्चिद् तथाविध उपकारः; केवल लीला एव प्रयोजनम् इत्यर्थः – This is to show that though the Jivatmans have some benefit from their bodies, I do not have any such benefit from all things which are my body. Does that mean there is absolutely no use at all in which case the creation itself becomes futile? To say it is not so, it is commented as केवल लीला एव प्रयोजनम् – as told in Brahmasutra लोकवत् तु लीलाकैवल्यम् – लीलाकैवल्यम् means केवल लीला. It is HIS sport. This is also as decided in shrutis and established in Brahma sutras.

===== additional notes =====

Some important aspects of our Sidhanta are to be understood here. The relation between Paramatman and everything else is mutual inter-relation and not mutual inter-dependence. Everything else is dependent on Paramatman but Paramatman is not dependent on them for HIS existence, though we see devotees expressing such feelings towards the Supreme Brahman due to excess love. For ex. Tirumalisai alwar says – **naan unnai anri ilen...** This is to be taken as vaibhavavaada. **It is due to excess love and great urgency to reach HIM and to obtain HIS grace that they express such feelings. Nammalwar also says 'If you do not come to ME, I will perish. If I perish, your vibhuti will perish and if your vibhuti perishes you will also be not there'.** These are all expressions out of deep love and devotion and sense of urgency to reach HIM. Tatva sthiti – or reality is that HE is not dependent on anything else for HIS existence. That is made very clear by Bhashyakarar as न अहं कदाचिद् अपि तदायत्तस्थितिः. There are two ways to establish the existence of Paramatman – one is by HIMSELF HE exists. Secondly through pramanas. Pramana gives definition of Brahman in the second brahma sutra – जन्माद्यस्य यतः - from whom all these are created, sustained and withdrawn unto – HE is Brahman. If all these are not there, what happens to this definition? ईश्वर can be called so if there is ईशितव्य - a ruler is called so only because he has something to rule over. If nothing exists he cannot be called a ruler. In that way प्रमाणाधीन सत्ता of Paramatman – establishing HIM from pramanas for which one has to resort to Vedas and brahmasutras etc. and that becomes difficult. But that does not harm HIS very existence स्वाधीन सत्ता - as HE exists even without anything. Everything

is his अधीन and HE is not under the control of anything else. This aspect is made clear here by Bhashyakarar.

Sloka 13

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ 13 ॥

त्रिभिः गुणमयैः Having an abundance of the qualities which are three namely saatvika, raajasa and taamasa, एभिः भावैः by these substances मोहितम् इदं सर्वं जगत् this entire world being confused एभ्यः परम् different from all these being superior to all अव्ययं being of the same form without any modifications मां नाभिजानाति is not knowing ME.

तदेवं चेतनाचेतनात्मकं कृत्स्नं जगत् मदीयं काले काले मत्त एव उत्पद्यते, मयि च प्रलीयते, मयि एव अवस्थितं, मच्छरीरभूतं मदात्मकं च, इति अहम् एव कारणावस्थायां कार्यावस्थायां च सर्वशरीरतया सर्वप्रकारोऽवस्थितः । अतः कारणत्वेन शेषित्वेन च ज्ञानाद्यसंख्येयकल्याण-गुणगणैः च अहम् एव सर्वैः प्रकारैः परतरः । मत्तः अन्यत् केन अपि कल्याणगुणगणेन परतरं न विद्यते । एवंभूतं मां त्रिभ्यः सात्त्विकराजसतामस-गुणमयेभ्यः भावेभ्यः परं मदसाधारणैः कल्याणगुणगणैः तत्तद्भोग्यताप्रकारैः च परम्-उत्कृष्टतमम् अव्ययं सदा एकरूपम् अपि तैः एव त्रिभिः गुणमयैः निहीनतरैः क्षणध्वंसिभिः पूर्वकर्मानुगुण-देहेन्द्रियभोग्यत्वेन अवस्थितैः पदार्थैः मोहितं देवतिर्यङ्मनुष्यस्थावरात्मना अवस्थितम् सर्वं इदं जगत् न अभिजानाति ।

तदेवं चेतनाचेतनात्मकं कृत्स्नं जगत् मदीयं काले काले मत्त एव उत्पद्यते, मयि च प्रलीयते, मयि एव अवस्थितं, मच्छरीरभूतं मदात्मकं च, इति अहम् एव कारणावस्थायां कार्यावस्थायां च सर्वशरीरतया सर्वप्रकारोऽवस्थितः - As told above, the entire world consisting of the sentients and the non-sentients being MINE, get created again and again at specific times by ME only. It unites into ME during pralaya. Always resides in ME only. Being my body, it has ME as its Self. For this reason I am having everything as my body in the causal state as well as the state of effect and so I am only present being qualified by all modes.

अतः कारणत्वेन शेषित्वेन च ज्ञानाद्यसंख्येयकल्याण-गुणगणैः च अहम् एव सर्वैः प्रकारैः परतरः । मत्तः अन्यत् केन अपि कल्याणगुणगणेन परतरं न विद्यते - So being the cause of everything other than ME and being the

Master of everything and being an abode of innumerable auspicious qualities such as ज्ञान and others I am only superior in all aspects. There is nothing other than ME which is superior to ME even in respect of any of the auspicious qualities.

एवंभूतं मां त्रिभिः सात्त्विकराजसतामस-गुणमयेभ्यः भावेभ्यः परं मदसाधारणैः कल्याणगुणगणैः तत्तद्भोग्यताप्रकारैः च परम्-उत्कृष्टतमम् अव्ययं सदा एकरूपम् अपि - Thus being superior to all objects which are having the qualities of satva, rajas and tamas, being associated with unique groups of auspicious qualities, by means of the most enjoyable modes of those auspicious qualities, being superior and always being of the same unchanged form, even then,

तैः एव त्रिभिः गुणमयैः निहीनतरैः क्षणध्वंसिभिः पूर्वकर्मानुगुण-देहेन्द्रियभोग्यत्वेन अवस्थितैः पदार्थैः मोहितं देवतिर्यङ्मनुष्यस्थावरात्मना अवस्थितम् सर्वं इदं जगत् न अभिजानाति - this entire world existing in the four forms of deva, tiryak, manushya and sthavara, being deluded by the respective substances which are of the same three qualities of satva, rajas and tamas, which are ulterior, which get destroyed in very short time, which exist as the body, senses and enjoyable forms in accordance with previous karmas, do not know such ME.

Paramatman taught HIS real nature in previous slokas. Now HE teaches the aspect that HIS real nature is hidden by Prakruti or matter.

The sloka has मामेभ्यः परमव्ययम् – Here माम् indicates that bhagavat svarupa told starting with भूमिरापोऽनलो वायुः exceeds the substances which are made of the three qualities of satva, rajas and tamas.

तदेवं चेतनाचेतनात्मकं कृत्स्नं जगत् मदीयं काले काले मत्त एव उत्पद्यते, - To show that there is no contradiction to creation and withdrawal (प्रलय) and in all कल्पs HE only does all these, the commentary says काले काले मत्त एव उत्पद्यते.

मयि च प्रलीयते, मयि एव अवस्थितं, मच्छरीरभूतं मदात्मकं च, इति अहम् एव कारणावस्थायां कार्यावस्थायां च सर्वशरीरतया सर्वप्रकारोऽवस्थितः – The three terms त्रिभिः गुणमयैः एभिः - indicate that they are mixed with grief, are impermanent and they are not निरतिशय or without a parallel. Because they are mixed the two qualities of रजस्, तमस् they are दुःखमिश्र – mixed with grief. The three qualities are

of the nature of happiness, sorrow and delusion and they are impermanent because they are effects. Because they are within the access of senses, they are lowly.

The terms एभ्यः, परम्, अव्ययम् – indicate Paramatman's अखिलहेयप्रत्यनीकस्वरूपत्व that HIS nature is opposed to anything defiling, निरतिशयानन्दत्व of incomparable bliss and नित्यत्व is eternal.

अतः कारणत्वेन शेषित्वेन च ज्ञानाद्यसंख्येयकल्याण-गुणगणैः च अहम् एव सर्वैः प्रकारैः परतरः – This bhashya sukti shows भगवत्स्वरूप. Because HE is कारण or the sole cause of everything, he treats the upliftment of HIS subservient as HIS own benefit. Being endowed with divine qualities such as सर्वज्ञत्व, सर्वशक्तित्व and others HE does अनिष्टनिवर्तन eliminating the defects and इष्टप्रापण bestowing all good, being अन्यनिरपेक्ष – without depending on anyone else. This is to be understood from एवं भूतं माम्.

मत्तः अन्यत् केन अपि कल्याणगुणगणेन परतरं न विद्यते । एवंभूतं मां त्रिभ्यः सात्त्विकराजसतामस-गुणमयेभ्यः भावेभ्यः परं मदसाधारणैः कल्याणगुणगणैः तत्तद्भोग्यताप्रकारैः च परम्-उत्कृष्टतमम् – The meaning of परम् in एभ्यः परम् is उत्कृष्टतमम् – most exalted. It is not to be taken to mean place beyond the prakrutimandala as told in तमसः परस्तात् where it means beyond prakruti mandala.

तत्तद्भोग्यताप्रकारैश्च परम् उत्कृष्टतमम् – The upanishat says यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितम् (छा. 8-1-3). Everything that is here and also not here is all contained in Brahman known by the word दह्राकाश or small ether. So the कल्याणगुणत्वा of Paramatman are superior to everything else and what to say of the प्राकृतभावs which are त्रिगुणात्मक? The material things are enjoyable in the form of शब्द, स्पर्श etc. But Paramatman is enjoyable due to the most auspicious infinite groups of qualities such as ज्ञान, शक्ति etc. and which are very different from the material qualities such as शब्द and others and most blissful. Even the material qualities such as शब्द become incomparably enjoyable when they teach the wonderful divine nature of Paramatman and by themselves become divine is the भाव. उत्कृष्टतमत्व is to be understood thus.

अव्ययं सदा एकरूपम् अपि तैः एव त्रिभिः गुणमयैः निहीनतरैः क्षणध्वंसिभिः पूर्वकर्मानुगुण-देहेन्द्रियभोग्यत्वेन अवस्थितैः पदार्थैः मोहितं – अव्ययम् means HE is not limited by time due to being unchangeable and that is commented as सदैकरूपम्. The word मोहितम् applies to all three qualities. A doubt may arise here – how can सत्त्व cause मोह or delusion? It is like food which is mixed with poison which may

generate desire for one who is unintelligent and does not know. Same way, this world which is only full of defects as it has come according to one's karma creates a feeling of happiness due to satva and thus causes मोह or misconception that it is good. तैरेव means by the same three defects told earlier such as दुःखमिश्रत्व etc. The word त्रिभिः indicates the three qualities though are present in unequal proportions exist all the time together – their अविनाभावत्व. They are क्षणध्वंसिभिः - cannot live for a second also when the karma comes to an end.

देवतिर्यङ्मनुष्यस्थावरात्मना अवस्थितम् सर्वं इदं जगत् न अभिजानाति – The mula sloka सर्वमिदं जगत् includes even ब्रह्म, रुद्र and others. The word जगत् indicates the beings living in this world अचिद्विशिष्ट चेतनस and so commented as देव, तिर्यक् etc. It is as said in Vishnu purana, ब्रह्माद्याः सकला देवाः मनुष्याः पशवस्तथा । विष्णुमायामहावर्त मोहान्धतमसावृताः । (वि.पु. 5-30-17).

Sloka 14 – first half

कथं स्वत एव अनवधिकातिशयानन्दे नित्ये सदा एकरूपे लौकिकवस्तुभोग्यताप्रकारैः च उत्कृष्टतमे त्वयि स्थिते अपि अत्यन्तनिहीनेषु गुणमयेषु अस्थिरेषु भावेषु सर्वस्य भोक्तृवर्गस्य भोग्यत्वबुद्धिः उपजायते इत्यत्र आह –

By your very nature you are of unsurpassable, supreme bliss, are eternal, unchanging at all times and most exalted compared to the ways of enjoyment found in worldly objects, while you are present with such nature, how do the entire group of enjoyers comprising deva, manushya etc. get the idea of joy in the substances which are most lowly, being made of the three qualities of satva, rajas and tamas and are being impermanent? How is it happening is answered here by Lord –

When the reality is as told in the previous sloka, there should be no delusion on the part of all the beings here. If such a question is asked, it is answered here.

सर्वस्य भोक्तृवर्गस्य – shows this kind of an idea of enjoyment is found even in Devas. The doubt is that the Gods are सत्त्वोत्तरs or having excessive satva guna but they are also under the influence of prakruti. When one has a choice between something which is most exalted and another most

lowly, one would choose only the supreme. Where is the place for misconception? That is answered here.

दैवी ह्येषा गुणमयी मम माया दुरत्यया । (Sloka 14 first half)

एषा This non-sentient prakruti that is directly perceived गुणमयी and is made of three qualities मम and my own दैवीमाया this divine maayaa दुरत्यया हि is impossible to cross over.

मम एषा गुणमयी सत्त्वरजस्तमोमयी माया यस्माद् दैवी देवेन क्रीडाप्रवृत्तेन मया एव निर्मिता, तस्मात्सर्वैः दुरत्यया दुरतिक्रमा । अस्याः मायाशब्दवाच्यत्वम् आसुरराक्षसास्त्रादीनाम् इव विचित्रकार्यकरत्वेन, यथा च 'ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम् । आजगाम समाज्ञसं ज्वालामालि सुदर्शनम् ॥ तेन मायासहस्रं तच्छम्बरस्याशुगामिना । बालस्य रक्षता देहमेकैकश्येन सूदितम् ॥' (वि. पु. 1-19-19, 20) इत्यादौ । अतो मायाशब्दो न मिथ्यार्थवाची । ऐन्द्रजालिकादिषु अपि केनचिद् मन्त्रौषधादिना मिथ्यार्थविषयायाः पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन मायावी इति प्रयोगः । तथा मन्त्रौषधादिः एव च तत्र माया, सर्वप्रयोगेषु अनुगतस्य एकस्य एव शब्दार्थत्वात् । तत्र मिथ्यार्थेषु मायाशब्दप्रयोगो मायाकार्यबुद्धिविषयत्वेन औपचारिकः, 'मध्वाः क्रोशन्ति' इतिवत् । एषा गुणमयी पारमार्थिकी भगवन्माया एव 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' (श्वे. उ. 4-10) इत्यादिषु अभिधीयते । अस्याः कार्यं भगवत्स्वरूपतिरोधानं स्वस्वरूपभोग्यत्वबुद्धिः च । अतो भगवन्मायया मोहितं सर्वं जगद् भगवन्तम् अनवधिकातिशयानन्दस्वरूपं न अभिजानाति ।

मम एषा गुणमयी सत्त्वरजस्तमोमयी माया यस्माद् दैवी देवेन क्रीडाप्रवृत्तेन मया एव निर्मिता, तस्मात्सर्वैः दुरत्यया दुरतिक्रमा - Because this maaya of mine which is made of qualities – means satva, rajas and tamas being दैवी माया that is having been created by ME who is sporting, is impossible to overcome for all.

अस्याः मायाशब्दवाच्यत्वम् आसुरराक्षसास्त्रादीनाम् इव विचित्रकार्यकरत्वेन, यथा च 'ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम् । आजगाम समाज्ञसं ज्वालामालि सुदर्शनम् ॥ तेन मायासहस्रं तच्छम्बरस्याशुगामिना । बालस्य रक्षता देहमेकैकश्येन सूदितम् ॥' (वि. पु. 1-19-19, 20) इत्यादौ – This prakruti has got the name माया due to its capability to create wonderful effects just like the आसुरास्त्र, राक्षसास्त्र etc. which are also called by similar name due to their effects. There is also usage like that. In Vishnu Purana it is said thus: 'Then to protect him (Prahlada) came the supreme chakra ordered by Bhagavan and sporting a garland of flames, having the name Sudarshana and most coveted. Moving fast knowing the steps of Shambarasura, that Sudarshana chakra which was protecting the boy destroyed the thousands of wonderful effects created by Shambarasura one by one'.

अतो मायाशब्दो न मिथ्यार्थवाची । ऐन्द्रजालिकादिषु अपि केनचिद् मन्त्रौषधादिना मिथ्यार्थविषयायाः पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन मायावी इति प्रयोगः - So the word माया does not mean मिथ्या or false. Even in case of magic (इन्द्रजाल) by using some mantra or medicine an idea of reality is created in the mind in respect of things which are false and so the usage of मायावी for those who do that is found.

तथा मन्त्रौषधादिः एव च तत्र माया, सर्वप्रयोगेषु अनुगतस्य एकस्य एव शब्दार्थत्वात् । तत्र मिथ्यार्थेषु मायाशब्दप्रयोगो मायाकार्यबुद्धिविषयत्वेन औपचारिकः, 'मञ्चाः क्रोशन्ति' इतिवत् - There also the name माया is used in respect of the medicine or the mantra. Since it is logical to accept that the common aspect which is repeatedly present in all usages only is the meaning of that word, the usage of माया in respect of false objects is because they become the objects of mind which is an effect of माया. And so it is in secondary sense when used in respect of false objects. It is like the common usage 'beds are crying' – which is in secondary sense because beds cannot cry but it indicates that the patients lying on beds are crying.

एषा गुणमयी पारमार्थिकी भगवन्माया एव 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' (श्वे. उ. 4-10) इत्यादिषु अभिधीयते । अस्याः कार्यं भगवत्स्वरूपतिरोधानं स्वस्वरूपभोग्यत्वबुद्धिः च । अतो भगवन्मायया मोहितं सर्वं जगद् भगवन्तम् अनवधिकातिशयानन्दस्वरूपं न अभिजानाति – It is said about this माया of Bhagavan which is made of three gunas and which is real as 'One should know माया as प्रकृति and one who possesses that Maya as महेश्वर' (श्वे. 4-10). The work of this माया is to hide the nature of Bhagavan and generating an idea in the mind that it is enjoyable. For that reason only the entire world which is deluded by this माया of Bhagavan does not know the nature of Paramatman which is unsurpassable, incomparable bliss.

मम एषा गुणमयी सत्त्वरजस्तमोमयी माया यस्माद् दैवी देवेन क्रीडाप्रवृत्तेन मया एव निर्मिता, - The word हि in दैवी हि एषा indicates the reason why prakruti is impossible to cross over. The meaning of दैवी is देवेन निर्मिता and shows what is told in Shvetashvatara Upanishat – देवात्मशक्तिम् (श्वे.1-3). Bhashya says ममैव निर्मिता to make it clear that the words दैवी and मम in mula sloka show that Lord Krishna and the Deva responsible for the माया are one and the same.

तस्मात्सर्वैः – The bhashya सर्वैः shows that the माया which is present for purposes of sport of the Lord who is the ईश्वर and has अघटितघटनासामर्थ्य – one who is capable of making the impossible happen, cannot be overcome by those who are अनीश्वरs.

दुरत्यया दुरतिक्रमा – The word अत्यय means destroying. That is not suited to this context and so it is commented as दुरतिक्रमा meaning दुःखेन स्रतिक्रमणीया. That means those who have not surrendered unto the Lord cannot cross over it.

अस्याः मायाशब्दवाच्यत्वम् आसुरराक्षसास्त्रादीनाम् इव विचित्रकार्यकरत्वेन, यथा च 'ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम् । आजगाम समाज्ञप्तं ज्वालामालि सुदर्शनम् ॥ तेन मायासहस्रं तच्छम्बरस्याशुगामिना । बालस्य रक्षता देहमेकैकश्येन सूदितम् ॥' (वि. पु. 1-19-19, 20) इत्यादौ । अतो मायाशब्दो न मिथ्यार्थवाची – The meaning of the word माया is explained as विचित्रकार्यकरत्व and not what is told by others. It is not to teach मिथ्यात्व that it is used here as it is used in respect of आसुरास्त्र, राक्षसास्त्र etc which are real. Even तेन मायासहस्रम् is not to be taken as implying something false or मिथ्यार्थ. The bhashya इत्यादौ also shows there are many other such usages such as मायया सततं वेत्ति प्राणिनां च शुभाशुभम्, देवमायेव निर्मिता (रा.बाल.1-26) and so on. Even in दण्डनीति, in addition to the four means साम, दान, भेद, दण्ड, three others which are unimportant are also mentioned as माया, उपेक्षा and इन्द्रजाल. 'तत्र माया अन्यथाभूतस्य वस्तुनोऽन्यथाकरणशक्तिः । इन्द्रजालन्तु तथा प्रतिभासन शक्तिरिति विभागः ॥'. Swamy Deshika notes that there the meaning of माया is turning some item into something else. इन्द्रजाल is making something to showup as something else. So माया shabda should not be taken to mean मिथ्यार्थ and that is indicated in bhashya as अतः. The usage of the word माया is with respect to real objects.

ऐन्द्रजालिकादिषु अपि केनचिद् मन्त्रौषधादिना मिथ्यार्थविषयायाः पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन मायावी इति प्रयोगः – If a doubt is arised that in respect of false objects the word मायावी is used as connected to them. So do we not see usage of word माया with respect to मिथ्यार्थs? That is answered as ऐन्द्रजालिकादिषु ... पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन. भ्रान्तिज्ञान is also true in its स्वरूप or nature though the object that is superimposed on it is false. When one thinks rope as serpent, rope is real but serpent is not true. So just as the word माया does not indicate false objects, it is also not used to mean creation of false objects. The connection or association with false objects is the reason for using माया शब्द. So the purpose of using माया शब्द is to indicate capability to make wonderful things happen.

तथा मन्त्रौषधादिः एव च तत्र माया, सर्वप्रयोगेषु अनुगतस्य एकस्य एव शब्दार्थत्वात् । तत्र मिथ्यार्थेषु मायाशब्दप्रयोगो मायाकार्यबुद्धिविषयत्वेन औपचारिकः, 'मध्वाः क्रोशन्ति' इतिवत् – Where it is not possible to explain the

meaning of word माया through some connection or attribute, only then some other meaning is to be resorted to. But here also there is serial connection of successive things परम्परासम्बन्ध – because here it is मायाकार्यज्ञानविषय that is to be understood. When a mantra is chanted and some pain disappears say, we say ‘the pain disappeared as though by magic’. Here also the mantra is only called माया and the effect of it is thought of as maya. And in respect of शुक्तिकारजत where one mistakes a conch shell for silver and tries to pick it, there is no such use of word माया. So in whichever sense a word is commonly used everywhere is to be taken as its meaning and so माया would mean विचित्रकार्यकरत्व – capability to create wonderful effects.

एषा गुणमयी पारमार्थिकी भगवन्माया एव 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' (श्वे. उ. 4-10) इत्यादिषु अभिधीयते – Even in shrutis the matter or प्रकृति which is real and the material for the most wonderful creations is called as माया. That is shown as प्रमाण here. Here to make it clear that the word महेश्वर is not about रुद्र, Bhashya states भगवत् शब्द. Also, from the प्रमाण – यद्वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः । तस्य प्रकृतिलीनस्य यः परः सः महेश्वरः – the महेश्वर शब्द means नारायण who is अकारवाच्य and अकार is told as प्रकृति for प्रणव from which all Vedas begin. The word माया for प्रकृति also indicates its capability to create varied and wonderful objects. In shvetashvatara upanishat also the mantra ‘अस्मान्मायी सृजते विश्वमेतत् तस्मिन्श्चान्यो मायया सन्निरुद्धः’ (श्वे.4-9) – Srīman Narayana who is called as मायी creates this world from this माया and the upanishat makes clear which is this माया in the next mantra as मायां तु प्रकृतिं विद्यात्.

अस्याः कार्यं भगवत्स्वरूपतिरोधानं स्वस्वरूपभोग्यत्वबुद्धिः च । अतो भगवन्मायया मोहितं सर्वं जगद् भगवन्तम् अनवधिकातिशयानन्दस्वरूपं न अभिजानाति – The purpose of using the word माया in this प्रकरण is shown in Bhashya here as अस्याः... It hides the nature of Bhagavan and creates the idea of enjoyment in itself. Being deluded by this prakruti, the entire world of beings does not see the wonderful Paramatman whose nature is of unsurpassable bliss. These meanings are summarized by Bhagavad Yamunacharya as स्वयाथात्म्यं प्रकृत्यास्य तिरोधिः शरणागतिः (गी.सं.11).

Sloka 14 – second half

मायाविमोचनोपायम् आह –

When Krishna says that the entire world does not know HIS wonderful nature due to the delusion caused by Prakruti, Arjuna would naturally ask 'then what is way to escape this bondage of prakruti?' and that is answered in the second part of the sloka as told by Bhagavad Yamunacharya – शरणागतिः.

Bhagavad Yamunacharya said प्रकृतास्य तिरोधिः शरणागतिः. Here Bhashyakarar shows that we have to add 'तन्निवृत्त्यर्थम्' शरणागतिः after तिरोधिः in the sangraha sloka and provides the अवतारिका for this sloka.

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 14 ॥

ये Those who मामेव प्रपद्यन्ते surrender unto ME only ते they एतां मायां तरन्ति cross over this maayaa.

माम् एव सत्यसंकल्पं परमकारुणिकम् अनालोविशेषाशेषलोकशरण्यं ये शरणं प्रपद्यन्ते ते एतां मदीयां गुणमयीं मायां तरन्ति । मायाम् उत्सृज्य माम् एव उपासत इत्यर्थः ।

मामेव – means I who is सत्यसङ्कल्प – of true will, who has unsurpassable compassion, one who is the refuge to all the chetanas who surrender unto HIM without any specific expectation of them, who surrenders unto ME seeking protection, they एताम् means this माया which is mine, which has abundance of the three qualities of satva, rajas and tamas, they cross over – means leaving the माया which is prakruti, they meditate upon ME only.

माम् एव सत्यसंकल्पं परमकारुणिकम् अनालोविशेषाशेषलोकशरण्यं ये शरणं प्रपद्यन्ते ते एतां मदीयां गुणमयीं मायां तरन्ति । मायाम् उत्सृज्य माम् एव उपासत इत्यर्थः ।

The अवधारण in मामेव shows that by whose order this unbreakable bondage has happened, by the very same person only it has to be released. So the true willing is not just in respect of binding one but it is also present in respect of release. So his सङ्कल्प is सत्य with respect to बन्धन and मोक्ष. So one has to surrender unto HIM only is the भाव. If HE is all powerful but without compassion, surrendering unto HIM would have been of no use. But HE is not so. HE is an ocean of compassion and not only that he treats all those who take refuge in HIM equally without any distinction of caste, creed, conduct, quality and so on. He does not differentiate them as परिग्राह्य and अपरिग्राह्य. This is also going to be told at the end in charama sloka as एकं मां शरणं ब्रज, अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि. And there are so many instances where HE has

demonstrated this - व्याधस्य आचरणं ध्रुवस्य वयः विद्या गजेन्द्रस्य का?, and निषादानां नेता कपिकुलपतिः कापि शबरी, कुचेलः कुब्जा सा व्रजयुवतयो माल्यकृदिति, अमीषां निम्नत्वं वृषगिरिपतेः उन्नतिमपि, प्रभूतैः स्रोतोभिः प्रसभमनुकम्पे समयसि (दया. 65). He said यदि वा रावणः स्वयम्. All these are indicated in the wonderful phrase which Bhashyakarar has explicitly coined as अनालोचित-विशेष-अशेषलोकशरण्यम् – to show the unlimited कारुण्य of Paramatman.

These are as told in Ramavataara and Krishnavatara – these are very important avatars – Bhattar says if these avatars were not there, no one would have known clearly the path to liberation. He directly, very clearly expressed that HE is शरणागतरक्षणव्रति and gives refuge to whoever surrenders unto HIM without any distinction.

In the Bhashya मदीयां गुणमयीं मायां तरन्ति – it also suggests मायाम् अपि तरन्ति.

मायाम् उत्सृज्य माम् एव उपासत इत्यर्थः – Since this is उपासनाप्रकरण and this प्रपत्ति is equally applicable to all four bhaktas which is going to be told later, the प्रपत्ति told here is to be taken as अङ्गभूत or accessory to उपासना. That is shown in Bhashya as मायाम् उत्सृज्य मामेव उपासते.

Sloka 15

किमिति भगवदुपासनापादिनीं भगवत्प्रपत्तिं सर्वे न कुर्वत इत्यत्र आह –

The answer to the question - why all are not inclined to surrender unto the LORD which can enable them to perform meditation on Bhagavan is given now:

In the previous sloka it was specifically told as ‘those who surrender unto the Lord only’. That meant that only some rare souls would surrender unto HIM thus. Then a doubt arises – why not everyone do the same? That is answered next.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ 15 ॥

दुष्कृतिनः Those who have done sinful acts मां न प्रपद्यन्ते do not surrender unto ME. They are मूढाः those who have wrong knowledge, नराधमाः those who have basic knowledge of the nature of realities but are not favourably disposed towards ME, मायया अपहृतज्ञानाः those who have their right knowledge stolen by illogical arguments आसुरं भावमाश्रिताः and those whose knowledge about the sovereignty of MINE only leads to hatred towards ME and thus are having demonic tendencies.

दुष्कृतिनः - पापकर्माणो मां न प्रपद्यन्ते । दुष्कृततारतम्येन ते चतुर्विधा भवन्ति – मूढाः, नराधमाः, माययाअपहृतज्ञाना, आसुरं भावम् आश्रिताः इति । मूढाः विपरीतज्ञानाः, पूर्वोक्तप्रकारेण भगच्छेषतैकरसम् आत्मानं भोग्यजातं च स्वशेषतया मन्यमानाः । नराधमाः सामान्येन ज्ञातेऽपि मत्स्वरूपे मदौन्मुख्यानर्हाः । मायया अपहृतज्ञानाः - मद्विषयं मदैश्वर्यविषयं च ज्ञानं प्रस्तुतम् येषां तदसंभावनापादिनीभिः कूटयुक्तिभिः अपहृतं ते तथोक्ताः । आसुरं भावम् आश्रिताः - मद्विषयं मदैश्वर्यविषयं च ज्ञानं सुदृढम् उपपन्नं येषां द्वेषाय एव भवति, ते आसुरं भावम् आश्रिताः । उत्तरोत्तराः पापिष्ठतमाः ।

दुष्कृतिनः - पापकर्माणो मां न प्रपद्यन्ते । दुष्कृततारतम्येन ते चतुर्विधा भवन्ति – मूढाः, नराधमाः, माययाअपहृतज्ञाना, आसुरं भावम् आश्रिताः इति – Those who have done sinful acts are दुष्कृतिs – they do not surrender unto ME. They are of four categories according to the degree of evil deeds – the foolish, the lowly ones, those whose knowledge is stolen by माया and those who have resorted to demonic nature.

मूढाः विपरीतज्ञानाः, पूर्वोक्तप्रकारेण भगच्छेषतैकरसम् आत्मानं भोग्यजातं च स्वशेषतया मन्यमानाः - The foolish ones मूढाः are those whose knowledge is misconceived. They are the ones who think that the Jivatman or Self who in real nature finds joy in being subservient to the Lord and the group of objects of enjoyment which belong to the Lord as their own and meant for their own enjoyments.

नराधमाः सामान्येन ज्ञातेऽपि मत्स्वरूपे मदौन्मुख्यानर्हाः – The नराधमाs are those who though have basic knowledge of MY essential nature are incapable of being favourably disposed towards ME.

मायया अपहृतज्ञानाः - मद्विषयं मदैश्वर्यविषयं च ज्ञानं प्रस्तुतम् येषां तदसंभावनापादिनीभिः कूटयुक्तिभिः अपहृतं ते तथोक्ताः – The third category are those who right knowledge is stolen or distorted by illogical arguments trying to establish that it cannot be so.

आसुरं भावम् आश्रिताः - मद्विषयं मदैश्वर्यविषयं च ज्ञानं सुदृढम् उपपन्नं येषां द्वेषाय एव भवति, ते आसुरं भावम् आश्रिताः । उत्तरोत्तराः पापिष्ठतमाः – Those who have resorted to demonic nature are the ones whose knowledge about MY nature and sovereignty etc being well established only leads to creating more and more hatred towards ME. Here the latter ones are comparatively more sinful to the former.

The reason why some surrender unto the Lord and some do not do so is their own respective good and evil deeds. Due to the comparative differences in the good and bad deeds, there exist different categories among the good and evil doers.

दुष्कृतिनः - पापकर्माणो मां न प्रपद्यन्ते । दुष्कृततारतम्येन ते चतुर्विधा भवन्ति – मूढाः, नराधमाः, माययाअपहृतज्ञाना, आसुरं भावम् आश्रिताः इति । मूढाः विपरीतज्ञानाः, पूर्वोक्तप्रकारेण भगच्छेषतैकरसम् आत्मानं भोग्यजातं च स्वशेषतया मन्यमानाः - What is told in the next sloka as चतुर्विधा applies here also as four categories of people are addressed in this sloka also. In order to remove the doubt that why not the four adjectives मूढत्व, नराधमत्व etc apply to the same category of people, they are commented upon specifically. The state in between that of मूढ and मायया-अपहृतज्ञान is indicated by नराधम.

नराधमाः सामान्येन ज्ञातेऽपि मत्स्वरूपे मदौन्मुख्यानर्हाः – Those who have some general basic knowledge through the study of इतिहास, पुराण etc they do not take refuge in HIM. As they do not have the knowledge that the Supreme Bhagavan is easily accessible (सुलभ), they are incapable of turning towards HIM.

मायया अपहृतज्ञानाः - मद्विषयं मदैश्वर्यविषयं च ज्ञानं प्रस्तुतम् येषां तदसंभावनापादिनीभिः कूटयुक्तिभिः अपहृतं ते तथोक्ताः – They have the knowledge of the essential nature of the Lord. But it has been stolen by illogical captivating arguments of those who propound non-Vedic theories and theories which claim to be based on Vedas but misinterpret the Vedas. Because they delude a person in variety of ways, it is addressed as माया.

आसुरं भावम् आश्रिताः - मद्विषयं मदैश्वर्यविषयं च ज्ञानं सुदृढम् उपपन्नं येषां द्वेषाय एव भवति, ते आसुरं भावम् आश्रिताः – The knowledge of these is not stolen by wrong logic. It is well established and proper based on valid logic. But their nature is demonic. Having known well that Supreme Lord has unsurpassable attributes they hate him.

उत्तरोत्तराः पापिष्ठतमाः – Because the knowledge of the latter categories of people is superior comparatively they become more sinful too as per the न्याय – ‘विदुषो अतिक्रमे दण्डभूयस्त्वम्’. The cause of such misconceptions is due to the abundance of sin only is to be understood here.

Sloka 16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ 16 ॥

अर्जुन Hey Arjuna, भरतर्षभ respectable one of Bharata clan, आर्तः one who has lost wealth, जिज्ञासुः one who wants to attain the nature of the pure Individual Self, अर्थार्थी one who is desirous of wealth, ज्ञानीच and one who has the knowledge of the Self as subservient only to the Supreme Paramatman, चतुर्विधाः these four categories of सुकृतिनः जनाः people who have done virtuous deeds मां भजन्ते meditate upon ME.

सुकृतिनः - पुण्यकर्माणो मां शरणम् उपगम्य माम् एव भजन्ते । ते च सुकृततारतम्येन चतुर्विधाः, सुकृतगरीयस्त्वेन प्रतिपत्तिवैशेष्याद् उत्तरोत्तराधिकतमाः भवन्ति । आर्तः - प्रतिष्ठाहीनो भ्रष्टैश्वर्यः पुनस्तत्प्राप्तिकामः । अर्थार्थी अप्राप्तैश्वर्यतया ऐश्वर्यकामः । तयोः मुखभेदमात्रम्; ऐश्वर्यविषयतया ऐक्याद् एक एव अधिकारः । जिज्ञासुः – प्रकृतिवियुक्तात्मस्वरूपावासीच्छुः; ज्ञानम् एव अस्य स्वरूपम् इति जिज्ञासुः इति उक्तम् । ज्ञानी च - 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्' (7-5) इत्यादिना अभिहित भगवच्छेषतैकरसात्म-स्वरूपवित्; प्रकृतिवियुक्त केवलात्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तमेव परमप्राप्यं मन्वानः ।

सुकृतिनः - पुण्यकर्माणो मां शरणम् उपगम्य माम् एव भजन्ते । ते च सुकृततारतम्येन चतुर्विधाः, सुकृतगरीयस्त्वेन प्रतिपत्तिवैशेष्याद् उत्तरोत्तराधिकतमाः भवन्ति - सुकृतिनः means those who have done meritorious deeds they take refuge in ME and they meditate on ME. They are of four categories based on the degree of merit. The latter ones are superior to the former ones comparatively due to greater merit.

आर्तः - प्रतिष्ठाहीनो भ्रष्टैश्वर्यः पुनस्तत्प्राप्तिकामः । अर्थार्थी अप्राप्तैश्वर्यतया ऐश्वर्यकामः । तयोः मुखभेदमात्रम्; ऐश्वर्यविषयतया ऐक्याद् एक एव अधिकारः - आर्तः is one who has lost status and wealth and wants to get them back. अर्थार्थी is one who is desirous of acquiring wealth which he does not have. There is

very little difference between आर्त and अर्थार्थी from the point of view of the benefit desired by them. Both are after acquiring wealth and hence have the same eligibility.

जिज्ञासुः - प्रकृतिवियुक्तात्मस्वरूपावासीच्छुः; ज्ञानम् एव अस्य स्वरूपम् इति जिज्ञासुः इति उक्तम् - A जिज्ञासु is one who is desirous of attaining the pure nature of the Self dissociated with Prakruti. He is called such as the very nature of the Self is consciousness.

ज्ञानी च - 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्' (7-5) इत्यादिना अभिहित भगवच्छेषतैकरसात्म-स्वरूपवित्; प्रकृतिवियुक्त केवलात्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तमेव परमप्राप्यं मन्वानः - A ज्ञानी is one who has known the real nature of Self as blissful being subservient to only Paramatman as told in 'This is my अपराप्रकृति. Know my पराप्रकृति which is different from this' (7-5) etc. He is desirous of attaining Paramatman and so does not stop with the realization of the pure Individual Self detached from Prakruti and he thinks only Paramatman is the ultimate goal to be attained.

सुकृतिनः - पुण्यकर्माणो मां शरणम् उपगम्य माम् एव भजन्ते - In the previous sloka who do not surrender unto HIM were told as दुष्कृतिनः - people of bad deeds. Now since Krishna is telling about सुकृति - those who have done good deeds, it would mean that these would surrender unto HIM and worship HIM. So the शरणागति that is ordained here is for leading one to भजने of Bhagavan. This is explained in Bhashya as मां शरणमुपगम्य मामेव भजन्ते.

ते च सुकृततारतम्येन चतुर्विधाः - If all are सुकृतिs how can there be difference in respect of अधिकारिs or the eligible ones? It is explained in Bhashya as it is due to the comparative difference in the knowledge of the persons which happens due to सुकृत-आधिक्य - comparatively more or better good deeds in various persons.

सुकृतगरीयस्त्वेन प्रतिपत्तिवैशेष्याद् उत्तरोत्तराधिकतमाः भवन्ति - Even though विश्वास or faith and other things may be common to all, there is difference in the fruits desired by different अधिकारिs and there will be difference in their prapatti also as each does prapatti for attaining different benefits and the latter ones are that way superior to the former.

आर्तः - प्रतिष्ठाहीनो भ्रष्टैश्वर्यः पुनस्तत्प्राप्तिकामः – The word आर्त indicates that the person had some distress earlier. So bhashya is प्रतिष्ठाहीनः and he worships Lord only to get rid of that distress which is told as पुनः तत्प्राप्तिकामः.

अर्थार्थी अप्राप्तैश्वर्यतया ऐश्वर्यकामः | तयोः मुखभेदमात्रम्; ऐश्वर्यविषयतया ऐक्याद् एक एव अधिकारः – Though in mula जिज्ञासु is told after आर्त, according to the importance given to intention compared to textual order, अर्थार्थी is explained second. The word अर्थ indicates all kinds of wealth that are desired. The difference in अधिकारिः is through फल or desired benefit. Though both are desirous of wealth, there is difference in the sub-category of wealth. One is after wealth that is lost and the other is after wealth which is not obtained so far. This is also indicated in Gitartha Sangraha sloka ऐश्वर्याक्षरयाथात्म्य भगवच्चरणार्थिनाम् वेद्योपादेयभावानामष्टमे भेद उच्यते – sloka which gives summary of 8th chapter. There ऐश्वर्य, अक्षरयाथात्म्य and भगवच्चरणार्थी are told as three categories only. So there ऐश्वर्य includes आर्त and अर्थार्थी is to be understood.

जिज्ञासुः – प्रकृतिवियुक्तात्मस्वरूपावाप्तीच्छुः; ज्ञानम् एव अस्य स्वरूपम् इति जिज्ञासुः इति उक्तम् – The explanation for जिज्ञासु is प्रकृतिवियुक्तात्मस्वरूप-अवाप्ति इच्छुः - So it is not one who is desirous of mere knowledge or one who wants to attain knowledge about Paramatman or one who is after mere knowledge devoid of devotion or faith as to

Id – यूयं जिज्ञासवोऽभक्ताः (भा.मो.344-31) or one who is after knowledge as told in आरोग्यं भास्करादिच्छेत् श्रेयमिच्छेत् हुताशनात् । ईश्वरात् ज्ञानमन्विच्छेत् मोक्षमिच्छेत् जनार्दनात् (ब्र.पु). So it is not any of these categories but to identify one who is after attaining the real nature of the Self which is pure while dissociated with matter. It is also not one who wants to attain the knowledge of Paramatman because for such a one the end benefit is attainment of Paramatman only. Because that is not the benefit for a jijnasu here, there is अधिकारिभेद also.

So those who are after external benefits are classified as आर्त and अर्थार्थी and one who is after attaining Paramatman is told as ज्ञानी. Even the nature of Individual Self has abundant bliss and is to be attained was told earlier also. So considering all these, जिज्ञासु is commented as one who is desirous of attaining the nature of the Self. To the doubt that how can the word जिज्ञासु which is intending ज्ञान be told for an आत्मार्थी, the answer is given as ज्ञानमेव अस्य स्वरूपमिति. So ज्ञान here

means शुद्धात्मानुभवरूप – experiencing the pure nature of the Self dissociated from matter. He is after realizing the nature of Self as told – देहेन्द्रियमनः प्राण धीभ्योन्यो अनन्यसाधनः.

ज्ञानी च - 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्' (7-5) इत्यादिना अभिहित भगवच्छेषतैकरसात्म-स्वरूपवित्; प्रकृतिवियुक्त केवलात्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तमेव परमप्राप्यं मन्वानः – The वैशिष्टज्ञान of a ज्ञानी compared to others is told here – भगवच्छेषतैकरस-आत्मस्वरूपवित्. One who does not stop at knowing the nature of Individual Self and continues to know that Paramatman is परमप्राप्य as told ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः - he gets joy only in experiencing the subservience to the Lord – भगवच्छेषतैकरस-आत्मस्वरूपवित्. That was told earlier as there are two prakritis – परा and अपरा. अपरा is matter and परा is Jivatmas and both are HIS and under HIS control was told. For such an अधिकारि the स्वात्मानुभवविलम्ब is only till attainment of भगवत्स्वरूप and that is told by Swamy Deshika as – one who is desiring to reach a city takes a small break on way and sleeps for a while under a tree and then gets up and reaches the city without stopping half way through. When one goes to a temple also, there will be brief stops on way at the praakaara, dhvajastambha etc but the final goal is to reach bhagavat sannidhi and get the darshan of Paramatman. It is like that is told as केवल आत्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तमेव परमप्राप्यं मन्वानः - unable to tolerate mere experience of Self, he wants to attain the Supreme only.

Sloka 17

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ 17 ॥

तेषां Of the four types of devotees नित्ययुक्तः एकभक्तिः ज्ञानी विशिष्यते the Jnaanee who is always meditating on ME and is devoted to only ME is exceptionally great compared to others. अहं ज्ञानिनः अत्यर्थं प्रियः I am most dear to a jnaani. स च मम प्रियः That jnaani is most dear to ME also.

तेषां ज्ञानी विशिष्यते । कुतः नित्ययुक्तः एकभक्तिः इति च । ज्ञानिनो हि मदेकप्राप्यस्य मया योगो नित्यः; इतरयोस्तु यावत्स्वाभिलषितप्राप्ति मया योगः । तथा ज्ञानिनो मयि एकस्मिन् एव भक्तिः, इतरयोः तु स्वाभिलषिते तत्साधनत्वेन मयि च । अतः स एव विशिष्यते । किं च, प्रियो हि ज्ञानिनोऽत्यर्थम् अहम् - अत्र अर्थशब्दो अभिधेयवचनः, ज्ञानिनः अहं

यथा प्रियः, तथा मया सर्वज्ञेन सर्वशक्तिना अपि अभिधातुं न शक्यते इत्यर्थः, प्रियत्वस्य इयत्ता-राहित्यत्वात् । यथा ज्ञानिनाम् अग्रेसरस्य प्रह्लादस्य - 'सत्वासक्तमतिः कृष्णे दश्यमानो महोरगैः । न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः' (वि. पु. 1-17-39) इति । तथा एव सः अपि मम प्रियः ।

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तेषां ज्ञानी विशिष्यते । कुतः नित्ययुक्तः एकभक्तिः इति च । ज्ञानिनो हि मदेकप्राप्यस्य मया योगो नित्यः; इतरयोस्तु यावत्स्वाभिलषितप्राप्ति मया योगः - Among them the ज्ञानि is distinct and superior. Because he is नित्ययुक्त always thinking of ME and एकभक्ति - is devoted to only ME. For him who has ME as the ultimate goal to be attained the association with me is ever present. For the other two however, association with me is as long as their desires are fulfilled.

तथा ज्ञानिनो मयि एकस्मिन् एव भक्तिः, इतरयोः तु स्वाभिलषिते तत्साधनत्वेन मयि च । अतः स एव विशिष्यते - And for a ज्ञानि devotion is only towards ME. For the other two, however devotion is in the desired benefits as well as ME as I am the means to gain those benefits. For these reasons, a ज्ञानि is very special and the most exalted of the lot.

किं च, प्रियो हि ज्ञानिनोऽत्यर्थम् अहम् - अत्र अर्थशब्दो अभिधेयवचनः, ज्ञानिनः अहं यथा प्रियः, तथा मया सर्वज्ञेन सर्वशक्तिना अपि अभिधातुं न शक्यते इत्यर्थः, प्रियत्वस्य इयत्ता-राहित्यत्वात् - And for a ज्ञानि I am most dear. Here the word अर्थ has a meaning 'possible to express'. अत्यर्थ means it is impossible to express adequately. The depth of Love of a ज्ञानि towards ME cannot be estimated or expressed even by ME who is omniscient or all-knowing and omnipotent or allpowerful. It is because there is no limit to his Love towards ME.

यथा ज्ञानिनाम् अग्रेसरस्य प्रह्लादस्य - 'सत्वासक्तमतिः कृष्णे दश्यमानो महोरगैः । न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः' (वि. पु. 1-17-39) इति । तथा एव सः अपि मम प्रियः - It is just like the Love of Prahlada who was foremost among ज्ञानि as told – 'He being deeply attached to Krishna, though being bitten by deadly serpents, he was not conscious of his body due to the rapturous bliss of thoughts of Krishna'. In the same way this devotee also is most dear to ME.

In the previous sloka the categories of Bhaktas was told. Now the superiority of a ज्ञानि is told. The superiority of a ज्ञानि is told in other places also such as :

चतुर्विधा मम जना भक्ता एव हि ते श्रुताः । तेषामेकान्तिनः श्रेष्ठाः ते चैव अनन्यदेवताः ॥

अहमेव गतिस्तेषां निराशीः कर्मकारिणाम् । ये तु शिष्टाः त्रयो भक्ताः फलकामा हि ते मताः ।

सर्वे च्यवनधर्माणः प्रतिबुद्धस्तु मोक्षभाक् ॥ (भा. मो. 342-33, 35).

तेषां ज्ञानी विशिष्यते । कुतः नित्ययुक्तः एकभक्तिः इति च – विशिष्यते means most exalted – श्रेष्ठतम. The qualities which make such a one superior are नित्ययुक्तः and एकभक्तिः.

ज्ञानिनो हि मदकप्राप्यस्य मया योगो नित्यः; इतरयोस्तु यावत्स्वाभिलषितप्राप्ति मया योगः । तथा ज्ञानिनो मयि एकस्मिन् एव भक्तिः - The नित्ययोग for a ज्ञानि is explained thus – for him the प्रापक only is प्राप्य. So just as during उपायदशा he is associated in the meditation of Paramatman, in the फलदशा also he is incessantly associated with Paramatman. By this we can conclude that for ऐश्वर्यार्थि and आत्मार्थि, the experience of Paramatman is absent during फलदशा – when they experience the benefits gained. For a Jnani, the benefit attained is experience of Paramatman only.

इतरयोः तु स्वाभिलषिते तत्साधनत्वेन मयि च । अतः स एव विशिष्यते – The word इतरयोः in bhashya indicates two other categories - meaning आर्त and अर्थार्थि are included as one group – ऐश्वर्यार्थि's and जिज्ञासु is the other group.

किं च, प्रियो हि ज्ञानिनोऽत्यर्थम् अहम् - अत्र अर्थशब्दो अभिधेयवचनः, ज्ञानिनः अहं यथा प्रियः, तथा मया सर्वज्ञेन सर्वशक्तिना अपि अभिधातुं न शक्यते इत्यर्थः, प्रियत्वस्य इयत्ता-राहित्यत्वात् – Meaning of अत्यर्थ is impossible to express. Because Krishna who is the Supreme Lord is telling this HIMSELF, it is commented as even for Krishna who is सर्वज्ञ, सर्वशक्त etc cannot express this. This does not cause any harm to HIS सर्वज्ञत्व. This is told by Sri Kurattalvan in Sristava – देवि त्वन्महिमावधिः न हरिणा नापि त्वया ज्ञायते । यद्यप्येवमथापि नैव युवयोः सर्वज्ञता हीयते । यन्नास्त्येव तदज्ञतामनुगुणां सर्वज्ञताया विदुः । व्योमाभोजमिदन्तया किल विदन् भ्रान्तोयमित्युच्यते ॥

यथा ज्ञानिनाम् अग्रेसरस्य प्रह्लादस्य - 'सत्त्वासक्तमतिः कृष्णे दश्यमानो महोरगैः । न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः' (वि. पु. 1-17-39) इति । तथा एव सः अपि मम प्रियः – The word हि in mula, प्रियो हि ज्ञानिनः indicates it is well known and hence the example of Prahlada is taken in Bhashya. The word कृष्णे in the sloka indicates निर्वृति or bliss or it could be that remembering the कालियमर्दन in the Krishnavatara of previous kalpa, fear of serpents is got rid of. Or it could be taken to mean

भक्तदुःखानां कर्षणाद्वा कृष्णः - all these are told as during Prahlada's time Nrusimhavatara happened and not Krishnavatara.

Absence of pain inspite of cause being present was due to excessive love of Lord because of which he was not conscious of anything else. Thus just as I, who is not limited by place, time and object, whose nature is of unsurpassable bliss, who is an abode to innumerable groups of auspicious qualities am dear to a ज्ञानि, in the same way such a ज्ञानि alone is most dear to ME – is the bhaava.

Sloka 18

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ 18 ॥

एते सर्वे All these four types of devotees of Lord उदारा एव are generous only. ज्ञानी तु But a ज्ञानि is आत्मैव my very Self मे मतम् that is my opinion or sidhanta. हि For the reason that सः he युक्तात्मा having fixed his mind on ME only मामेव अनुत्तमां गतिम् आस्थितः he has taken refuge in ME as the most coveted, utmost goal to be attained.

सर्वे एव एते माम् एव उपासते इति उदाराः - वदान्याः । ये मत्तो यत् किञ्चिद् अपि गृह्णन्ति, ते हि मम सर्वस्वदायिनः । ज्ञानी तु आत्मा एव मे मतं - तदायत्तात्मधारणः अहम् इति मन्ये । कस्माद् एवं? यस्माद् अयं मया विना आत्मधारणासंभावनया माम् एव अनुत्तमं प्राप्यम् आस्थितः । अतः तेन विना मम अपि आत्मधारणं न संभवति । ततो मम आत्मा हि सः ।

सर्वे एव एते माम् एव उपासते इति उदाराः - वदान्याः । ये मत्तो यत् किञ्चिद् अपि गृह्णन्ति, ते हि मम सर्वस्वदायिनः । ज्ञानी तु आत्मा एव मे मतं - तदायत्तात्मधारणः अहम् इति मन्ये - All these worship ME only. So they are उदाराs means very generous. Those who receive any small thing from ME, they only provide ME with everything. Of them, a ज्ञानि is my Self only in my opinion – meaning I think that my existence is under his control.

कस्माद् एवं? यस्माद् अयं मया विना आत्मधारणासंभावनया माम् एव अनुत्तमं प्राप्यम् आस्थितः । अतः तेन विना मम अपि आत्मधारणं न संभवति । ततो मम आत्मा हि सः - For what reason is he my Self? Because he has taken refuge in ME as the most coveted goal to be attained knowing well that he cannot even exist without ME. For that reason only without him I also cannot support myself. Then it is clear that he is my Self.

सर्वे एव एते माम् एव उपासते इति उदाराः - वदान्याः - The meanings of the previous sloka is again established firmly in this sloka as उदाराः सर्वे एवैते. By telling that I am most dear to a ज्ञानि, it is also to be understood that HE is also little bit dear to others. That is explained as उदाराः; सर्वे एवैते. The common aspect in all these devotees is that they all have only Bhagavan as the means which is told as मामेव उपासते.

The word उदाराः is not to merely show they are good and so commented as वदान्याः. They are so generous they say ‘अन्यं वद अन्यं वद’.

ये मत्तो यत् किञ्चिद् अपि गृह्णन्ति, ते हि मम सर्वस्वदायिनः - How can one who has come to receive some benefit be called ‘generous’, should it not be in respect someone who gives? It is answered thus – Utmost generosity only is everything to Bhagavan. That is HIS nature of bestowing any and every benefit that exists – सकलफलप्रदत्व. That is HIS सर्वस्व. That great quality of Bhagavan shines forth only when there is someone to receive the benefit. If there is no one to receive, this quality of Bhagavan would not be known at all. As these bhaktas or devotees receive benefits from HIM only, they are the most generous as far as HE is concerned.

ज्ञानी तु आत्मा एव मे मतं - तदायत्तात्मधारणः अहम् इति मन्ये – Here ज्ञानी तु आत्मैव इति मे मतम् – the word मतम् is in neuter gender (नपुंसकलिङ्ग) and so the anvaya for मतम् is not to be taken with ज्ञानी. To show this इति is added for anvaya. The word taken as मतः by others is also not proper.

Where is this told in Vedantas? In Vedantas, Bhagavan only is आत्मा is clearly told everywhere and no where it is said like this. Here Swamy Deshika comments thus – अयमर्थः त्रय्यन्तसिद्धान्तो भवतु वा मा वा; कृष्णसिद्धान्तस्तु अयम् इति भावः.

ज्ञानी तु आत्मैव – This does not mean तादात्म्य because then it would be opposed to several valid testimonies, प्रमाणs. Also, it would be against the व्यतिरेक निर्देश - contrariety - that is मे आत्मा. That is why it is commented as तदायत्तात्मधारणः अहम्. The body is supported by the Self. The superimposition or आरोपण of आत्मता on a ज्ञानी indicates the abundance of love that Lord showers on such a devotee.

स हि युक्तात्मा – The word हि is in the sense of 'because' – युक्तात्मा इति आशंसायां क्तः - the क्त प्रत्यय is that sense according to grammar. परमात्मयोग-आशंसाविशिष्ट एव आत्मा यस्य सः अत्र युक्तात्मा. One whose mind is always wishing to be united with Paramatman. That is told in Bhashya as मया विना आत्मधारण-असंभावनया. It indicates one who is incapable of thinking anything else if he is not able to meditate on the Paramatman. If his mind is not associated with Paramatman, the very existence is impossible for such a jnani.

कस्माद् एवं? यस्माद् अयं मया विना आत्मधारणासंभावनया माम् एव अनुत्तमं प्राप्यम् आस्थितः | अतः तेन विना मम अपि आत्मधारणं न संभवति | ततो मम आत्मा हि सः – A Jnani knows that Bhagavan who is the means or उपाय is only the goal to be attained – प्राप्य.

Without Bhagavan a Jnani cannot sustain and such a Jnani gives Bhagavan HIS स्वरूप. So they cannot exist without each other is the भाव.. It is as though Bhagavan is telling that it is not just HIS opinion but even the devotees for whom Bhagavan is dear - as told in Mahabharata – न तस्यान्यः प्रियतरः प्रतिबुद्धैः महात्मभिः । विद्यते त्रिषु लोकेषु ततोऽस्म्येकान्तितां गतः । नारदैतद्धि ते सत्यं वचनं समुदाहृतम् । नास्य भक्तैः प्रियतरो लोके कश्चन विद्यते ॥ (भा.मो.353-65).

Other devotees who are desirous of getting ऐश्वर्य and others from Bhagavan also cause अतिशय or excellence to the स्वरूप of Bhagavan. But a Jnani is responsible for the very existence of स्वरूप of Bhagavan. So according to the definition of आत्मा, it is the आधार and so a ज्ञानी is my आत्मा is the भाव.

Sloka 19

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ 19 ॥

बहूनां जन्मनाम् अन्ते At the end of many many virtuous births ज्ञानवान् having acquired the knowledge वासुदेवः सर्वमिति knowing that Vasudeva is everything मां प्रपद्यते he surrenders unto ME. सः महात्मा He is a great soul सुदुर्लभः and very rare.

न अल्पसंख्या संख्यातानां पुण्यजन्मनां फलम् इदं, यत् मच्छेषतैकरसात्म-याथात्म्यज्ञानपूर्वकं मत्प्रपदनम्; अपि तु बहूनां जन्मनां - पुण्यजन्मनाम् अन्ते – अवसाने, वासुदेवशेषतैकरसः अहं तदायत्तस्वरूपस्थिति-प्रवृत्तिः च, स च असंख्येयैः कल्याणगुणगणैः परतरः इति ज्ञानवान् भूत्वा, वासुदेव एव मम परमप्राप्यं प्रापकं च, अन्यदपि यन्मनोरथवर्ति स एव मम तत् सर्वम् इति मां यः प्रपद्यते - माम् उपास्ते; स महात्मा - महामनाः सुदुर्लभः दुर्लभतरः लोके । 'वासुदेवः सर्वम्' इत्यस्य अयम् एव अर्थः । 'प्रियो हि ज्ञानिनोऽत्यर्थमहम्' (7-17) 'आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्' (7-18) इति प्रक्रमात् । ज्ञानवान् च अयम् उक्तलक्षण एव, अस्य एव पूर्वोक्तज्ञानित्वात्, 'भूमिरापः' इति आरभ्य 'अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा । अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥ जीवभूताम्' (7-4, 5) इति हि चेतनाचेतनस्य प्रकृतिद्वयस्य परमपुरुष-शेषतैकरसता उक्ता; 'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा', 'मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय' (7-6, 7) इति आरभ्य 'ये चैव सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥' (7-12) इति प्रकृतिद्वयस्य कार्यकारणोभयावस्थस्य परमपुरुषायत्त-स्वरूपस्थितिप्रवृत्तित्वं परमपुरुषस्य च सर्वैः प्रकारैः सर्वस्मात् परत्वम् उक्तम्; अतः स एव अत्र ज्ञानी इति उच्यते ।

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न अल्पसंख्या संख्यातानां पुण्यजन्मनां फलम् इदं, यत् मच्छेषतैकरसात्म-याथात्म्यज्ञानपूर्वकं मत्प्रपदनम्; - This surrendering unto ME with the right knowledge of MY essential nature which is finding joy only in observing subservience to ME, is not the fruit possible to be obtained after a small number of meritorious births.

अपि तु बहूनां जन्मनां - पुण्यजन्मनाम् अन्ते – अवसाने, - But at the end of many many births, meaning virtuous births.

वासुदेवशेषतैकरसः अहं तदायत्तस्वरूपस्थिति-प्रवृत्तिः च, स च असंख्येयैः कल्याणगुणगणैः परतरः इति ज्ञानवान् भूत्वा, - Having acquired the knowledge that वासुदेवशेषतैकरसः अहं - I find joy only being subservient to Vasudeva, am depending on HIM only for existence, sustenance and all activities, and HE (Vasudeva) being an abode to innumerable groups of auspicious qualities is superior to everything else.

वासुदेव एव मम परमप्राप्यं प्रापकं च, अन्यदपि यन्मनोरथवर्ति स एव मम तत् सर्वम् इति मां यः प्रपद्यते - माम् उपास्ते; -
ॐ Vasudeva is only the ultimate means and goal too for me, such a Jnani thinks. Any other
desire which exists in my mind is also Vasudeva only. With this knowledge one who surrenders
unto ME, meaning one who worships/meditates on ME,

स महात्मा - महामनाः सुदुर्लभः दुर्लभतरः लोके | 'वासुदेवः सर्वम्' इत्यस्य अयम् एव अर्थः ।- Such a Jnani is
endowed with great mind and in this world it is very difficult to find such a one. This is the
meaning of वासुदेवः सर्वम्'.

'प्रियो हि ज्ञानिनोऽत्यर्थमहम्' (7-17) 'आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्' (7-18) इति प्रक्रमात् । ज्ञानवान् च
अयम् उक्तलक्षण एव, अस्य एव पूर्वोक्तज्ञानित्वात्, - Because the teaching started as 'I am most dear to a
Jnani' and 'Such a Jnani is always associated with ME and thinks ME as the most coveted
utmost goal to be attained'. So one who was told such is only a ज्ञानवान्. Because one told here
is the same knowledgeable one told earlier.

'भूमिरापः' इति आरभ्य 'अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा । अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥ जीवभूताम्'
(7-4, 5) इति हि चेतनाचेतनस्य प्रकृतिद्वयस्य परमपुरुष-शेषतैकरसता उक्ता; - The aspect of observing
subservicence to the Paramapurusha is only joy to both the two प्रकृतिs which are चेतन or
पराप्रकृति and अचेतन or अपराप्रकृति was taught earlier starting with 'the earth, waters' etc and till
'ahankaara and thus my प्रकृति is eight fold. This is the lowly prakruti अपरा. Know my higher
prakruti which is different from the अपरा prakruti which is of the form of Individual Selves'.

'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा', 'मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय' (7-6, 7) इति आरभ्य 'ये चैव
सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥' (7-12) इति प्रकृतिद्वयस्य
कार्यकारणोभयावस्थस्य परमपुरुषायत्त-स्वरूपस्थितिप्रवृत्तित्वं परमपुरुषस्य च सर्वैः प्रकारैः सर्वस्मात् परत्वम् उक्तम्; -
And strating with 'I am the created and final place of merging for the entire world', 'Hey
Dhananjaya, there is nothing else superior to ME' and upto 'Whatever exists as सात्त्विक, राजस or
तामस know all of them as created by ME only. But I am not in them, they are in ME', thus the
aspects of Paramapurusha being superior to everything else in all possible ways and the
creation, existence and activities of the two प्रकृतिs in both the causal state and the state of effect
being dependent on HIM was told.

अतः स एव अत्र ज्ञानी इति उच्यते – So one who is endowed with knowledge is only told as ज्ञानि here.

Again, the excellence of a Jnani is told here. Krishna says that one gets such knowledge as a result of a large number of meritorious births and that such a Jnani is very very rare.

न अल्पसंख्या संख्यातानां पुण्यजन्मनां फलम् इदं, यत् मच्छेषतैकरसात्म-याथात्म्यज्ञानपूर्वकं मत्प्रपदनम्; अपि तु बहूनां जन्मनां - पुण्यजन्मनाम् अन्ते – अवसाने, वासुदेवशेषतैकरसः अहं तदायत्तस्वरूपस्थिति-प्रवृत्तिः च, स च असंख्येयैः कल्याणगुणगणैः परतरः इति ज्ञानवान् भूत्वा, वासुदेव एव मम परमप्राप्यं प्रापकं च, अन्यदपि यन्मनोरथवर्ति स एव मम तत् सर्वम् इति - बहूनां जन्मनाम् – This does not say mere births because no where it is said that such exquisite knowledge arises from mere births. If it was possible, everyone would have been Jnanis. So bhashya is पुण्यजन्मनाम्. Having such knowledge only would lead one to surrender unto Paramatman. So that is explained as – one would do righteous deeds in many births and gets better and better births and then becomes a ज्ञानवान् and takes refuge in Paramatman.

'वासुदेवः सर्वम्' इत्यस्य अयम् एव अर्थः – The intent of सामानाधिकरण्य in वासुदेवः सर्वम् is not तादात्म्य or अध्यास or बाधार्थ. According to the context the meanings established here through the body-soul relation (शरीर-शरीरि भाव) between everything and Vasudeva is only appropriate. That is why Bhashya explains as – 'Vasudeva only is the means and goal. Whatever else is in the mind of a Jnani all that is Vasudeva only'. This is also as per pramanas – त्वमेव माता च पिता त्वमेव, and माता पिता भ्राता निवासः शरणं सुहृत् गतिः नारायणः (सु.6). The meaning of वासुदेवः सर्वमिति is explained and confirmed by bhashyakarakar as 'वासुदेवः सर्वम्' इत्यस्य अयम् एव अर्थः. This is also inline with the four categories of अधिकारि's told based on the desired goal of each. By this the explanations found in other commentaries are refuted. So this explanation only is most appropriate for this context.

मां यः प्रपद्यते - माम् उपास्ते; स महात्मा - महामनाः सुदुर्लभः दुर्लभतरः लोके - The meaning of प्रपद्यते is explained as माम् उपास्ते as the prapatti told here is accessory to उपासना. The meaning of महात्मा is not स्वरूपमहत्त्व – because it is against all pramanas. And other types of greatness told of knowledgeable ones such as they cause purity to others etc are not relevant here. So Bhashya is महामनाः - the mind of such a Jnani which is great due to the greatness of the knowledge acquired.

सुदुर्लभः - It is not mere दुर्लभ but दुर्लभतर according to bhashya. Even other bhaktas who take refuge in Paramapurusha only are also rare but a Jnani is very very rare and that is indicated as सु-दुर्लभः..

ज्ञानवान् – The meaning of ज्ञानवान् is not either निर्विशेष ज्ञान or जीवमात्रज्ञान and that is again confirmed in Bhashya as उक्तलक्षण एव. That means वासुदेव शेषतैकरस स्वात्मवेदी. One who knows that he finds joy only in being subservient to Vasudeva.

'प्रियो हि ज्ञानिनोऽत्यर्थमहम्' (7-17) 'आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्' (7-18) इति प्रक्रमात् । ज्ञानवान् च अयम् उक्तलक्षण एव, अस्य एव पूर्वोक्तज्ञानित्वात्, 'भूमिरापः' इति आरभ्य 'अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा । अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥ जीवभूताम्' (7-4, 5) इति हि चेतनाचेतनस्य प्रकृतिद्वयस्य परमपुरुष-शेषतैकरसता उक्ता; 'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ' , 'मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय' (7-6, 7) इति आरभ्य 'ये चैव सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥' (7-12) इति प्रकृतिद्वयस्य कार्यकारणोभयावस्थस्य परमपुरुषायत्त-स्वरूपस्थितिप्रवृत्तित्वं परमपुरुषस्य च सर्वैः प्रकारैः सर्वस्मात् परत्वम् उक्तम्; अतः स एव अत्र ज्ञानी इति उच्यते ।

And such a Jnanai is very rare. After many many meritorious births only one becomes a Jnani. It is said ये जन्मकोटिभिः सिद्धाः तेषाम् अन्तेऽत्र संस्थितिः - those who have becomes siddhas after crores of births get to become Jnanis. Janma Kotibhi: - that is why it is said न अल्पसंख्या संख्यातानां पुण्यजन्मनां फलमिदं..

Incidentally this sloka is also quoted at the very end (can say last sentence before सर्वं समञ्जसम्) of SriBhashya by Bhashyakarar to end the commentary extolling a Jnani who attains Bhagavan.

Now again the greatness of Jnani is going to be told by telling why such a one is rare.

Sloka 20

तस्य ज्ञानिनो दुर्लभत्वम् एव उपपादयति -

Again the fact that such a Jnani is very rare to find is going to be told.

The सङ्गति for the teachings of slokas starting with कामैः तैस्तैः (7-20) till सर्गे यान्ति परन्तप (7-27) is told by this.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ 20 ॥

स्वया प्रकृत्या नियताः Being always associated with their respective karma vasanas तैः तैः कामैः by the sense objects of their desires which is according to the karma vasanas हृतज्ञानाः having lost their knowledge of Paramatman अन्य देवताः deities other than Paramatman तं तं नियमम् आस्थाय प्रपद्यन्ते they surrender unto following the rituals of those respective deities or gods.

सर्वे एव हि लौकिकाः पुरुषाः स्वया प्रकृत्या वासनया गुणमयभावविषयया नियताः - नित्यान्विताः तैः तैः स्ववासनानुरूपैः गुणमयैः एव कामैः इच्छाविषयभूतैः हृतमत्स्वरूपविषय-ज्ञानाः तत्तत्कामसिद्ध्यर्थम् अन्यदेवताः - मद्भक्तिरिक्ताः केवलेन्द्रादिदेवताः तं तं नियमम् आस्थाय - तत्तद्देवताविशेषमात्रप्रीणन असाधारणं नियमम् आस्थाय प्रपद्यन्ते - ता एव आश्रित्य अर्चयन्ते ।

सर्वे एव हि लौकिकाः पुरुषाः - All the people of the world – लौकिकाः means people of world.

स्वया प्रकृत्या वासनया गुणमयभावविषयया नियताः - नित्यान्विताः – prakruti means वासना here. By the वासना in the sense objects which are composed of the qualities of satva, rajas and tamas, नियताः - means नित्यान्विताः or being associated with always

तैः तैः स्ववासनानुरूपैः गुणमयैः एव कामैः इच्छाविषयभूतैः – कामैः means the sense objects of desire इच्छाविषयभूतैः, and they are गुणमयैः - which have abundance of the three qualities of satva, rajas and tamas, according to their respective वासनas

हृतमत्स्वरूपविषय-ज्ञानाः – their knowledge about my essential nature is lost and so

तत्तत्कामसिद्ध्यर्थम् अन्यदेवताः - मद्भक्तिरिक्ताः केवलेन्द्रादिदेवताः तं तं नियमम् आस्थाय - तत्तद्देवताविशेषमात्रप्रीणन असाधारणं नियमम् आस्थाय प्रपद्यन्ते - ता एव आश्रित्य अर्चयन्ते – In order to obtain the desired benefits they take refuge in those respective gods – केवलेन्द्रादिदेवताः - the word केवल in bhashya is significant here. Means only those Gods without the knowledge that Paramatman is antaryami to all. They

worship those gods only taking refuge in them following the specific rituals or disciplines which are prescribed to please those respective gods alone.

Two main obstructions प्रतिबन्धकs to become a Jnani are told here as देवतान्तरसङ्ग and फलान्तरसङ्ग. This is the essence as told by Swamy Deshika.

सर्वे एव हि लैकिकाः पुरुषाः – The mula sloka has the word हृतज्ञानाः in plural and since there is no reduction in its scope, bhashya is सर्वे एव हि लौकिकाः. This is also inline with what is going to be told later in the 27th sloka as सर्वभूतानि संमोहं सर्गे यान्ति परन्तप (7-27).

स्वया प्रकृत्या वासनया गुणमयभावविषयया नियताः - नित्यान्विताः तैः तैः स्ववासनानुरूपैः गुणमयैः एव कामैः इच्छाविषयभूतैः – In mula sloka, प्रकृत्या नियताः स्वया, the words प्रकृति is synonnmious to स्वभावः. So this indicates the natural sense objects due to वासना as per various desires. The word स्वया shows that it has been existing for a very long time and has come out of one's own experiences and because it exists for each individual it gives the fruits to that that person alone. This is नियत means it is invariably definitely present. Its dissociation is not seen is the भाव.

It is said about desire तृष्णा हि सर्वपापिष्ठा नित्योद्वेगकरी स्मृता, आशावधिं को गतः, निःस्वो वष्टि दशं दशी शतं शती लक्षाधिकं वाञ्छति. So desire goes on increasing only on obtaining fruits at each level.

हृतमत्स्वरूपविषय-ज्ञानाः – The word ज्ञान in हृतज्ञानाः in mula is about the same knowledge taught earlier. So Bhashya is हृतमत्स्वरूपविषयज्ञानाः - when the knowledge about the essential nature of Paramatman is lost. That is the reason why one resorts to worshipping other deities.

तत्तत्कामसिद्ध्यर्थम् अन्यदेवताः - मद्भ्यतिरिक्ताः केवलेन्द्रादिदेवताः – When gods such as Indra and others are worshipped with the idea that Bhagavan is their antaryaami, it would lead to इन्द्रादिदेवताविशिष्ट-भगवदनुसन्धान. That is worshipping Bhagavan qualified by respective Gods such as Indra etc. But what is told here is about those who do not have this idea when they worship Indra and other Gods and they see only those Gods dissociated from Bhagavan. They are different from the four categories of devotees told here as they resort to other Gods without the idea of Bhagavan. So the view that this sloka कामैः तैः तैः is about the three Bhaktas other than Jnani told here as चतुर्विधा भजन्ते is refuted because all these four categories of devotees are worshipping

Bhagavan only and not अन्यदेवताs. So those who are intelligent should resort to Bhagavan only even if it sfor getting other benefits. This is also as per Bhagavad Yamunacharya in the 28th sloka of Gitartha Sangraha as ऐकान्त्यं भगवति येषां समानमधिकारिणाम् (गी.सं. 28)

तं तं नियमम् आस्थाय - तत्तद्देवताविशेषमात्रप्रीणन असाधारणं नियमम् आस्थाय – The meaning of नियम is सङ्कल्पविशेष and others. All the prescribed disciplines starting with specific sankalpa for each ritual.

प्रपद्यन्ते - ता एव आश्रित्य अर्चयन्ते – The meaning of प्रपद्यन्ते is given as आश्रित्य अर्चयन्ते. This is also as per what is told in the next sloka as श्रद्धयार्चितुमिच्छति – so surrendering is an accessory to अर्चन or worship. They pray with faith that fruits should be bestowed and they please the respective Gods with the prescribed karmas. That is explained by Swamy Deshika as विश्वासगर्भं फलप्रदत्वं वरणपूर्वकं तत्तत् कर्मभिः प्रीणयन्ति इत्यर्थः.

Sloka 21

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ 21 ॥

यो यो भक्तः Whichever devotee यां यां तनुं श्रद्धया अर्चितुम् इच्छति likes to worship with faith whichever God who is the body of Paramatman तस्य तस्य for those devotees तामेव श्रद्धाम् that same faith अचलां विदधामि I will make firm.

My devotees may like to worship other Gods. Whichever God they want to worship with faith, as those Gods are my body, I will make their faith stay firm with respect to those Gods.

ता अपि देवताः मदीयाः तनवः 'य आदित्ये तिष्ठन्... यमादित्यो न वेद, यस्यादित्यः शरीरम्' (बृ. उ. 3-7-9) इत्यादिश्रुतिभिः प्रतिपादिताः । मदीयाः तनवः इति अजानन् अपि यो यो यां यां मदीयाम् इन्द्रादिकां तनुं भक्तः श्रद्धया अर्चितुम् इच्छति, तस्य तस्य अजानतः अपि मत्तनुविषया एषा श्रद्धा इति अहम् अनुसन्धाय ताम् एव अचलां निर्विघ्नां विदधामि अहम् ।

ता अपि देवताः मदीयाः तनवः 'य आदित्ये तिष्ठन्... यमादित्यो न वेद, यस्यादित्यः शरीरम्' (बृ. उ. 3-7-9)

इत्यादिश्रुतिभिः प्रतिपादिताः – Those Gods are also my body only. This is established in shruti as 'He who is in आदित्य, whom आदित्य did not know, for WHOM आदित्य is body' etc.

मदीयाः तनवः इति अजानन् अपि यो यो यां यां मदीयाम् इन्द्रादिकां तनुं भक्तः श्रद्धया अर्चितुम् इच्छति, तस्य तस्य अजानतः अपि मत्तनुविषया एषा श्रद्धा इति अहम् अनुसन्धाय ताम् एव अचलां निर्विघ्नां विदधामि अहम् – Though the devotees do not know that those Gods are the body of Paramatman and they worship with faith Gods such as Indra and others who are the body of Paramatman, inspite of they not knowing, I will think that 'This faith is towards Gods who are my body only' and I will grace them in such a way that their faith towards those Gods stays firm without any obstructions.

Krishna says in this and next sloka that even to those who are interested in देवतान्तर (Gods other than ME) and फलान्तर (benefits other than attaining ME), I will see that their faith responsible for their worshipping those respective Gods stays firm without any obstacles and I will bestow the respective benefits to them. This only shows his utmost compassion towards all beings. What happens if Paramatman does not do so? Then those people would lose faith in other Gods also and would resort to unrighteous means to attain the benefits and would be lost. Paramatman who is परमकारुणिक – most compassionate, would not allow that to happen.

ता अपि देवताः मदीयाः तनवः 'य आदित्ये तिष्ठन्... यमादित्यो न वेद, यस्यादित्यः शरीरम्' (बृ. उ. 3-7-9)

इत्यादिश्रुतिभिः प्रतिपादिताः – Those Gods told as यां यां तनुम् – are HIS body only. It is not that Paramatman HIMSELF is present in those forms because those Gods are all different sentient beings but inseparably associated with Lord as HIS body – controlled, supported by HIM and are subservient to HIM. The fact that those Gods are also चेतनः is told clearly in the 23rd sloka here as देवान् देवयजो यान्ति मद्धक्ता यान्ति मामपि.

So the word तनु here applies to the specific Individual Self (such as Indra, Agni and so on) existing as body of Paramatman. All the sentients are body to Paramatman and HE is the inner controller of them is told very clearly in Bruhadaranyaka Antaryami Brahmana referred here.

मदीयाः तनवः इति अजानन् अपि यो यो यां यां मदीयाम् इन्द्रादिकां तनुं भक्तः श्रद्धया अर्चितुम् इच्छति, तस्य तस्य अजानतः अपि मत्तनुविषया एषा श्रद्धा इति अहम् अनुसन्धाय ताम् एव अचलां निर्विघ्नां विदधामि अहम् ।

So this worship is being done without the knowledge that those Gods are body of Paramatman. This is also told later as न तु मामभिजानन्ति तत्त्वेन (9-24). They do not know the reality fully. But even they do not have that knowledge, Paramatman thinks that the devotees worshipping HIS body only and makes sure their faith remains firm and they get the benefits they are seeking. अचलां श्रद्धाम् means – the faith remains steadfast without any obstacles till the benefits are obtained.

When one garlands another person, the garland is decorating the body of the person but the Self is the one who rejoices. Even if the person garlanding is not aware that there is an atman inside, the person who is receiving the honour knows it and feels happy and will be favourably disposed towards the person who garlanded him. The same way, Paramatman does is what is told here.

Sloka 22

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान् मयैव विहितान् हि तान् ॥ 22 ॥

तया श्रद्धया युक्तः Having such faith, सः तस्य आराधनम् ईहते he wishes to worship that other deity. ततः For that reason only मयैव विहितान् being given by ME only तान् कामान् लभते च he gets those desired benefits also.

स तया - निर्विघ्नया श्रद्धया युक्तः तस्य - इन्द्रादेः आराधनं प्रति ईहते । ततः मत्तनुभूतेन्द्रादि-देवताराधनात् तान् एव हि स्वाभिलषितान् कामान् मया एव विहितान् लभते । यद्यपि आराधनकाले आराध्य इन्द्रादयो मदीयाः तनवः, तत एव तदर्चनं च मदाराधनम् इति न जानाति; तथापि तस्य वस्तुतो मदाराधनत्वाद् आराधकाभिलषितम् अहम् एव विदधामि ।

स तया - निर्विघ्नया श्रद्धया युक्तः तस्य - इन्द्रादेः आराधनं प्रति ईहते - He, having faith removed of all obstacles, wishes to worship deities such as Indra and others.

ततः मत्तनुभूतेन्द्रादि-देवताराधनात् तान् एव हि स्वाभिलषितान् कामान् मया एव विहितान् लभते - ततः means by that worship of deities such as Indra and others who are MY body, gets all those desires being bestowed by ME only.

यद्यपि आराधनकाले आराध्य इन्द्रादयो मदीयाः तनवः, तत एव तदर्चनं च मदाराधनम् इति न जानाति; तथापि तस्य वस्तुतो मदाराधनत्वाद् आराधकाभिलषितम् अहम् एव विदधामि – Even though at the time worshipping those deities, they do not have the knowledge that Indra and others are all MY (Bhagavan's) body only and for that reason only worshipping them is MY worship only, because it is in reality MY worship only, I only bestow upon them their desired benefits.

स तथा - निर्विघ्नया श्रद्धया युक्तः – The meaning of तथा श्रद्धया in mula is commented as निर्विघ्नया श्रद्धया – this is what is intended according to प्रकरण. तथा श्रद्धया means श्रद्धा which will be present without any obstacles.

तस्य - इन्द्रादेः आराधनं प्रति ईहते – The words देवता and तनुं in previous sloka are in feminine gender but here तस्य is in masculine. So this indicates specific devatas such as इन्द्र and others and This is also as per देवान् देवयजो यान्ति in next sloka. Considering these, bhashya is इन्द्रादेः. In the sloka तस्याराधनम् is split as तस्याः + राधनम् in some commentaries but since it is not प्रसिद्ध or well known usage bhashya is तस्य+आराधनम्.

ततः मत्तनुभूतेन्द्रादि-देवताराधनात् – Meaning of ततः is also significant. It is about आराधनम् told in first half. So bhashya is मत्तनुभूतेन्द्रादि-देवताराधनात्. It is not meaning इन्द्र and others also as Krishna is clearly stating मयैव विहितान्.

तान् एव हि स्वाभिलषितान् कामान् मया एव विहितान् लभते – The meaning of words हि तान् is not about हित्व as it would be against प्रकरण. Here the word हि is अव्यय. Everywhere in these sloaks तत् शब्द is used as तस्य, तथा and so on. So here also तान् कामान् is proper anvaya. Also, it indicates समस्त-अभिलषित-दायित्व of Bhagavan and so bhashya is तान् कामान् मया विहितान्.

यद्यपि आराधनकाले आराध्य इन्द्रादयो मदीयाः तनवः, तत एव तदर्चनं च मदाराधनम् इति न जानाति; तथापि तस्य वस्तुतो मदाराधनत्वाद् आराधकाभिलषितम् अहम् एव विदधामि – If a question is asked 'how can you give

them who do not have the knowledge that the gods are all your body etc. the fruits desired?', the answer is indicated in the अवधारण - मया एव in the sloka. That is explained in bhashya thus – यद्यपि. Whether he knows or not, in reality it is my worship and so I will only bestow the desired fruits is the bhava.

Sloka 23

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भुक्ता यान्ति मामपि ॥ 23 ॥

तेषाम् अल्पमेधसां तत् फलं तु अन्तवत् भवति देवयजः देवान् यान्ति मद्भुक्ताः मामपि यान्ति

तेषाम् अल्पमेधसाम् - अल्पबुद्धीनाम् इन्द्रादिमात्रयाजिनां तदाराधनफलं अल्पम् अन्तवत् च भवति । कुतः? देवान् देवयजो यान्ति - यत इन्द्रादीन् देवान् तद्याजिनो यान्ति । इन्द्रादयो हि परिच्छिन्नभोगाः परिमितकालवर्तिनश्च । ततः तत्सायुज्यं प्राप्ताः तैः सह प्रच्यवन्ते । मद्भुक्ता अपि तेषाम् एव कर्मणां मदाराधनरूपतां ज्ञात्वा परिच्छिन्नफलसङ्गं त्यक्त्वा मत्प्रीणनैकप्रयोजनाः माम् प्राप्नुवन्ति; न च पुनर्निवर्तन्ते । 'मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते' (8-16) इति हि वक्ष्यते ।

तेषाम् अल्पमेधसाम् - अल्पबुद्धीनाम् इन्द्रादिमात्रयाजिनां तदाराधनफलं अल्पम् अन्तवत् च भवति – For the dull minded ones means those who worship only the gods such as indra and others, the benefits obtained from such worship will be meager and having an end too.

कुतः? देवान् देवयजो यान्ति - यत इन्द्रादीन् देवान् तद्याजिनो यान्ति – Why? Those who worship Indra and other gods would attain those respective gods only.

इन्द्रादयो हि परिच्छिन्नभोगाः परिमितकालवर्तिनश्च । ततः तत्सायुज्यं प्राप्ताः तैः सह प्रच्यवन्ते – Indra and other gods are all endowed with limited enjoyments only and they also live for a limited period of time. For that reason only those who attain equality with them also meet their end along with those gods.

मद्भुक्ता अपि तेषाम् एव कर्मणां मदाराधनरूपतां ज्ञात्वा परिच्छिन्नफलसङ्गं त्यक्त्वा मत्प्रीणनैकप्रयोजनाः माम् प्राप्नुवन्ति; न च पुनर्निवर्तन्ते । 'मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते' (8-16) इति हि वक्ष्यते – Those who are also my devotees, having known the fact that the very same karmas or rituals are of the form of my

worship only, having given up attachment to those limited benefits attain ME only contemplating that the main benefit is to please ME only; and do not revert back. It is going to be said later as, 'Hey Son of Kunti, after having attained ME, there will be no re-birth'.

To the doubt that if the devotees who worship other gods also get their benefits from Bhagavan only, what is the difference between them and those who take refuge in Bhagavan only, the answer is given in this sloka.

The first half of the sloka has तेषां तद्भवत्यल्पमेधसाम् which is taken as एकवाक्य and explained as तेषाम् अल्पमेधसाम्.

तेषाम् अल्पमेधसाम् - अल्पबुद्धीनाम् इन्द्रादिमात्रयाजिनां तदाराधनफलं अल्पम् अन्तवत् च भवति – The meaning of dull minded ones is explained as having faith in gods such as Indra and others and also the benefits which they can bestow. What they perceive is limited and so they are called as ones with poor intellect.

कुतः? देवान् देवयजो यान्ति - यत इन्द्रादीन् देवान् तद्याजिनो यान्ति । इन्द्रादयो हि परिच्छिन्नभोगाः

परिमितकालवर्तिनश्च । ततः तत्सायुज्यं प्राप्ताः तैः सह प्रच्यवन्ते – The word देवान् in mula is about Gods other than Bhagavan or Gods who are also under the bondage of Karma. So that is made clear in Bhashya as इन्द्रादीन् देवान्. This is based on देवान् देवयजो and मद्भक्ताः in the sloka. Those who worship only Indra and such Gods (without the knowledge that these gods are body to Bhagavan), get to attain सायुज्य – equality with Indra and such Gods by the grace of Bhagavan. सायुज्य is समानभोग – equal enjoyments. So how can attaining Indra and those Gods lead to limited fruits. Because the enjoyments of Indra and other Gods are by themselves limited in measure and time, the enjoyments of those who attain them would also be limited by nature and by time – अल्पम् अन्तवत् च in bhashya shows this aspect.

सायुज्य is explained as समानगुणकः सयुक्, सयुजोः भावः सायुज्यम्. It is said in Puranas that those they get to sit in the same throne as Indra and so on. But since Indra and those gods themselves have limited life, when they die, their worlds also get destroyed. But इन्द्रपदवि will continue as some other chetana would occupy that position.

If those fruits by themselves are limited, what is the use of getting the same fruits through Bhagavan as that would also be limited is the question. For which Krishna says, मद्भक्ता यान्ति मामपि. The word अपि is very significant here.

But those who attain Bhagavan would get unlimited and unsurpassable eternal enjoyments and they will not return back to this world again. This is because माम् shows Bhagavan's nature which is निरतिशय-आनन्दमयत्व and when one gets equality with Bhagavan one attains that kind of निरतिशयभोग. This is told in Brahmasutras भोगमात्रसाम्यलिङ्गाच्च (4-4-29). Since that is eternal, the enjoyments of those उपासकs is also eternal. This is told in Brahma Sutra अनावृत्तिः शब्दात् अनावृत्तिशब्दात् (4-4-22).

मद्भक्ता अपि तेषाम् एव कर्मणां मदाराधनरूपतां ज्ञात्वा परिच्छिन्नफलसङ्गं त्यक्त्वा मत्प्रीणनैकप्रयोजनाः माम् प्राप्नुवन्ति; न च पुनर्निवर्तन्ते | 'मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते' (8-16) इति हि वक्ष्यते – The meaning of मद्भक्ता यान्ति मामपि is explained in detail in Tatparya Chandrika by Swamy Deshika quoting one Narayanacharya who has give a unique explanation for this. The view is that those devotees who desire for other benefits फलान्तर from Bhagavan only, would also get Moksha in the end. For devotees of other Gods, the respective fruits given by them only is the benefit while for भगवद्भक्तs it is not limited to that alone. Bhagavan would given them the desired wealth and other fruits ten-fold and make them enjoy all those till they get disinterested completely and renounce everything and come to Bhagavan seeking HIM alone. So their sins would get destroyed through work without desire which is natural to a Jivatma and there will be abundance of Satva, then their karmas will become परिशुद्ध (means meant only as service to Lord without the scent of selfish interest) and gradually they get ज्ञान and वैराग्य - proper knowledge and disinterest. So because of the devotion with which they approach Bhagavan they get to attain Bhagavan only even if it is after a very long time and so it is नित्य फल that they get. This is also as told in शाण्डिल्यसंहिता as 'भगवन्तं समुद्दिश्य तदेकशरणा नराः । कदाचिन्न च हीयन्ते काम्यकर्मरता अपि'. A devotee who surrenders unto Bhagavan and seeks other benefits would never get lost even if they are always interested in काम्यकर्मs – rituals to get other benefits. Because ultimately they attain Bhagavan even if it is after a very long time for the very reason that they have surrendered unto Bhagavan directly. That is the difference between such devotees and those who seek Indra and

other gods without knowing they give the fruits only because Bhagavan has given them the powers and ultimately Bhagavan is the bestower of all benefits.

For devotees of other Gods, the fruits given by those Gods only are the benefits while for भगवद्भक्तः it is not limited to that alone. Bhagavan would give them the desired wealth and other fruits ten-fold and make them enjoy all those till they get disinterested completely and renounce everything and come to Bhagavan seeking HIM alone. So their sins would get destroyed through work without desire in fruits, which is natural to a Jivatma, and there will be abundance of Satva, then their karmas will become परिशुद्ध (means meant only as service to Lord without the scent of selfish interest) and gradually they get ज्ञान and वैराग्य - proper knowledge and disinterest. So because of the devotion with which they approach Bhagavan they get to attain Bhagavan only even if it is after a very long time and so it is नित्य फल that they get.

Finally the vishrama sthaana is Bhagavan only for HIS devotees. That is the meaning of मामपि in sloka 23.

Sloka 24

इतरे तु सर्वसमाश्रयणीयत्वाय मम मनुष्यादिषु अवतारम् अपि अकिञ्चित्करं कुर्वन्ति इत्याह –

But all others, who are not MY devotees, make my manifestation in forms such as man and others in order that everyone can take refuge in ME, futile.

It was told that फलान्तरवासना and देवतान्तरवासना are the main causes of not attaining the knowledge of the nature of Bhagavan. Those reminiscent impressions ensue because Bhagavan is not perceived by them. But the all compassionate Bhagavan has manifested HIMSELF with the purpose that all can surrender unto HIM and HE has manifested HIMSELF as the son of Vasudeva, taking the form of a man, as Krishna and even then how can anyone not see HIM thus? This question is answered here.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परम्भावमजानन्तो ममाव्ययमनुत्तमम् ॥ 24 ॥

अव्ययम् Indestructible अनुत्तमं and unsurpassable मम परं भावम् अजानन्तः not knowing such my divine nature अबुद्धयः the unintelligent ones माम् अव्यक्तं व्यक्तिमापन्नं मन्यन्ते think ME as one who was not seen till now is being seen in the form of a human.

सर्वैः कर्मभिः आराध्यः अहं सर्वेश्वरः वाङ्मनसा अपरिच्छेद्यस्वरूपस्वभावः परमकारुण्याद् आश्रितवात्सल्यात् च सर्वसमाश्रयणीयत्वाय अजहत्स्वस्वभाव एव वसुदेवसूनुः अवतीर्ण इति मम एवं परं भावम् अव्ययम् अनुत्तमम् अजानन्तः प्राकृतराजसूनुसमानम् इतः पूर्वम् अनभिव्यक्तम् इदानीं कर्मवशाद् जन्मविशेषं प्राप्य व्यक्तिम् आपन्नं - प्राप्तं माम् अबुद्धयो मन्यन्ते; अतो मां न आश्रयन्ते, न कर्मभिः आराधयन्ति च ।

सर्वैः कर्मभिः आराध्यः अहं सर्वेश्वरः वाङ्मनसा अपरिच्छेद्यस्वरूपस्वभावः – I who is the one worshipped by all karmas, I who am the overlord of all, having an essential nature and attributes which cannot be fully known by speech or mind,

परमकारुण्याद् आश्रितवात्सल्यात् च सर्वसमाश्रयणीयत्वाय अजहत्स्वस्वभाव एव वसुदेवसूनुः अवतीर्ण – due to utmost compassion and due to my nature of not seeing the defects of those who take refuge in ME have manifested myself as the son of वसुदेव without leaving my original nature, in order to be accessible to all to surrender unto ME,

इति मम एवं परं भावम् अव्ययम् अनुत्तमम् अजानन्तः – Not knowing such MY superior nature which is immutable and most exalted,

प्राकृतराजसूनुसमानम् इतः पूर्वम् अनभिव्यक्तम् इदानीं कर्मवशाद् जन्मविशेषं प्राप्य व्यक्तिम् आपन्नं - प्राप्तं माम् अबुद्धयो मन्यन्ते; - those who have no intellect think that I who was not having a form earlier am born in this specific birth due to my karmas just like the prices of this world. Because he showed himself in the form of Krishna having father, mother etc, wearing dress like others, speaking like others etc. everyone thought he was also like any other person who is not seen earlier, then is born etc.

अतो मां न आश्रयन्ते, न कर्मभिः आराधयन्ति च – And for that reason of not knowing my real nature only, they do not take refuge in ME and do not worship ME with the rituals too.

इतरे तु – this makes it clear that it is about all others who are not HIS devotees belonging to the four categories told earlier.

सर्वैः कर्मभिः आराध्यः अहं सर्वेश्वरः वाङ्मनसा अपरिच्छेद्यस्वरूपस्वभावः परमकारुण्याद् आश्रितवात्सल्यात् च सर्वसमाश्रयणीयत्वाय अजहत्स्वस्वभाव एव वसुदेवसूनुः अवतीर्ण इति मम एवं परं भावम् अव्ययम् अनुत्तमम् अजानन्तः – This part of Bhashya explains the निरतिशय-परत्व incomparable superiority and सौलभ्य accessibility of Bhagavan. He cannot be fully known by mind or words cannot describe HIS nature and attributes fully as they are endless. And it is not that HE is अवेद्य or अविज्ञेय or अवाच्य. He can be known, his nature can be described in words but not fully. यस्य अमतम् तस्य मतम् मतम् यस्य न वेद सः, नो न वेदेति वेद च etc say that he is not unknowable but can be known as 'not fully knowable', 'not fully describable' etc. That is told in the bhashya as वाङ्मनसा- अपरिच्छेद्यस्वरूपस्वभावः.

अव्ययम् - The meaning of अव्ययम् in mula is commented as अजहत्-स्वस्वभावः - without leaving HIS original nature.

अनुत्तमम् – The meaning is there is nothing more exalted than this.

अव्यक्तं व्यक्तिमापन्नम् – This is about his अवतार or manifestation due to HIS own सङ्कल्प and not due to karmas like the बद्धजीवः. So one who does not have births showed HIMSELF as though he was born like others in order to grace everyone.

माम् – This word in mula means Krishna who is Bhagavan's special manifestation. So these are general and specific addressing – अव्यक्तं व्यक्तिमापन्नम् and माम्.

प्राकृतराजसूनुसमानम् इतः पूर्वम् अनभिव्यक्तम् इदानीं कर्मवशाद् जन्मविशेषं प्राप्य व्यक्तिम् आपन्नं - प्राप्तं माम् अबुद्ध्यो मन्यन्ते; – The mula has अव्यक्तं व्यक्तिमापन्नम् which is true even in case of the individual selves who are born taking specific body, indriyas etc. They are not seen earlier as they are in subtle form and they become seen after being born as human, god etc with a form. In order to show that what is told here is about Bhagavan, Bhashya is कर्मवशात् जन्मविशेषं प्राप्य व्यक्तिमापन्नमिति अबुद्ध्यः

मन्यन्ते. Bhagavan's manifestation is not due to karma is made clear. This is उपलक्षण for all avatars and here specifically the example of a prince is told as HE has manifested as son of Vasudeva. The example प्राकृतराजसूनुवत् says a soul who has got associated with prakruti and is born as a prince. So अव्यक्तं व्यक्तिमापन्नम् is also not becoming a different substance or object etc.

अबुद्ध्यः means those who have not heard or thought about the manifestation and other aspects of Bhagavan – they have not done श्रवण or मनन about Bhagavan's अवतार etc. And even though there are enough reasons to infer the differentiating characteristics of the manifestation of Bhagavan – भगवदवतार वैलक्षण्य, they do not have the capability to know that Krishna is none other than Bhagavan even by inference. Krishna killed पूतना – how can a child do such an act, HE must be different from everyone else. How can a boy lift a huge mountain and so on – it is not difficult to infer by these divine acts that Krishna is none other than Paramapurusha. But these people do not have such intelligence.

अतो मां न आश्रयन्ते, न कर्मभिः आराधयन्ति च – माम् नाश्रयन्ते means do not worship ME by surrendering unto ME – that is they do not do प्रपत्तिपूर्वक उपासना. Because प्रपत्ति told here is as an accessory to upasana. Because they do not take refuge in Bhagavan, it is implied that they do not follow वर्णाश्रमधर्मः, do not do स्तुति, नमस्कार etc and this is told as न कर्मभिः आराधयन्ति च.

Sloka 25

कुत एवं न प्रकाश्यते इति, अत्र आह –

For what reason is it not visible as told is answered:

Bhagavan is अप्रतिहतसङ्कल्प – means if HE wills to do something no one can stop it. So when Bhagavan has done सङ्कल्प to manifest so that everyone can take refuge in HIM, it has to become true, how does that become true? Is the doubt raised here as कुतः एवं न प्रकाश्यते.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ 25 ॥

योगमायासमावृतः Having the Yoga of the nature of being associated with human अहं सर्वस्य न प्रकाशः
I am not revealed to all. मूढः अयं लोकोः People of this world who are ignorant अजम् अव्ययं मां न
अभिजानाति do not know ME who is without births and immutable.

क्षेत्रज्ञासाधारण-मनुष्यत्वादि-संस्थानयोगाख्य-मायया समावृतः अहं न सर्वस्य प्रकाशः । मयि मनुष्यत्वादि-
संस्थानदर्शनमात्रेण मूढः अयं लोको माम् अतिवाय्विन्द्रकर्माणम् अतिसूर्याग्नितेजसम् उपलभ्यमानम् अपि अजम् अव्ययं
निखिलजगदेककारणं सर्वेश्वरं मां सर्वसमाश्रयणीयत्वाय मनुष्यत्व-संस्थानम् आस्थितं न अभिजानाति ।

क्षेत्रज्ञासाधारण-मनुष्यत्वादि-संस्थानयोगाख्य-मायया समावृतः अहं न सर्वस्य प्रकाशः – I, who is covered by माया
called as योग and which is of the form of association with the form of man and others which are
unique to embodied souls, am not revealed to all.

मयि मनुष्यत्वादि-संस्थानदर्शनमात्रेण मूढः अयं लोको – The people of this world are deluded by seeing
mere form such as man etc. in ME.

माम् अतिवाय्विन्द्रकर्माणम् अतिसूर्याग्नितेजसम् उपलभ्यमानम् अपि अजम् अव्ययं निखिलजगदेककारणं सर्वेश्वरं मां
सर्वसमाश्रयणीयत्वाय मनुष्यत्व-संस्थानम् आस्थितं न अभिजानाति – The people of this world do not ME
whose acts exceed that of Vayu, Indra and others, ME whose effulgence outshines the Sun and
Fire, though am accessible such, the world does not know ME who is unborn, immutable, sole
cause of entire world and overlord of all and who have come down to this world in order that
everyone can take refuge in ME and have taken forms such as manushya or human etc.

क्षेत्रज्ञासाधारण-मनुष्यत्वादि-संस्थानयोगाख्य-मायया समावृतः – The word माया in मायासमावृतः in mula is not
about Prakruti or matter which has the three qualities of satva, rajas and tamas. This is because
prakruti is HIS body always and so prakruti having concealed HIM is common to his परावस्था and
अवतारावस्था both. So a unique cause of concealment has to be told here for HIS manifestation
state. Even सङ्कल्प and others are common. And the word योग is used to be the meaning of
connection or association and that is what is proper here. Due this association with the forms of
human etc., he, being seen just as another human, speaking like a human etc. is meant. Here
the word माया does not mean even indrajala etc. So bhashya is मनुष्यत्वादि संस्थानयोग – HE taking
the form of a human and dresses and speaks like them and such things are told as माया here.

अहं न सर्वस्य प्रकाशः । मयि मनुष्यत्वादि-संस्थानदर्शनमात्रेण मूढः अयं लोको – I took the form of manushya so that everyone can see ME and take refuge in ME but the very same form is misleading them and the unintelligent ones are rejecting ME. This is not my mistake. Because of their bad deeds दुष्कर्म's, they are not able to know ME. That is the भाव explained in Bhashya.

At the same time, I could not hide fully my nature of Sovereignty or Overlordship. I performed acts and exhibited my effulgence which is beyond what is seen in this world. But the ignorant ones did not see my superiority but saw ME as mere manushya only due to some minor similarity. And they neglected ME thinking I am just another person like them. They were deluded by the understanding that I am a mere manushya.

Only Jnanis identify HIS real nature. Markandeya rushi says about Krishna - 'He is पुण्डरीकाक्ष, गच्छध्वम् एनं शरणम्'. He says he is the same one whom I saw during Pralaya – through the grace of Lord, he sees pralaya etc and tells others Krishna is the same person that he saw during pralaya. Then pandavas surrendered unto him – नमश्चक्रुः जनार्दनम्. But those who do not have that knowledge do not see his para svarupa.

माम् अतिवाय्विन्द्रकर्माणम् अतिसूर्याग्नितेजसम् उपलभ्यमानम् अपि अजम् अव्ययं निखिलजगदेकारणं सर्वेश्वरं मां सर्वसमाश्रयणीयत्वाय मनुष्यत्व-संस्थानम् आस्थितं न अभिजानाति – The meaning of mula sloka परं भावम् अजानन्तः is explained very well according to context. Ignorance about HIS परभाव or his superior nature is present in all. But here what is meant is ignorance about his superiority during HIS state of manifestation in the form of a human.

In Vedantas it is clearly told that निरतिशयदीप्तिमुक्तत्वं is असाधारण धर्म of जगत्कारणपरमपुरुष. And HIS सर्वनियन्तृत्व or controlling everything is indicated here as अतिवाय्विन्द्रकर्माणम्.

अव्ययम् – Meaning is स्वरूपतः धर्मतश्च निर्विकारत्वं हि तस्य अव्ययत्वम्. HIS essential nature as well as HIS qualities are immutable and that is told as avyaya here. That is HIS सर्वेश्वरत्व also.

By this what was told as अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् (4-6) is indicated.

The people of the world who are ignorant do not know HIM as unborn and immutable. Though there are many instances where HIS परभाव is revealed, they do not see it and so are ignorant.

अजमव्ययमिति नाभिजानाति. On the other hand, they think HE is just like any other person and is born due to karmas and undergoes variations in HIS knowledge etc. That is the भाव.

Sloka 26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ 26 ॥

अर्जुन Hey Arjuna, अहं समतीतानि वर्तमानानि भविष्याणि च भूतानि वेद I know all beings which have passed, exist now and are going to exist in future. कश्चन मां तु वेद Not a single one did know ME.

अतीतानि वर्तमानानि अनागतानि च सर्वाणि भूतानि अहं वेद - जानामि । मां तु वेद न कश्चन । मया अनुसन्धीयमानेषु कालत्रयवर्तिषु भूतेषु माम् एवंविधं वासुदेवं सर्वसमाश्रयणीयत्वाय अवतीर्णं विदित्वा माम् एव समाश्रयन् न कश्चिद् उपलभ्यत इत्यर्थः । अतो ज्ञानी सुदुर्लभ एव ।

अतीतानि वर्तमानानि अनागतानि च सर्वाणि भूतानि अहं वेद - जानामि – I know all beings who have passed, exist now and those who have not yet existed meaning are going to exist in future.

मां तु वेद न कश्चन । मया अनुसन्धीयमानेषु कालत्रयवर्तिषु भूतेषु माम् एवंविधं वासुदेवं सर्वसमाश्रयणीयत्वाय अवतीर्णं विदित्वा माम् एव समाश्रयन् न कश्चिद् उपलभ्यत इत्यर्थः । अतो ज्ञानी सुदुर्लभ एव - But no one knows ME.

Among all beings who are being known my ME existing at all there times I do not see anyone who knows ME who exists thus as 'Vaasudeva has manifested so that everyone can take refuge in HIM' and come take refuge in ME. I do not see any one such. So a Jnani is very very rare only.

In the previous sloka it was told that 'अयं लोको नाभिजानाति' and by that one should not think that only beings existing during HIS time did not know HIM. Because beings existing at all three times did not know ME HE says. And showing HIS वैलक्षण्य HE says अहं वेद.

अतीतानि वर्तमानानि अनागतानि च सर्वाणि भूतानि अहं वेद - जानामि – This addressing those who have passed indicates embodied souls and so Bhashya is भूतानि.

मां तु वेद न कश्चन । मया अनुसन्धीयमानेषु कालत्रयवर्तिषु भूतेषु माम् एवंविधं वासुदेवं सर्वसमाश्रयणीयत्वाय अवतीर्णं विदित्वा माम् एव समाश्रयन् न कश्चिद् उपलभ्यत इत्यर्थः । अतो ज्ञानी सुदुर्लभ एव – What is the benefit of knowing HIM thus is explained as taking refuge in HIM only. The meaning of न कश्चन is that except a Jnanai no one else has known ME thus. For that reason only a Jnanai is very rare to find is the भाव.

Sloka 27

तथाहि –

It is like that only.

It was told that no one among people existing at all three times did know HIM and that was to highlight the rarity of a Jnani. Now the cause of such ignorance with respect to Bhagavan is going to be told.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ 27 ॥

भारत Hey Arjuna, परन्तप hey Parantapa, (one who make his enemies suffer) इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन By the Moha or misconception born of desire and hatred due to karma done in earlier births, सर्वभूतानि all beings सर्गे at the time of birth itself सम्मोहं यान्ति get deluded.

इच्छाद्वेषाभ्यां समुत्थितेन शीतोष्णादिद्वन्द्वाख्येन मोहेन सर्वभूतानि सर्गे - जन्मकाल एव सम्मोहं यान्ति । एतद् उक्तं भवति - गुणमयेषु सुखदुःखादि द्वन्द्वेषु पूर्वपूर्वजन्मनि यद्विषयौ इच्छाद्वेषौ अभ्यस्तौ, तद्वासनया पुनरपि जन्मकाल एव तदेव द्वन्द्वाख्यम् इच्छाद्वेषविषयत्वेन समुत्थितं भूतानां मोहनं भवति; तेन मोहेन सर्वभूतानि सम्मोहं यान्ति, तद्विषयेच्छाद्वेषस्वभावानि भवन्ति, न मत्संश्लेषवियोगसुखदुःखस्वभावानि । ज्ञानी तु मत्संश्लेषवियोगैकसुखदुःखस्वभावः, न तत्स्वभावं किमपि भूतं जायते इति ।

इच्छाद्वेषाभ्यां समुत्थितेन शीतोष्णादिद्वन्द्वाख्येन मोहेन सर्वभूतानि सर्गे - जन्मकाल एव सम्मोहं यान्ति – All embodied souls get deluded at the time of creation itself due to misconception called the dualities of life such as heat, cold etc. which arises from likes and dislikes.

एतद् उक्तं भवति - गुणमयेषु सुखदुःखादि द्वन्द्वेषु पूर्वपूर्वजन्मनि यद्विषयौ इच्छाद्वेषौ अभ्यस्तौ, - In the experience of dualities such as happiness and sorrow and others which are made of the three qualities satva, rajas and tamas, in the previous births, with respect to whichever objects the likes and dislikes were experienced repeatedly,

तद्वासनया पुनरपि जन्मकाल एव तदेव द्वन्द्वाख्यम् इच्छाद्वेषविषयत्वेन समुत्थितं भूतानां मोहनं भवति; - by that vaasanaa or reminiscent impression again at the time of birth itself, the same dualities born having the same likes and dislikes as objects delusion of embodied souls happens.

तेन मोहेन सर्वभूतानि संमोहं यान्ति, तद्विषयेच्छाद्वेषस्वभावानि भवन्ति, न मत्संश्लेषवियोग-सुखदुःखस्वभावानि – by that misconception all embodied souls become deluded means it becomes their nature to like or dislike those respective objects. They do not feel that enjoining with ME is happiness and separation from ME is grief.

ज्ञानी तु मत्संश्लेषवियोगैकसुखदुःखस्वभावः, न तत्स्वभावं किमपि भूतं जायते इति – While a Jnani is of the nature that he gets happiness only when he is in union with ME and feels misery only when separated from ME. No being is born with such nature.

The cause of ignorance about the nature of Bhagavan which is common to all embodied souls existing at all three times (past, present and future) is told here. By this again the rarity of a Jnani is told.

इच्छाद्वेषाभ्यां समुत्थितेन – The पदार्थ and अन्वयार्थ are shown by this. इच्छाद्वेषाभ्यां समुत्तिष्ठतीति इच्छाद्वेषसमुत्थः. These dualities arise out of likes and dislikes (or desire and hatred). How can such likes or dislikes happen at the time of birth itself? There can be no cause present at that time? Even if it is present, why can't it be with respect to भगवद्संश्लेषविश्लेष? How can dualities be born of like or dislike as the dualities such as heat or cold happen only during specific seasons and so on and so they have their own causes.

शीतोष्णादिद्वन्द्वाख्येन मोहेन सर्वभूतानि सर्गे - जन्मकाल एव संमोहं यान्ति । एतद् उक्तं भवति - गुणमयेषु सुखदुःखादि द्वन्द्वेषु पूर्वपूर्वजन्मनि यद्विषयौ इच्छाद्वेषौ अभ्यस्तौ, तद्वासनया पुनरपि जन्मकाल एव तदेव द्वन्द्वाख्यम्

इच्छाद्वेषविषयत्वेन समुत्थितं भूतानां मोहनं भवति; - All these are answered as एतदुक्तं भवति. It is due to जन्मान्तरवासना, the reminiscent impressions formed in earlier births. With respect to whichever objects likes and dislikes were repeatedly experienced in earlier births, the impressions of those experiences with respect to those very objects would be present at the time of birth itself. And due to that there will be absence of experience of association or dissociation with respect to Bhagavan.

The likes or dislikes by themselves are not the dualities. The dualities are heat-cold, happiness-sorrow and so on which are the objects of likes and dislikes. They cause misconceptions. And misconception is nothing but having an idea of joy in something which is not really enjoyable and having an idea of sorrow in something which is not to be grieved over – अभोग्ये भोग्यताबुद्धिः, अद्वेष्ये च द्वेष्यता बुद्धिः.

मोहेन संमोहं यान्ति – By the objects which cause misconceptions of the nature of dualities such as heat or cold, developing a nature of having like or dislike in those objects only.

तेन मोहेन सर्वभूतानि संमोहं यान्ति, तद्विषयेच्छाद्वेषस्वभावानि भवन्ति, न मत्संश्लेषवियोगसुखदुःखस्वभावानि – Because they come under the sway of such delusion, they reject what is directly visible to them.

ज्ञानी तु मत्संश्लेषवियोगैकसुखदुःखस्वभावः, न तत्स्वभावं किमपि भूतं जायते इति – But a Jnani is one who has likes and dislikes in proper aspects – he likes only union with Bhagavan and nothing else please him. Separation from Bhagavan only is displeasing to him. So he is very different from others and is very rare to find. That is told as ज्ञानी तु परमैकान्ती तदायत्तात्मजीवनः ।

तत्संश्लेषवियोगैकसुखदुःखस्तदेकधीः । (गी.सं.29) in Gitartha Sangraha by Bhagavad Yamunacharya. In Bhashya तत् in न तत्स्वभावं किमपि shows opposite of such nature. This also means when one attains such Jnana they will not be born again.

Sloka 28

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ 28 ॥

तु But पुण्यकर्मणां येषां जनानां those who have done meritorious deeds पापम् अन्तगतं whose sins have come to an end ते they द्वन्द्वमोहनिर्मुक्ताः being released from the delusion of the dualities मां दृढव्रताः भजन्ते worship ME being endowed with firm determination.

येषां तु अनेकजन्मार्जितेन उत्कृष्टपुण्यसञ्चयेन गुणमय-द्वन्द्वेच्छाद्वेषहेतुभूतं मदौन्मुख्यविरोधि चअनादिकालप्रवृत्तं पापम् अन्तगतं – क्षीणम्; ते पूर्वोक्तेन सुकृततारतम्येन मां शरणम् अनुप्रपद्य गुणमयात् मोहात् विनिर्मुक्ताः जरामरणमोक्षाय, महते च ऐश्वर्याय, मत्प्राप्तये च दृढव्रताः - दृढसंकल्पा माम् एव भजन्ते ।

येषां तु अनेकजन्मार्जितेन उत्कृष्टपुण्यसञ्चयेन – For who due to the accumulation of superior meritorious deeds earned over several births,

गुणमय-द्वन्द्वेच्छाद्वेषहेतुभूतं मदौन्मुख्यविरोधि चअनादिकालप्रवृत्तं पापम् अन्तगतं – क्षीणम्; - the sins which are continuing from beginningless time, which are opposed to being favourably disposed towards ME, which are the cause of developing likes and dislikes in the dualities composed of the three qualities, have reached an end, means are annulled,

ते पूर्वोक्तेन सुकृततारतम्येन मां शरणम् अनुप्रपद्य – they due to the abundance of good deeds compared to sins as told earlier, having surrendered unto ME,

गुणमयात् मोहात् विनिर्मुक्ताः – and being released from the delusion caused due to the three qualities (satva, rajas and tamas),

जरामरणमोक्षाय, महते च ऐश्वर्याय, मत्प्राप्तये च दृढव्रताः - दृढसंकल्पा माम् एव भजन्ते – worship ME only with firm determination for attaining release from the cycle of birth and deaths, for great wealth and for attain ME.

It was told earlier that all embodied souls get deluded – सर्वभूतानि संमोहं यान्ति. If so, then never by any one भगवदुपासन is possible and even the four types of भक्तस, devotees told would not be true. For this doubt, the answer is given here as येषां तु अन्तगतं पापम्.

येषां तु अनेकजन्मार्जितेन उत्कृष्टपुण्यसञ्चयेन - What is explained as उत्कृष्टपुण्यसञ्चयेन as meaning of पुण्यकर्मणाम् and that is the cause of getting rid of sins. The shruti pramana for that is धर्मेण पापमपनुदति – in तै.नारायण. The word जन in जनानां indicates those who are caught in the cycle of

जन्म-मरण - birth and death and so bhashya is अनेकजन्मार्जितेन उत्कृष्टपुण्यसञ्चयेन. The उत्कृष्टत्व of that is nothing but eliminating sins which are obstacles to acquiring the knowledge of Bhagavan.

गुणमय - The word गुणमय in Bhashya shows it is not the duality of the nature of bliss or grief arising out of union with Bhagavan or separation from Bhagavan.

द्वन्द्वेच्छाद्वेषहेतुभूतं मदौन्मुख्यविरोधि च – In mula द्वन्द्वमोहनिर्मुक्ताः, भजन्ते माम् – two benefits or fruits are indicated – getting rid of the delusion caused by dualities and worshipping Bhagavan.

Accordingly bhashya explains that the प्रतिबन्धक – obstruction to bhagavad jnana has two aspects - द्वन्द्वेच्छाद्वेषहेतुभूतं मदौन्मुख्यविरोधि च.

अनादिकालप्रवृत्तं पापम् अन्तगतम् – क्षीणम् – At the time of starting उपासना, the sins and delusion of dualities (द्वन्द्वमोह) do not get destroyed completely. So the meaning of अन्तगतम् is given as क्षीणम् indicating there is a little bit still left out.

ते पूर्वोक्तेन सुकृततारतम्येन मां शरणम् अनुप्रपद्य गुणमयात् मोहात् विनिर्मुक्ताः जरामरणमोक्षाय, महते च ऐश्वर्याय, मत्प्राप्तये च दृढव्रताः - दृढसंकल्पा माम् एव भजन्ते – The word व्रत is used in the primary sense of सङ्कल्पविशेष – specific purpose for which a karma is performed. It is used here in that connection only and so bhashya धृढसङ्कल्पाः. The commentary मामेव भजन्ते for that indicates that the सङ्कल्प also includes the discipline that one should reject the idea of worshipping only other deities and so on. The अवधारण एव and माम् explain that aspect.

Sloka 29

अत्र त्रयाणां भगवन्तं भजमानानां ज्ञातव्यविशेषान् उपादेयांश्च प्रस्तौति –

Now the teaching about all the specific practices that the three types of devotees who worship Bhagavan need to know and put to practice is commencing:

Three types of bhaktas were told. Now the next question would arise – what is it that these devotees need to know, what is it that they need to put to practice is all going to be told.

This and next sloka is called - प्रश्नबीजम् – सूचने – the seed which would lead to asking questions later.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ 29 ॥

ये Those who माम् आश्रित्य having taken refuge in ME जरामरणमोक्षाय यतन्ति endeavour to get released from old age and death ते तत् ब्रह्म विदुः they know that Brahman. अध्यात्मं च कृत्स्नं They also know Prakruti completely. कर्म (च) Complete karma also.

They should know ब्रह्म, अध्यात्म and कर्म is told. Now the expectation is that Arjuna should ask what are these: What is Brahma, What is adhyatma, what is karma and so on and then Krishna would answer. So this is the seed to motivate Arjuna to enquire further.

जरामरणमोक्षाय – प्रकृतिवियुक्तात्मस्वरूपदर्शनाय, माम् आश्रित्य ये यतन्ते, ते तद् ब्रह्म विदुः; अध्यात्मं च कृत्स्नं विदुः; कर्म च अखिलं विदुः ।

जरामरणमोक्षाय means – those who surrender unto ME and endeavour to realize the nature of the Individual Self dissociated with prakruti, they know that reality of the Individual Self. They also will know completely the अध्यात्म and कर्म. What are these is going to be explained in detail in the beginning of next chapter.

This and the next sloka are introducing the topic of the next chapter. Here यतन्ति means for worship आराधन. The terms ब्रह्म, अध्यात्म, कर्म, अधिभूत, अधिदैव, अधियज्ञ, अन्तिमस्मृति are explained in the next chapter. विदुः means they know. Here it means one should know.

Sloka 30

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ 30 ॥

ये Those who साधिभूताधिदैवं along with adhibhoota and adhidaiva साधियज्ञं च and also adhiyajna मां विदुः know ME also युक्त चेतसः such ones who have achieved equipoise of mind ते च and also those told in previous sloka प्रयाणकालेऽपि मां विदुः will know ME even at the time of death while they leave their body.

अत्र 'ये' इति पुनर्निर्दिशात् पूर्वनिर्दिष्टेभ्यः अन्ये अधिकारिणो ज्ञायन्ते । साधिभूतं साधिदैवं माम् ऐश्वर्यार्थिनो ये विदुः - इत्येतद् अनुवादस्वरूपम् अपि अप्राप्तार्थत्वात् तद्विधायकम् एव । तथा साधियज्ञम् इत्यपि त्रयाणाम् अधिकारिणाम् अविशेषेण विधीयते । अर्थस्वाभाव्यात् । त्रयाणां हि नित्यनैमित्तिकरूपमहायज्ञाद्यनुष्ठानम् अवर्जनीयम् । ते च प्रयाणकालेऽपि स्वप्राप्यानुगुणं मां विदुः । 'ते च' इति चकारात् पूर्वं जरामरणोक्षाय यतमानाश्च प्रयाणकाले विदुः, इति समुच्चीयन्ते । अनेन ज्ञानिनः अपि अर्थस्वाभाव्यात् साधियज्ञं च मां विदुः प्रयाणकाले अपि स्वप्राप्यानुगुणं मां विदुः इति उक्तं भवति ।

Here, because there is an addressing ये again, it can be inferred that these are different from the अधिकारिs told earlier. What is told as – 'those ऐश्वर्यार्थिs (ones who are seeking wealth) who know ME along with अधिभूत and अधिदैवं' – though this looks like a re-statement, it is to be taken as a विधि or injunction. That is because this aspect has not been told earlier and is found newly here. In the same way, the aspect of साधियज्ञं is also ordained for all three categories of seekers without any distinction. Because the अर्थस्वभाव or nature of the object addressed is such. For all these three categories of seekers, the daily and occasional duties of the nature of महायज्ञs are ordained and are to be followed without fail. ते च - means they also will know ME in accordance to what they seek even at the time of leaving their body. Because of the words ते च, it means that those seekers after जरामरणमोक्ष told earlier are also included along with these in respect of knowing ME at the time leaving their body.

And according to the nature of object addressed it is to be understood that even ज्ञानिs with know ME along with अधियज्ञ and they will also know ME in accordance to their final goal at the time of leaving their body.

अत्र 'ये' इति पुनर्निर्दिशात् पूर्वनिर्दिष्टेभ्यः अन्ये अधिकारिणो ज्ञायन्ते – What is told in this sloka is applicable to a seeker after wealth – ऐश्वर्यार्थि and that is made clear in Bhashya by the explanation of word ये which comes again here. The series of questions and answers shows clearly the difference in the अधिकारिs or seekers.

साधिभूतं साधिदैवं माम् ऐश्वर्यार्थिनो ये विदुः - इत्येतद् अनुवादस्वरूपम् अपि अप्राप्तार्थत्वात् तद्विधायकम् एव – Here also the word विदुः is not अनुवाद or re-statement and so it is to be understood as विधि as 'has to be known'. The injunction is clear because of the question raised.

तथा साधियज्ञम् इत्यपि त्रयाणाम् अधिकारिणाम् अविशेषेण विधीयते । अर्थस्वाभाव्यात् । त्रयाणां हि नित्यनैमित्तिकरूपमहायज्ञाद्यनुष्ठानम् अवर्जनीयम् । ते च प्रयाणकालेऽपि स्वप्राप्त्यानुगुणं मां विदुः । 'ते च' इति चकारात् पूर्वं जरामरणोक्षाय यतमानाश्च प्रयाणकाले विदुः, इति समुच्चीयन्ते - Though साधियज्ञम् is here told for one specific अधिकारि, by the very nature of the intention of the object meant here it applies to all three categories of seekers. That is the word यज्ञ is well known to be applicable to all categories of अधिकारिs. This is known from pramanas such as सन्ध्याहीनः अशुचिः नित्यम् अनर्हः सर्व कर्मसु (द.स्मृ) – one who does not perform सन्ध्यावन्दन is not eligible for any vaidika karma.

युक्तं चेतसः - This indicates that the अन्तिम प्रत्यय or knowledge at the time of leaving body will be according to the end goal which each seeker is after.

अनेन ज्ञानिनः अपि अर्थस्वाभाव्यात् साधियज्ञं च मां विदुः प्रयाणकाले अपि स्वप्राप्त्यानुगुणं मां विदुः इति उक्तं भवति - यज्ञ and अन्तिमप्रत्यय – Both these are equally applicable to all three categories of seekers. That is made clear in this part of the Bhashya.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः

Swamy Desikan's **Tatparya Chandrika**

(Gita Bhashyam – Chapter 8)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

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Viswaroopam
Art Work by Sau. R. Chitrakalkha

Sri:

Srimad Ramanuja Gita Bhashyam – 8th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ अष्टमोऽध्यायः

सप्तमे परस्य ब्रह्मणो वासुदेवस्य उपास्यत्वम्, निखिलचेतनाचेतनाचेतनवस्तुशेषित्वं, कारणत्वम्, आधारत्वं, सर्वशरीरतया सर्वप्रकारत्वेन सर्वशब्दवाच्यत्वं, सर्वनियन्तृत्वं, सर्वैश्च कल्याणगुणगणैः तस्य एव परतरत्वं, सत्त्वरजस्तमोमयैः देहेन्द्रियत्वेन भोग्यत्वेन च अवस्थितैः भावैः अनादिकालप्रवृत्तदुष्कृतप्रवाहहेतुकैः तस्य तिरोधानम्, अत्युत्कृष्टसुकृतहेतुकभगवत्प्रपत्त्या च तन्निवर्तनम्, सुकृततारतम्येन च प्रपत्तिवैशेष्याद् ऐश्वर्याक्षरयाथात्म्यभगवत्प्राप्त्यपेक्षया उपासकभेदम्, भगवन्तं प्रेप्सोः नित्ययुक्ततया एकभक्तितया च अत्यर्थपरमपुरुषप्रियत्वेन च श्रेष्ठ्यं दुर्लभत्वं च प्रतिपाद्य एषां त्रयाणां ज्ञातव्योपादेयभेदांश्च प्रास्तौषीत् । इदानीम् अष्टमे प्रस्तुतान् ज्ञातव्योपादेयभेदान् विविनक्ति –

In the Seventh Chapter, it was taught that Vaasudeva who is the Supreme Brahman is the object of meditation, HE is the master of all the sentient and non-sentient entities, HE is the sole cause of this Universe, HE is the support for everything, HE is denoted by all words due to the fact of having everything as HIS mode due to everything being HIS body, HE is the sole controller of everything and HE being most supreme due to being the abode of groups of entire set of auspicious qualities. And that such wonderful nature of Supreme Brahman is concealed by entities which exist in the form of objects of enjoyment and as body and senses having abundance of the three qualities of Satva, Rajas and Tamas as a result of the flood of bad deeds being done from beginningless time. Then the different types of devotees or seekers or उपासकs based on their goal of attainment such as wealth or the true nature of the Individual Self or Bhagavan HIMSELF which arises based on their relative degree of knowledge which again is due to the differences in the good deeds done by them. It was also taught that among these seekers, a Jnani seeks Bhagavan only and is a नित्ययुक्त - incessantly associated with the Parama Purusha and is devoted to Bhagavan only and no one else, and for these reasons such a Jnani is most dear to Bhagavan and so is most exalted and that such a Jnani is very very rare.

Then what are the things that these three categories of seekers need to know and put to practice was also indicated and the arising differences were also taught.

Now in this eight chapter the differences between what is to be known ज्ञातव्य and what is to be accepted for practice उपादेय are classified and explained.

The connection of this chapter with the previous one is highlighted here in this opening statement.

In the first sloka of seventh chapter मय्यासक्तमनाः पार्थ – the aspect of उपासना was commenced. So everything that is needed for achieving that is going to be told here.

सप्तमे परस्य ब्रह्मणो वासुदेवस्य उपास्यत्वम्, - This clearly established the object of meditation as Para Brahman. By this other arguments about the object of meditation, such as उपहित ब्रह्मवाद, व्योमातीतवाद and so on are refuted. The generic word ब्रह्म is told along with the specific name वासुदेव which eliminates other devatas. The word वासुदेव also indicates the specific manifestation of Bhagavan as son of Vasudeva.

निखिलचेतनाचेतनाचेतनवस्तुशेषित्वं, - This is the summary of two slokas starting with भूमिरापोऽनलोवायुः (7-4). By this it is confirmed that वासुदेव only is परब्रह्म and उपास्य. The word निखिल includes everything in causal state and state of effect and so shows वासुदेव is Lord of even चतुर्मुख ब्रह्म, रुद्र and other gods who are also created.

Now Swamy Deshikan shows where the characteristics of Paramatman told in the Bhashya of this sloka are found in this chapter.

कारणत्वम्, आधारत्वं, सर्वशरीरतया सर्वप्रकारत्वेन सर्वशब्दवाच्यत्वं, सर्वनियन्तृत्वं, सर्वैश्च कल्याणगुणगणैः तस्य एव परतरत्वं, - In the sloka एतद्योनीनि भूतानि (7-6) shows HIS कारणत्व. मयिसर्वमिदं प्रोतम् (7-7) shows HIS आधारत्व. Four slokas starting with रसोऽहमप्सु (7-8) establish HIS सर्वशब्दवाच्यत्व through सामानाधिकरण्य. मत्त एवेति तान् विद्धि (7-12) shows HIS सर्वनियन्तृत्व, मत्तः परतरं नान्यत् (7-7) and मामेभ्यः परमव्ययम् (7-13) show HIS परत्व.

The sloka त्रिभिः गुणमयैः भावैः (7-13) says that the body, senses etc are all composed on three qualities of satva, rajas and tamas. The prapatti told in मामेव ये प्रपद्यन्ते (7-14) is done by those who have done meritorious deeds is told in जनाः सुकृतिनः (7-16). The greatness of a Jnani is told in तेषां ज्ञानी नित्ययुक्तः (7-17).

The दुर्लभत्व is the summary of slokas starting with बहूनां जन्मनां अन्ते (7-19) and till सर्गे यान्ति परन्तप (7-27).

Thus the summary of seventh chapter is as told by Bhagavad Yamunacharya स्वयाथात्म्यं प्रकृत्यास्य तिरोधिः शरणागतिः । भक्तभेदः प्रबुद्धस्य श्रेष्ठ्यं सप्तम उच्यते ॥.

इदानीम् अष्टमे प्रस्तुतान् ज्ञातव्योपादेयभेदान् विविनक्ति –

Now the summary of eight chapter is indicated. Bhagavad Yamunacharya says in Gitartha Sangraha:

ऐश्वर्याक्षरयाथात्म्य-भगवच्चरणार्थिनाम् । वेद्योपादेयभावानाम् अष्टमे भेद उच्यते ॥ (गी.सं.12).

It was told that the three categories of seekers have to know Bhagavan in ways pertaining to their respective goal to be attained. ऐश्वर्यार्थि has to know Bhagavan in a particular way, कैवल्यार्थि has to know in a particular way and भगवदर्थि has to know in a particular way. Of these, Brahma, Adhyatma and Karma are to be known by a Jijnasu. Adhibhuta and adhidaiva has to be known by aishvaryarthi. Adhiyajna and antima smruti is needed for all. That was told as the subject matter of eighth chapter - what is to be known and what is to be rejected by all the categories of devotees - इदानीम् अष्टमे प्रस्तुतान् ज्ञातव्योपादेयभेदान् विविनक्ति –

They are going to be explained in detail now

Sloka 8.1, 8.2

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ 1 ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ 2 ॥

तत् ब्रह्म किम् Which is that Brahma you said? अध्यात्मं किम् Which is Adhyatma? पुरुषोत्तम कर्म किम् Which is called karma? अधिभूतं च किम् प्रोक्तम् What is told by the word Adhibhuta? अधिदैवं किम् उच्यते Which is addressed as adhidaiva? मधुसूदन Hey Madhusudana, अस्मिन् देहे अधियज्ञः कः Who is adhiyajna in this body? अत्र कथं In this context how is adhiyajna present? नियतात्मभिः By the devotees who have conquered their mind प्रयाणकाले च कथं ज्ञेयोऽसि how are known at the time of leaving the body.

जरामरणमोक्षाय भगवन्तम् आश्रित्य यतमानानां ज्ञातव्यतया उक्तं तद् ब्रह्म अध्यात्मं च कर्म च किम् इति वक्तव्यम् ।
ऐश्वर्यार्थिनां ज्ञातव्यम् अधिभूतम् अधिदैवं च किं? त्रयाणां ज्ञातव्यः अधियज्ञशब्दनिर्दिष्टश्च कः? तस्य च अधियज्ञभावः
कथं? प्रयाणकाले च एभिः त्रिभिः नियतात्मभिः कथं ज्ञेयः असि?

You have to tell me about that Brahma, adhyaatma and karma which are to be known by those who want to get released from old age, death etc. by taking refuge in Bhagavan. What is adhibhuta and adhidaiva which are to be known by ऐश्वर्यार्थिः – seekers after wealth. Who is told by the word अधियज्ञ which is to be known by all the three categories of aspirants. How does he get अधियज्ञभाव? How are you to be known at the time of leaving the body by the three categories of अधिकारिः who have conquered their mind?

जरामरणमोक्षाय भगवन्तम् आश्रित्य यतमानानां ज्ञातव्यतया उक्तं तद् ब्रह्म अध्यात्मं च कर्म च किम् इति वक्तव्यम् ।
ऐश्वर्यार्थिनां ज्ञातव्यम् अधिभूतम् अधिदैवं च किं? त्रयाणां ज्ञातव्यः अधियज्ञशब्दनिर्दिष्टश्च कः? तस्य च अधियज्ञभावः
कथं? प्रयाणकाले च एभिः त्रिभिः नियतात्मभिः कथं ज्ञेयः असि?

Arjuna asks Krishna all these questions in order to understand about the nature of the Individual Self and the practices to be adopted by the three categories of aspirants. The three types of aspirants are as told in आर्तो जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ (7-19). Here an enquiry is made about the various aspects that those अधिकारिः are supposed to know. Of these, the first half of first

sloka किं तद्ब्रह्म किमध्यात्मं किं कर्म – applies to a जिज्ञासु. The second half of first sloka, अधिभूतं च किं प्रोक्तं अधिदैवं किमुच्यते – applies to an ऐश्वर्यार्थि. The second sloka अधियज्ञः कथं कोऽत्र देहेऽस्मिन् - applies equally to all three aspirants.

What is told as नियतात्मभिः is also applicable to all three aspirants.

Sloka 8.3

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ 3 ॥

अक्षरं The immutable परमं pure individual Self who is the paraa prakruti ब्रह्म is known by the word brahma. स्वभावः Prakruti अध्यात्मम् उच्यते is told as adhyaatma. भूतभावोद्भवकरो विसर्गः The release which creates beings such as humans and others कर्मसंज्ञितः is indicated by the term karma.

तद् ब्रह्म इति निर्दिष्टं परमम् अक्षरं न क्षरति इति अक्षरं, क्षेत्रज्ञ समष्टिरूपम् । तथा च श्रुतिः 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते' (सु. 2) इत्यादिका । परमम् अक्षरं प्रकृति-विनिर्मुक्तात्मस्वरूपम् । स्वभावः अध्यात्मम् उच्यते स्वभावः प्रकृतिः । अनात्मभूतम् आत्मनि संबद्ध्यमानं भूतसूक्ष्मतद्वासनादिकं पञ्चाग्निविद्यायां ज्ञातव्यतया उदितम् । तदुभयं प्राप्यतया त्याज्यतया च मुमुक्षुभिः ज्ञातव्यम् । भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः - भूतभावः - मनुष्यादिभावः । तदुद्भवकरो यो विसर्गः, 'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति श्रुतिसिद्धो योषित्संबन्धजः, स कर्मसंज्ञितः । तत् च अखिलं सानुबन्धम् उद्वेजनीयतया परिहरणीयतया च मुमुक्षुभिः ज्ञातव्यम् । परिहरणीयता च अनन्तरम् एव वक्ष्यते, 'यदिच्छन्तो ब्रह्मचर्यं चरन्ति' (8-11) इति ।

तद् ब्रह्म इति निर्दिष्टं परमम् अक्षरं न क्षरति इति अक्षरं, क्षेत्रज्ञ समष्टिरूपम् । तथा च श्रुतिः 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते' (सु. 2) इत्यादिका - What was told as तद् ब्रह्म – that Brahma is superior akshara. That which does not undergo any change, is imperishable is akshara. That is the collectivity of Individual selves. The pramana for that is in Subala Upanishat – avyakta unites with akshara, akshara unites with tamas and tamas stays united with Paramatman and so on.

परमम् अक्षरं प्रकृति-विनिर्मुक्तात्मस्वरूपम् । स्वभावः अध्यात्मम् उच्यते स्वभावः प्रकृतिः । अनात्मभूतम् आत्मनि संबद्ध्यमानं भूतसूक्ष्मतद्वासनादिकं पञ्चाग्निविद्यायां ज्ञातव्यतया उदितम् । तदुभयं प्राप्यतया त्याज्यतया च मुमुक्षुभिः ज्ञातव्यम् - परमम् अक्षरम् means the essential nature of Individual Self dissociated from prakruti.

स्वभाव is प्रकृति which is told as adhyaatma. This is taught as to be known in Panchagni Vidya and it is not the Self but gets associated with the sentient soul and it is nothing but the subtle सूक्ष्म पञ्चभूतs, वासना and others. Both these, the nature of the Individual Self (अक्षर) and non-sentient Prakruti (अध्यात्म), are to be known by a seeker after moksha as to be attained and to be renounced respectively.

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः - भूतभावः - मनुष्यादिभावः । तदुद्भवकरो यो विसर्गः, 'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति श्रुतिसिद्धो योषित्संबन्धजः, स कर्मसंज्ञितः । तत् च अखिलं सानुबन्धम् उद्वेजनीयतया परिहरणीयतया च मुमुक्षुभिः ज्ञातव्यम् । परिहरणीयता च अनन्तरम् एव वक्ष्यते, 'यदिच्छन्तो ब्रह्मचर्यं चरन्ति' (8-11) इति -

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः - भूतभावः means being present as मनुष्य or human and others. The विसर्ग or release of रेतस् which causes creation of such beings and which is well established in shruti (Chandogya) as 'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' - in the fifth oblation, अप् gets to be called पुरुष. That happens through union of man with woman and it is called कर्म. All these are to be known along with everything associated with it by a मुमुक्षु as to be rejected because it causes उद्वेग - anxiety or stress. This will be told later in this chapter as 'seeking which they practice Brahmacharya' (8-11).

तद् ब्रह्म इति निर्दिष्टं परमम् अक्षरं न क्षरति इति अक्षरं, क्षेत्रज्ञ समष्टिरूपम् । तथा च श्रुतिः 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते' (सु. 2) इत्यादिका - Because of similarity with Paramatman in some aspects, the Individual Self is addressed as Brahma here. The shruti pramana is shown for establishing the meaning of the word अक्षर as क्षेत्रज्ञसमष्टि - collectivity of selves. In the shruti pramana, the word लीयते means special type of union and not losing identity. The attribute परमम् in परमम् अक्षरम् means the essential nature of the Self dissociated from prakruti.

परमम् अक्षरं प्रकृति-विनिर्मुक्तात्मस्वरूपम् । स्वभावः अध्यात्मम् उच्यते स्वभावः प्रकृतिः । अनात्मभूतम् आत्मनि संबद्ध्यमानं भूतसूक्ष्मतद्वासनादिकं पञ्चाग्निविद्यायां ज्ञातव्यतया उदितम् । तदुभयं प्राप्यतया त्याज्यतया च मुमुक्षुभिः ज्ञातव्यम् - The word स्वभाव is given the meaning प्रकृति in the sense of being associated in a definite way - नियत सम्बन्ध. And that is being associated with the Self. By that only it is can be

known that it is not the Self. Due to the adjunct of the association with Prakruti, ignorance of the nature of karma, vaasana etc ensue.

A doubt may arise here – How can knowing the nature of the Self dissociated from prakruti be useful? Should a seeker not know the nature of the actual performer of the means who is in this state associated with prakruti? The answer is a Mumukshu should always know the ultimate state to be attained which is the Self dissociated from prakruti. Even the subtle elements – भूतसूक्ष्मs are to be known as per shruti pramana of Panchagni Vidya.

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः - भूतभावः - मनुष्यादिभावः । तदुद्भवकरो यो विसर्गः, 'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति श्रुतिसिद्धो योषित्संबन्धजः, स कर्मसंज्ञितः - The word भूतभाव is commented as मनुष्यादिभाव – because here the fifth oblation is intended and so the word भूत here means योनिज भूतs specifically. Generally it can be आण्डज, स्वेदज, उद्भिज्ज and योनिज and of them योनिज is meant here so मनुष्यादि is the bhashya. It actually means association of body qualified by मनुष्यत्व etc. – मनुष्यत्वादि विशिष्ट शरीरयोग.

In Chandogya Upanishat 5th chapter – Shvetaketu and प्रवाहण जैबलि संवाद this comes. PravahaNa Jaibali asks shvetaketu (Uddalaka's son) 5 questions and the 5th is वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति? – DO you know how the waters obliterated in the fifth oblation become signified by the word पुरुष? He says he does not know. He comes and tells his father that he was not taught this. Then Uddalaka tells him he also does not know and then Uddalaka goes to PravahaNa Jaibali and requests him to teach that vidya. Then he teaches him how the waters offered in the fifth oblation get signified by the word Purusha.

विसर्गः कर्म – The word कर्म is qualified by विसर्गः and so it is taken to mean that the karma is of the form of release of रेतस्.

तत् च अखिलं सानुबन्धम् उद्वेजनीयतया परिहरणीयतया च मुमुक्षुभिः ज्ञातव्यम् । परिहरणीयता च अनन्तरम् एव वक्ष्यते, 'यदिच्छन्तो ब्रह्मचर्यं चरन्ति' (8-11) इति - This karma is of several types being responsible for different classes of beings (जाति) such as humans, animals and so on. The causes of such births are the karmas of yore and the associated aspects (अनुबन्धs) are its fruits such as गर्भवास and others. All these are summarized in Bhashya as अखिलं सानुबन्धम्.

'Association with matter continues in all states and extremely difficult to get rid of. It leads to grief such as गर्भ, जन्म and so on. So one should develop dejection towards it. It is frightening to the Self' is told in Panchagni Vidya. It will be told later that one should endeavor to get rid of it.

Sloka 8.4

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ 4 ॥

देहभृतां वर Hey Superior among the embodied ones अधिभूतं what is addressed by the word adhibhuta क्षरो भावः is the special modification that exists in substances. अधिदैवतं च one who is known by the word adhidaivata पुरुषः is the Atman or Self who is different from the groups of enjoyables of the deities. अत्र Here अहमेव I am only अधियज्ञः addressed by the word adhiyajna due to being the object of worship of all yajnas.

ऐश्वर्यार्थिनां ज्ञातव्यतया निर्दिष्टम् अधिभूतं क्षरो भावः वियदादिभूतेषु वर्तमानः तत्परिणाम-विशेषः क्षरणस्वभावो विलक्षणः शब्दस्पर्शादिः साश्रयः, विलक्षणाः साश्रयाः शब्दस्पर्शरूपरसगन्धाः ऐश्वर्यार्थिभिः प्राप्याः तैः अनुसन्धेयाः । पुरुषश्च अधिदैवतम् - अधिदैवतशब्दनिर्दिष्टः पुरुषः । अधिदैवतं - देवतोपरि वर्तमानः इन्द्रजापतिप्रभृति-कृत्स्नदेवतोपरि वर्तमानः, इन्द्रजापतिप्रभृतीनां भोग्यजाताद् विलक्षणशब्दादेः भोक्ता पुरुषः । सा च भोक्तृत्वावस्था ऐश्वर्यार्थिभिः प्राप्यतया अनुसन्धेया । अधियज्ञः अहम् एव - अधियज्ञशब्दनिर्दिष्टः अहम् एव । अधियज्ञः - यज्ञैः आराध्यतया वर्तमानः । अत्र इन्द्रादौ मम देहभूते आत्मतया अवस्थितः अहम् एव यज्ञैः आराध्य इति महायज्ञादि नित्य-नैमित्तिकानुष्ठानवेलायां त्रयाणाम् अधिकारिणाम् अनुसन्धेयम् एतत् ।

ऐश्वर्यार्थिनां ज्ञातव्यतया निर्दिष्टम् अधिभूतं क्षरो भावः वियदादिभूतेषु वर्तमानः तत्परिणाम-विशेषः क्षरणस्वभावो विलक्षणः शब्दस्पर्शादिः साश्रयः, विलक्षणाः साश्रयाः शब्दस्पर्शरूपरसगन्धाः ऐश्वर्यार्थिभिः प्राप्याः तैः अनुसन्धेयाः - अधिभूत which was told as to be known by those seekers after wealth ऐश्वर्यार्थि's is that which undergoes modifications. They are the ones which have the nature of undergoing change which is the special characteristic present in ether and others which form the five elements. But the shabda, sparsha and others which are very different from those and the sense objects in which these shabda, sparsha etc reside are known by the term अधिभूत. Shabda, sparsha, roopa, rasa

and gandha which are very characteristic along with those in which they are dependent or residing are the ones to be attained by ऐश्वर्यार्थिs and they have to contemplate upon them.

पुरुषश्च अधिदैवतम् - अधिदैवतशब्दनिर्दिष्टः पुरुषः । अधिदैवतं - देवतोपरि वर्तमानः इन्द्रजापतिप्रभृति-कृत्स्नदेवतोपरि वर्तमानः, इन्द्रप्रजापतिप्रभृतीनां भोग्यजाताद् विलक्षणशब्दादेःभोक्ता पुरुषः । सा च भोक्तृत्वावस्था ऐश्वर्यार्थिभिः प्राप्यतया अनुसन्धेया – the one addressed by the word अधिदैवत is the पुरुष. अधिदैवतम् means one who is above what is related to the deities. He is above all deities such as Indra, Brahma and others. That means one who enjoys sense objects of shabda and others which are distinct compared to even the objects of experience enjoyed by deities such as Indra, Brahma and others. Such state of enjoyment is to be contemplated as to be attained by the ऐश्वर्यार्थिs.

अधियज्ञः अहम् एव - अधियज्ञशब्दनिर्दिष्टः अहम् एव । अधियज्ञः - यज्ञैः आराध्यतया वर्तमानः । अत्र इन्द्रादौ मम देहभूते आत्मतया अवस्थितः अहम् एव यज्ञैः आराध्य इति महायज्ञादि नित्य-नैमित्तिकानुष्ठानवेलायां त्रयाणाम् अधिकारिणाम् अनुसन्धेयम् एतत् – The one addressed by the word अधियज्ञ is I only. अधियज्ञः means one who is the object of worship in the Yajnas. All three categories of seekers have to contemplate during the performance of daily and occasional duties such as महायज्ञs that I who is present as the Self in Indra and other deities who are my body is the one who is worshipped by all Yajnas.

ऐश्वर्यार्थिनां ज्ञातव्यतया निर्दिष्टम् अधिभूतं क्षरो भावः वियदादिभूतेषु वर्तमानः तत्परिणाम-विशेषः क्षरणस्वभावो विलक्षणः शब्दस्पर्शादिः साश्रयः, - Here अधिभूत does not mean a being but the five elements such as ether and others (आकाशादि पञ्चभूतs). The word क्षरः is commented as क्षरणस्वभाव which means that which is impermanent. This word क्षर here denotes shabda, sparsha and such states and also the substances such as आकाश etc which have them. The singular number क्षरोभावः is in the sense of class (जाति). That is everything belonging to that class.

विलक्षणाः साश्रयाःशब्दस्पर्शरूपरसगन्धाः ऐश्वर्यार्थिभिः प्राप्याः तैः अनुसन्धेयाः – The objects of enjoyment of ऐश्वर्यार्थि are very different and distinct compared to those of even Indra, Brahma and others. They have such distinct characteristics because they are bestowed upon by Parama Purusha's सङ्कल्पविशेष - special willing as HE is pleased with the Bhaktiyoga.

पुरुषश्च अधिदैवतम् - अधिदैवतशब्दनिर्दिष्टः पुरुषः । अधिदैवतं - देवतोपरि वर्तमानः इन्द्रजापतिप्रभृति-कृत्स्नदेवतोपरि वर्तमानः, इन्द्रप्रजापतिप्रभृतीनां भोग्यजाताद् विलक्षणशब्दादेःभोक्ता पुरुषः – An ऐश्वर्यार्थि has to know अधिदैवत

also just like अधिभूत. The word दैवत in mula includes everyone other than सर्वेश्वर. Also उपरि in देवतोपरिवर्तमानः means 'above' and indicates not only that they will be in worlds above those of Gods but their enjoyments will also be superior.

सा च भोक्तृत्वावस्था ऐश्वर्यार्थिभिः प्राप्यतया अनुसन्धेया - The word पुरुष is not about some other purusha and it is not needed to do परिशुद्ध स्वरूपानुसन्धान also here. That is why Bhashya explains it as सा च भोक्तृत्वावस्था as it is भावप्रधान.

अधियज्ञः अहम् एव - अधियज्ञशब्दनिर्दिष्टः अहम् एव । अधियज्ञः - यज्ञैः आराध्यतया वर्तमानः – The questions raised were अधियज्ञः कथं कोऽत्र – the answer to अधियज्ञः कः is अहमेव. Answer to कथम् is explained as यज्ञैः आराध्यतया वर्तमानः. यज्ञे सम्बध्यमानः अधियज्ञः. And that सम्बन्ध for सर्वेश्वर is being the object of worship आराध्य.

अत्र इन्द्रादौ मम देहभूते आत्मतया अवस्थितः अहम् एव यज्ञैः आराध्य इति महायज्ञादि नित्य-नैमित्तिकानुष्ठानवेलायां त्रयाणाम् अधिकारिणाम् अनुसन्धेयम् एतत् ।

अत्र देहे in the sloka is explained as अत्र इन्द्रादौ मम देहभूते. Because Krishna is telling देहे it means ईश्वर देहे as it is about HIS body.

अहमेव यज्ञैः आराध्यः - IF a doubt is raised that why can't it be deities such as Indra and others as per the root यज देवपूजायाम्? Answer is that Lord Krishna has already told earlier that यो यो यां यां तनुं भक्तः - because Indra and other deities are all body to Paramatman, worshipping them would mean worshipping Bhagavan only. The word देहभूते in Bhashya has special significance. One may get a body made of matter due to Karma but here it is not like that which comes only when karma is present. All the sentient and non-sentient entities are body to Bhagavan being supported, controlled and subservient to HIM. So this शरीर-शरीरि भाव is स्वरूपप्रयुक्त – by very nature. All these are indicated by the usage देहभूते. Shruti pramana also says विष्णुः सर्वा देवताः (ऐ. ब्रा.). And the अवधारण अहम् एव eliminates केवल इन्द्रादि devatas.

This अधियज्ञ विज्ञान – विशेष ज्ञान – is not just aiding the अनुष्ठान but it is very much present in practice. It is not that it is applicable to only seekers of wealth. This has to be contemplated upon by all three अधिकारिs during the mandatory daily and occasional duties such as पञ्चमहायज्ञs and others. That is told clearly in Bhashya as त्रयाणाम् अधिकारिणाम् अनुसन्धेयम्. If the नित्यनैमित्तिक

कर्मs are not performed it would lead to प्रत्यवाय facing punishment and it has to be done by all three अधिकारिs is made clear.

Sloka 8.5

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ 5 ॥

अन्तकाले च At the time of death मामेव स्मरन् thinking of ME only कलेवरं मुक्त्वा यः प्रयाति one who goes leaving the body सः such a one मद्भावं याति attains the nature similar to MINE. अत्र संशयः नास्ति In this aspect, there is no doubt.

इदमपि त्रयाणां साधारणम् । अन्तकाले च माम् एव स्मरन् कलेवरं त्यक्त्वा यः प्रयाति स मद्भावं याति - मम यो भावः - स्वभावः तं याति, तदानीं यथा माम् अनुसन्धत्ते तथाविधाकारो भवति इत्यर्थः । यथा आदिभरतादयः तदानीं स्मर्यमाण-मृग-सजातीयाकाराः संभूताः ।

This is also common to all the three categories of seekers or अधिकारिs. One who leaves the body thinking of ME only at the time of death attains the nature similar to MINE. Whatever is my nature or स्वभाव he attains that. That whichever form of MINE he contemplates on at the time of leaving the body, he will attain a status of that form only. This is like आदिभरत and others. आदिभरत was thinking of the deer at the time of leaving the body and he attained the form similar to a deer. Similarly it is to be understood here also.

इदमपि त्रयाणां साधारणम् - This is the brief answer to the question प्रयाणकाले च कथं ज्ञेयोऽसि? (8-2). So this is not just for a Jnanai but applicable equally to all the three categories of seekers. Four types of devotees were told आर्त, अर्थार्थि, जिज्ञासु and ज्ञानि and they were grouped into three categories – ऐश्वर्यार्थि, कैवल्यार्थि and भगवदर्थि. They all have to contemplate on different aspects and even at the time of death think of different aspects according to whatever they want to attain.

अन्तकाले च माम् एव स्मरन् कलेवरं त्यक्त्वा यः प्रयाति स मद्भावं याति - मम यो भावः - स्वभावः तं याति, तदानीं यथा माम् अनुसन्धत्ते तथाविधाकारो भवति इत्यर्थः – The word मद्भावम् does not mean तादात्म्य which is opposed to several shruti pramanas. In order to make it clear Bhashya is मम यो भावः स्वभावः तम् for मद्भावम्.

Some doubts may arise here: If such a seeker attains similar nature as ईश्वर, will there be several ईश्वरः? And if all three seekers attain the Paramatman of the nature of अष्टगुणः then there will be no difference in three categories of seekers. These are cleared in bhashya as तदानीं यथा माम् अनुसन्धत्ते तथाविधाकारो भवति. The attainment is similar to the form of contemplation. Attainment of similarity is possible only when there exists some difference in the attributes of two substances which differentiates them.

यथा आदिभरतादयः तदानीं स्मर्यमाण-मृग-सजातीयाकाराः संभूताः – The example of आदिभरत is given to eliminate any doubt about तादात्म्य. Aadibharata was thinking of the deer at the time of death and he did not attain तादात्म्य with the deer but was born again with a body similar to that of a deer (मृग-सजातीय-आकार).

Sloka 8.6

स्मर्तुः स्वविषयसजातीयाकारतापादनम् अन्त्यप्रत्ययस्य स्वभाव इति सुस्पष्टम् आह –

The nature of the knowledge which exists at the last moment is that it leads to a form which is of the same class as that of the object of his contemplation (स्वविषयसजातीयाकार). This is being told clearly now.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावं भावितः ॥ 6 ॥

कौन्तेय Hey Arjuna, अन्ते at the time of death यं यं भावं वापि स्मरन् remembering whichever thought कलेवरं त्यजति one leaves the body सदा तद्भावं भावितः being one who had thought about the same all the time तं तमेव एति he attains a form similar to that only.

अन्ते अन्तकाले यं यं वा अपि भावं स्मरन् कलेवरं त्यजति तं तं भावम् एव मरणानन्तरम् एति । अन्त्यप्रत्ययश्च पूर्वभावितविषय एव जायते ।

अन्ते means at the time of death whichever one thinks of and leaves the body, he attain a form according to that only after death. The thoughts which come at the time of death are about the very objects which were thought about earlier.

अन्ते अन्तकाले यं यं वा अपि भावं स्मरन् कलेवरं त्यजति तं तं भावम् एव मरणानन्तरम् एति । अन्त्यप्रत्ययश्च पूर्वभावितविषय एव जायते ।

It is not that the nature of final thought is such with respect to Bhagavan. It is the nature of final thought common to everything (सर्वसाधारणस्वभाव of अन्तिमस्मृति).

The word अन्ते in mula means the same as what was told in previous sloka as अन्तकाले. The power of the final thought is reminded here.

वा अपि – This shows there is no definite rule that one will think about a particular aspect only. Anything whether good or bad can become the object of thought.

तं तमेव – The repetition तं तम् indicates that one attains the respective भावs without mixup. The avadharana एव shows it cannot be eliminated even by powerful meritorious deeds done earlier.

The word भाव here means स्वभाव. It is also made clear that it is not in some other birth getting associated with that particular class but after death.

सदा तद्भावभावितः - This explains the cause of अन्तिमस्मृति. It means तद्भावना वासितः - तस्मिन् भावो भावितो येन इति वा तद्भावभावितः.

This shows the importance of अन्तिमस्मृति and Bhashyakarar was very concerned about all chetanas how they will get the right kind of smruti in the end and how will they uplift themselves and then found varaha charama sloka where Bhagavan says अहं स्मरामि मद्भक्तम् – a prapanna need not worry as Bhagavan himself will remember such a one and take him to uttama gati.

Sloka 8.7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्माभिवैष्यस्यसंशयः ॥ 7 ॥

तस्मात् For that reason सर्वेषुकालेषु माम् अनुस्मर keeping remembering ME again and again all the time युध्य च and engage in war also. मय्यर्पित मनोबुद्धिः Having surrendered your mind and buddhi unto ME मामेव एष्यसि You will attain ME only. असंशयः There is no doubt in this aspect.

यस्मात् पूर्वकालाभ्यस्तविषये एव अन्त्यप्रत्ययो जायते -तस्मात् सर्वेषु कालेषु आप्रयाणाद् अहरहः माम् अनुस्मर ।
अहरहः अनुस्मृतिकरं युद्धादिकं वर्णाश्रिमानुबन्धि श्रुतिस्मृतिचोदितं नित्यनैमित्तिकं च कर्म कुरु । एवमुपायेन मय्यर्पित मनोबुद्धिः अन्तकाले च माम् एव स्मरन् यथाभिलषितप्रकारं मां प्राप्स्यसि; न अत्र संशयः ।

यस्मात् पूर्वकालाभ्यस्तविषये एव अन्त्यप्रत्ययो जायते -तस्मात् सर्वेषु कालेषु आप्रयाणाद् अहरहः माम् अनुस्मर -
Because of what reason the knowledge at the time of death is only in the aspect of whatever was continuously practiced in the period before death, for that reason only you remember ME repeatedly all the time every single day till death.

अहरहः अनुस्मृतिकरं युद्धादिकं वर्णाश्रिमानुबन्धि श्रुतिस्मृतिचोदितं नित्यनैमित्तिकं च कर्म कुरु - Also perform the mandatory daily and occasional duties ordained by shruti and smriti in accordance to one's station in life (वर्णाश्रम) such as waging war etc. which help one in thinking about ME again and again (अनुस्मृतिकर), every day.

एवमुपायेन मय्यर्पित मनोबुद्धिः अन्तकाले च माम् एव स्मरन् यथाभिलषितप्रकारं मां प्राप्स्यसि; न अत्र संशयः – Thus by means of having fixed your mind and intellect in ME and thinking about ME only at the time of death also you will attain whatever you desire in the way desired. In this aspect, there is no doubt.

The fruits obtained are controlled by the thoughts at the time of death. The final thoughts are controlled by whatever was contemplated upon repeatedly while living. So you should also practice such contemplation and perform whatever is required to be done which aids such contemplation. These are taught in this sloka.

यस्मात् पूर्वकालाभ्यस्तविषये एव अन्त्यप्रत्ययो जायते -तस्मात् सर्वेषु कालेषु आप्रयाणाद् अहरहः माम् अनुस्मर – The aspect of necessity of such continuous remembrance during the entire life is well established in

shruti, sutra and other testimonies. In Chandogya it is said, स खल्वेवं वर्तयन् यावदायुषं ब्रह्मलोकमभसम्पद्यते' (छा. 8-15-1), in Prashna Upanishat, प्रायणान्तम् ओङ्कारमभिध्यायीत (प्र. 5-1) etc. The brahma sutra, आप्रयाणात् तत्रापि हि दृष्टम् (ब्र.सू.4-1-12) also says this aspect. The word अहरहः indicates that it is to be done every single day during a particular time when सत्त्वगुण is more and not once in a week or fortnight or month etc.

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नारायणेति नामास्ति वागस्ति वशवर्तिनि तथापि नरके वासः किमाश्चर्यमितः परम्?

तं पृच्छत स जगामा स वेद (ऋ).

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अहरहः अनुस्मृतिकरं युद्धादिकं वर्णाश्रमानुबन्धि श्रुतिस्मृतिचोदितं नित्यनैमित्तिकं च कर्म कुरु – The word युध्य is according to context here where Krishna is teaching Arjuna. But it actually means whatever वर्णाश्रमधर्मs are applicable to one. They are ordained duties and have to be done. By telling that it is नित्यनैमित्तिक कर्म, all karmas done for some benefit (फलाभिसन्धिपूर्वक कर्म)is excluded.

एवमुपायेन – Thus by means of karma and such things or by repeated contemplation made possible by performance of such karmas.

मय्यर्पित मनोबुद्धिः – Here two aspects are indicated – अर्पण of मनस् and बुद्धि. अर्पण of the mind is repeated contemplation only. अर्पण of बुद्धि or intellect is having firm determination that it leads to the desired benefit.

अन्तकाले च माम् एव स्मरन् यथाभिलषितप्रकारं मां प्राप्स्यसि; – This is common to all the three categories of seekers.

न अत्र संशयः – The fact that it would yield the benefit is without any doubt. This aspect of having firm belief or faith is extremely important. Only when one has such firm belief and performs the required means, one gains the benefits. One who doubts will perish only was told earlier also as संशयात्मा विनश्यति. Shruti also says एतमितः प्रेत्य अभिसम्भवितास्मीति यस्य स्यात् अद्धा, न विचिकित्सा अस्ति (छा. 3-14-4) in Shandilya vidya. having left this body I am going to attain communion with

Bhagavan and in this aspect one should have अद्धा – विश्वास faith and there should be no विचिकित्सा – संशय - no doubt about this aspect that he will attain Brahman and such a one will get all good. It is also said निस्संशयेऽपि सर्वेषु नित्यं वसति वै हरिः. This is taught directly by none other than Bhagavan here.

Sloka 8.8

एवं सामान्येन स्वप्राप्यावाप्तिः अन्तिमप्रत्ययाधीना इति उक्त्वा तदर्थं त्रयाणाम् उपासनप्रकारभेदं वक्तुम् उपक्रमते । तत्र ऐश्वर्यार्थिनाम् उपासनप्रकारं यथोपासनम् अन्तिमप्रत्ययप्रकारं च आह –

Thus having generally taught that one's attainment is in accordance with their अन्तिम स्मृति, the differences in the उपासनाप्रकार that is to be adopted by the three categories of seekers and the mode of their contemplation at the time of death in order to attain their respective desired goals is told now.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ 8 ॥

पार्थ Hey Arjuna, अभ्यास योग युक्तेन with the aspects of dhyana and upasane नान्यगामिना चेतसा with the mind which does not think of anything else परमं पुरुषं दिव्यम् अनु चिन्तयन् thinking of the divine parama purusha at the last moment याति he attains ME.

अहरहः अभ्यासयोगाभ्यां युक्ततया नान्यगामिना चेतसा अन्तकाले परमं पुरुषं दिव्यं मां वक्ष्यमाणप्रकारं चिन्तयन् माम् एव याति आदिभरतमृगत्वप्राप्तिवत् ऐश्वर्यविशिष्टतया मत्समानाकारो भवति । अभ्यासः - नित्यनैमित्तिकाविरुद्धेषु सर्वेषु कालेषु मनसा उपास्यसंशीलनम् । योगः तु अहरहःयोगकाले अनुष्ठीयमानं यथोक्तलक्षणम् उपासनम् ।

Having integrated the mind with अभ्यास and योग every single day, not allowing it to wander anywhere else, contemplating on ME only who is the Parama Purusha full of effulgence as taught in the next two slokas, one attains ME only. That means just like आदिभरत he attains a form similar to MINE by virtue of contemplating on ME as qualified by wealth. अभ्यासः - means contemplating on the object of meditation again and again repeatedly during all the time which is not opposed to the time meant for performance of ordained daily and occasional rites. योग is

the उपासना as taught which is to be performed at the specified time set aside for it called योगकाल, every single day.

अहरहः अभ्यासयोगाभ्यां युक्ततया – The sloka has अभ्यासयोगयुक्तेन and इत is not to be taken that अभ्यास itself is योग. Here both अभ्यास and योग are important and hence we should consider द्वन्द्वसमास. So bhashya is अभ्यासयोगाभ्याम् युक्ततया.

नान्यगामिना चेतसा – The meaning of नान्यगामिना is अनन्यगामिना – a mind which is not of a nature of wandering in other sense objects.

अन्तकाले – The meaning of अनुचिन्तयन् in mula sloka is very significant. Because there is already mention of अभ्यासयोग which talks of contemplation all the time prior to leaving the body, this अनुचिन्तयन् is about remembrance at the time of death. That is why Bhashya is अन्तकाले.

परमं पुरुषं दिव्यं – The पुरुष is the object of चिन्तन or contemplation and ध्यान or meditation. As it is qualified by परम shabda it is Bhagavan only. So bhashya is माम्.

मां वक्ष्यमाणप्रकारं – The meaning of दिव्यम् is taken as सूर्यमण्डलेस्थितम् by other commentators. But that would contradict what is told in the next sloka as आदित्यवर्णं तमसः परस्तात् – one who is of the hue of Sun and is beyond prakruti mandala. So bhashya is वक्ष्यमाणप्रकारम्.

चिन्तयन् माम् एव याति आदिभरतमृगत्वप्राप्तिवत् ऐश्वर्यविशिष्टतया मत्समानाकारो भवति – There can be a doubt here. This is meant for an ऐश्वर्यार्थि and he is seeking wealth through the grace of Bhagavan and does not seek to attain Bhagavan HIMSELF. So how can it be said as परमं पुरुषं दिव्यम्? is the doubt. So that is explained as आदिभरतमृगत्वप्राप्तिवत्. So it means when a seeker after wealth contemplates on Bhagavan of the form as qualified by ऐश्वर्य, he attains the wealth equal to that of Bhagavan. That is told as परमपुरुषप्राप्ति which actually means तत्साम्यापत्ति as that is तत्प्राप्ति. This has been told clearly earlier as यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् । तं तमेवैति.

अभ्यासः - नित्यनैमित्तिकाविरुद्धेषु सर्वेषु कालेषु मनसा उपास्यसंशीलनम् – Meaning of अभ्यासः is as told by वाक्यकार – टङ्काचार्य – who wrote a commentary called वाक्य for Chandogya Upanishat and is referred by Bhashyakarar. He says आरम्भणसंशीलनं पुनः पुनरभ्यासः. आरम्भण means आलम्भन – which is told here as उपास्य - thinking of the object of meditation again and again. Here पुनः पुनः

indicates there can be some gap in between and that is explained as नित्यनैमित्तिकाविरुद्धेषु. The gap is while performing nitya and naimittika karmas at the prescribed timings.

योगः तु अहरहःयोगकाले अनुष्ठीयमानं यथोक्तलक्षणम् उपासनम् – The word योग here is about अङ्गि and so explained as यथोक्तलक्षणम् उपासनम् and that means अत्यर्थप्रिय-विशदतम-प्रत्यक्षतापन्न – a vivid perception of the most dear form of Bhagavan.

Sloka 8.9, 8.10

कविं पुराणमनुशासितारम् अणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपम् आदित्यवर्णं तमसः परस्तात् ॥ 9 ॥

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ 10 ॥

प्रयाणकाले At the time of death भक्त्यायुक्तः being full of devotion योगबलेन चैव also being endowed with the power of Yoga भ्रुवोर्मध्ये प्राणमावेश्य fixing the prana firmly between the eyebrows अचलेन मनसा with steady unwavering mind, कविं sarvajna or omniscient पुराणम् puraatana - very old अनुशासितारम् one who controls everything अणोरणीयांसं who is more subtle than the Jivatman who is atomic सर्वस्य धातारम् onw who is the creator of everything अचिन्त्यरूपम् having a form which is beyond thought आदित्यवर्णं who is of the colour of Aditya तमसः परस्तात् that Purusha who is present beyond Tamas यः अनुस्मरेत् one who contemplates on repeatedly such Purusha सः तं दिव्यं परं पुरुषम् उपैति he attains that divine Parama Purusha means he attains a state similar to HIM.

कविं – सर्वज्ञं, पुराणं – पुरातनम्, अनुशासितारं - विश्वस्य प्रशासितारम्, अणोः अणीयांसं - जीवाद् अपि सूक्ष्मतरं, सर्वस्य धातारं - सर्वस्य स्रष्टारम्, अचिन्त्यरूपं सकलेतरविसजातीयस्वरूपम्, आदित्यवर्णं तमसः परस्तात् – अप्राकृत-स्वासाधारण-दिव्यरूपम्,

तम् एवंभूतम् अहरहः अभ्यस्यमान-भक्तियुक्त-योगबलेन आरूढसंस्कारतया अचलेन मनसा प्रयाणकाले भ्रुवोः मध्ये प्राणम् आवेश्य – संस्थाप्य; तत्र भ्रूमध्ये दिव्यं पुरुषं यः अनुस्मरेत्; स तम् एव उपैति - तद्भावं याति, तत्समानैश्वर्यो भवति इत्यर्थः ।

कविं means one who is omniscient, पुराणं means one who is पुरातन or has been existing for long, अनुशासितारम् means one who controls the entire world, अणोः अणीयंसम् means one who is more subtle than Jivatma, सर्वस्य धातारम् – one who is the creator of everything, अचिन्त्यरूपम् means one who has a different and distinct nature compared to everything other than him, आदित्यवर्णं तमसः परस्तात् – one who has divine brilliant form unique to HIMSELF,

तम् एवंभूतम् अहरहः अभ्यस्यमान-भक्तियुक्त-योगबलेन आरूढसंस्कारतया – such a one having such unique स्वरूप, रूप etc., due to the संस्कार obtained by the योगबल combined with devotion performed every single day repeatedly,

अचलेन मनसा प्रयाणकाले भ्रुवोः मध्ये प्राणम् आवेश्य – संस्थाप्य; - having positioned the प्राण firmly inbetween eyebrows at the time of leaving the body with the firm unwavering mind,

तत्र भूमध्ये दिव्यं पुरुषं यः अनुस्मरेत्; - one who contemplates on the दिव्यपुरुष placed in between the eyebrows,

स तम् एव उपैति - तद्भावं याति, तत्समानैश्वर्यो भवति इत्यर्थः – Such a seeker will attain HIM only – means attains HIS भाव or nature which means he attains wealth equal to Parama Purusha.

कविं – सर्वज्ञं – कवि means क्रान्तदर्शी. Since it is about Bhagavan here it means सर्वदर्शित्व. So bhashya is सर्वज्ञः.

पुराणं – पुरातनम् – Here means अनादित्व.

अनुशासितारं - विश्वस्य प्रशासितारम् – Bhagavan's अनुशासन is प्रशासन – Ruling over or commanding or controlling everything. The word सर्वस्य is to be taken along with this as अनुशासितारम् is not specifically qualified by anything and it means everything and so bhashya is विश्वस्य. The Pramanas to be noted here are: एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः. (वृ. 3-8-9).

अणोः अणीयांसं - जीवाद् अपि सूक्ष्मतरं – Because Paramatman is chetana, comparison is with Jiva – HE is more subtle than Jiva. The pramana here is अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा (य. आ. 3-3) – the सूक्ष्मतरत्व needed for अन्तःप्रवेश is told.

सर्वस्य धातारं - सर्वस्य स्रष्टारम् – The word धातृ means सृष्टिकर्ता creator of the universe as per pramanas – सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् (महा.), विष्णुना विधृते भूमी (य.आ.1-27), सर्वाधारं धामविष्णुसंज्ञम् (मै.उ.). In all these pramanas the सर्वाधारत्व which is told applies to सर्वस्रष्टृ only.

अचिन्त्यरूपं सकलेतरविसजातीयस्वरूपम्, - HIS स्वरूप is different and distinct compared to everything other than HIMSELF. This makes it clear that it is not as some say that Bhagavan's svarupa is not possible to say with all the reasoning and arguments generally known to us.

आदित्यवर्णं तमसः परस्तात् – अप्राकृत-स्वासाधारण-दिव्यरूपम्, - The word वर्णम् indicates colour and that is not applicable to essential nature. So that has to be understood as pertaining to the divine auspicious form which is well established from the pramanas. So bhashya is अप्राकृत-स्वासाधारण-दिव्यरूपम्. The pramanas here to be noted are: येन सूर्यस्तपति तेजसेद्धः (य.काठक.3-9-7), तस्य भासा सर्वमिदं विभाति (मु.2-2-11), तं देवा ज्योतिषां ज्योतिः' (वृ.उ. 4-4-16). These pramanas establish that Bhagavan has unsurpassable brilliance. The shruti vakya आदित्यवर्णं तमसः परस्तात् (महाना) is the source for this explanation here. Here the word तमस् indicates the तमोद्रव्य which is the material for creation. This is told in ऋग्वेद श्रुति - तम आसीत् तमसा गूढमग्रे प्रकेतम् (ऋ. 7-7-10.11.7), and यदा तमः तन्नदिवा न रात्रिः (श्वे. 4-18) etc. The meaning of तमसः परस्तात् is that it is अप्राकृत or divine. That is not controlled by karma, that is eternal and without defects.

(By this the meanings given by other commentators are rejected where आदित्य is interpreted as नित्यचैतन्यप्रकाश and तमः as अज्ञानविषयत्व).)

तम् एवंभूतम् अहरहः अभ्यस्यमान-भक्तियुक्त-योगबलेन आरूढसंस्कारतया – The mula sloka has भक्त्या युक्तः योगबलेन चैव – where the two parts भक्त्यायुक्तः and योगबलेन are addressed separately. But the meaning to be taken here is भक्तियुक्तयोगबलेन as shown in bhashya because they both together give one meaning. Such Yoga which is combined with bhakti only helps in winning over the mind. Though the word युक्तः is in past tense, it is to be understood as योग्य and explained as आरूढसंस्कारतया. The संस्कार which one's mind gets due to yogabala filled with devotion.

अचलेन मनसा प्रयाणकाले भ्रुवोः मध्ये प्राणम् आवेश्य – संस्थाप्य; - The word आवेश्य is निश्चलावस्थापन as told in Yoga shastras. So bhashya is संस्थाप्य – firmly establishing.

तत्र भ्रूमध्ये दिव्यं पुरुषं यः अनुस्मरेत्; - Even in Yoga prakaranas it is said that the place between eyebrows is where Purusha has to be positioned for meditation.

स तम् एव उपैति - तद्भावं याति, तत्समानैश्वर्यो भवति इत्यर्थः – Here bhashya is तमेव उपैति which is as per what is stressed in तं तं एवैति कौन्तेय (8-6) as it eliminates everything else. Here what is important is तद्भावं याति – so तं उपैति is sloka is not about तादात्म्य again. That is made clear as तत्समानैश्वर्यो भवति. This also eliminates तत्साम्यापत्ति which is परमसाम्य which is attained by one who is liberated. Here it is about an ऐश्वर्यार्थि and the fruits are inline with what is desired by such a seeker.

By this what is to be understood is that all the attributes and nature of Bhagavan told here as कविम्, पुराणम् etc are to be contemplated as being associated for the purpose of bestowing abundance of wealth that one is seeking and not as what is to be attained itself. And since it is told that one should contemplate like this at the time of death, it is understood that such a one has to be contemplating like this right from the beginning as that only is possible to be remembered at the time of death.

Sloka 8.11

अथ कैवल्यार्थिनां स्मरणप्रकारम् आह –

Next the way in which seekers of kaivalya have to meditate is told in the next three slokas.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ 11 ॥

यत् वेदविदः अक्षरं वदन्ति That which the vedic scholars tell as akshara, यत् वीतरागाः that which those who have got rid of desires यतयः and are endeavoring to meditate विशन्ति they attain, यदिच्छन्तः

ब्रह्मचर्यं चरन्ति desiring what they practice brahmacharya तत् पदं how to meditate on such Akshara सङ्ग्रहेण प्रवक्ष्ये I will briefly tell you.

यदक्षरम् - अस्थूलत्वादिगुणकं वेदविदो वदन्ति, वीतरागाः च यतयो यदक्षरं विशन्ति, यदक्षरं प्राप्तुम् इच्छन्तो ब्राह्मचर्यं चरन्ति, तत् पदं संग्रहेण ते प्रवक्ष्ये । पद्यते गम्यते चेतसा इति पदं; तत् निखिलवेदान्तवेद्यं मत्स्वरूपम् अक्षरं यथा उपास्यं तथा संक्षेपेण प्रवक्ष्यामि इत्यर्थः ।

That which is told by learned vedic scholars as अक्षर and which is qualified by attributes such as अस्थूलत्व and others, that अक्षर which the ascetics who have developed वैराग्य enter into, desiring to attain which practice ब्रह्मचर्यं, that पद I will teach you briefly.

पद्यते गम्यते चेतसा इति पदं - It is attained through mind and so it is पद.

तत् निखिलवेदान्तवेद्यं मत्स्वरूपम् अक्षरं यथा उपास्यं तथा संक्षेपेण प्रवक्ष्यामि इत्यर्थः – How to meditate upon that अक्षर, which is my स्वरूप to be known by all the Upanishats, that I will teach you briefly is the meaning.

Bhashya at the beginning of this sloka clearly states that the mode of upasana prescribed for कैवल्यार्थि's is going to be taught here. The word स्मरण here is about उपासन as well as अन्तिमप्रत्यय because both these are to do with remembrance or contemplation.

यदक्षरम् - अस्थूलत्वादिगुणकं, - As told in Bruhadaranyaka, सहोवाच एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति अस्थूलम् अनणु अह्रस्वम् अदीर्घम् अलोहितम् अस्नेहम् अच्छाद्यम् ...etc. Yajnavalkya tells Gargi that those ब्राह्मणाs or ब्रह्मनिष्ठs who have realized Brahman declare that it is the immutable Brahman which is neither huge or atomic, neither short nor long etc. So this अक्षर told here is that Parabrahman.

वेदविदो वदन्ति – As told in Yajurveda Kathaka prashna, नावेदविन्मनुते तं बृहन्तम् । सर्वानुभुमात्मानं संपराये | etc. That Brahman can be known only from shruti pramana. So those who have not studied the Vedas cannot know HIM. So the learned Vedic scholars know and teach about that Brahman as being qualified by attributes such as अस्थूल, अनणु and so on.

वीतरागाः च यतयो यदक्षरं विशन्ति, यदक्षरं प्राप्तुम् इच्छन्तो ब्रह्मचर्यं चरन्ति, - Here ब्रह्मचर्यं चरन्ति has few meanings. It means those who practice control of sense organs having renounced स्त्रीसङ्ग that is communion with women etc. Or in order to attain Brahman whatever चर्या they do, that is

practice they adopt with prescribed disciplines (नियमs) can be said to be ब्रह्मचर्या. The pramana for that is from Chandogya as shown by Swamy Deshika, अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तत्, अथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तत्, अथ यत् सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तत्, अथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्' (छा. 8-5-1). So it is ब्रह्मप्राप्त्यर्था या काचिदपि चर्या ब्रह्मचर्या.

वीतरागाः - are none other than those who are endeavoring into Yoga – told as यतयः here. Here also what is told as यदिच्छन्तो ब्रह्मचर्यं चरन्ति – where they are the doers. By these, the ultimate gain and the means are indicated.

तत् पदं संग्रहेण ते प्रवक्ष्ये । पद्यते गम्यते चेतसा इति पदं; - The रूढ्यर्थ meaning in common use is not applicable for the word पद. So यौगिकार्थ is taken as पद्यते गम्यते चेतसा इति पदम्.' That means here प्राप्यम्. It also includes उपास्यत्व etc as it is an object of knowledge.

तत् निखिलवेदान्तवेद्यं मत्स्वरूपम् अक्षरं यथा उपास्यं तथा संक्षेपेण प्रवक्ष्यामि इत्यर्थः – The words यत् and तत् in sloka found in – यदिच्छन्तो, तत्तेपदम् indicates निखिलवेदान्तवेद्य as it is abundantly addressed such in all upanishats. Yato vaa imaani, tat tvam asi and so on. The word अक्षर here is about विकारादिदोषरहितपरमात्मस्वरूप and so bhashya is मत्स्वरूपम् told by Bhagavan Krishna. That is the form unique to HIM alone.

And the meditation of Paramatman as अक्षरस्वरूपि is told here in order for a seeker to attain the अक्षरस्वरूपजीवात्म.

Slokas 8.12, 8.13

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्याध्यायात्मनः प्राणमास्थितो योगधारणाम् ॥ 12 ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ 13 ॥

सर्वद्वाराणि संयम्य Controlling or subduing all the senses which are the pathways to knowledge मनः हृदि निरुध्य arresting the mind in the heart आत्मनः प्राणं मूर्ध्नि आधाय pulling and stopping the prana

vayu in the head योगधारणाम् आस्थितः ओं इति एकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् यः देहं त्यजन् प्रयाति सः परमां गतिं याति

सर्वाणि श्रोत्रादीनि इन्द्रियाणि ज्ञानद्वारभूतानि संयम्य - स्वव्यापारेभ्यो विनिवर्त्य, हृदयकमलनिविष्टे मयि अक्षरे मनो निरुध्य, योगाख्यां धारणाम् आस्थितः - मयि एव निश्चलां स्थितिम् आस्थितः, ओम् इति एकाक्षरं ब्रह्म मद्वाचकं व्याहरन्, वाच्यं माम् अनुस्मरन्, आत्मनः प्राणं मूर्ध्याधाय देहं त्यजन् यः प्रयाति; स याति परमां गतिं - प्रकृतिवियुक्तं मत्समानाकारं अपुनरावृत्तिम् आत्मानं प्राप्नोति इत्यर्थः । 'यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति' (8-20), 'अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।' (8-21) इति अनन्तरम् एव वक्ष्यते ।

सर्वाणि श्रोत्रादीनि इन्द्रियाणि ज्ञानद्वारभूतानि संयम्य - स्वव्यापारेभ्यो विनिवर्त्य, - Withdrawing from their respective functions all sense organs such as organ of hearing श्रोत्रेन्द्रिय and others, which are like doorways for perceiving knowledge,

हृदयकमलनिविष्टे मयि अक्षरे मनो निरुध्य, - having arrested and fixed the mind on ME who is अक्षर residing in the lotus of the heart,

योगाख्यां धारणाम् आस्थितः - मयि एव निश्चलां स्थितिम् आस्थितः, - having steadfastness or धारणा called Yoga – meaning having steadfast concentration on ME only,

ओम् इति एकाक्षरं ब्रह्म मद्वाचकं व्याहरन्, - uttering the single syllable 'Om' which is Brahman which connotes ME (or which is my NAME),

वाच्यं माम् अनुस्मरन्, - remembering ME who is denoted by that word OM continuously,

आत्मनः प्राणं मूर्ध्याधाय देहं त्यजन् यः प्रयाति; - placing the prana in the head one who departs leaving the body,

स याति परमां गतिं - प्रकृतिवियुक्तं मत्समानाकारं अपुनरावृत्तिम् आत्मानं प्राप्नोति इत्यर्थः – He attains परमगति meaning he attains the pure Self dissociated from Prakruti and which is of similar nature as paramatman and from where there is no return,

'यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति' (8-20), 'अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्' (8-21) इति अनन्तरम् एव वक्ष्यते – It will be told later only as 'one who does not perish even when all beings get destroyed that entity' (8-20), 'what is told as अव्यक्त, अक्षर that they say is paramagati'.

सर्वाणि श्रोत्रादीनि इन्द्रियाणि ज्ञानद्वारभूतानि – In order to show this is not about nine doorways (नवद्वाराणि) and also that this is about withdrawing the senses (प्रत्याहार of इन्द्रियस), bhashya is श्रोत्रादीनि इन्द्रियाणि. How are senses called द्वार is explained as ज्ञानद्वारभूतानि – for knowledge they are they are like doorways.

संयम्य - स्वव्यापारेभ्यो विनिवर्त्य, - the natural functioning of the senses are with respect to objects of शब्द, स्पर्श, रस, रूप and गन्ध. Withdrawing them from acting towards their respective sense objects is संयमन told here.

हृदयकमलनिविष्टे मयि अक्षरे मनो निरुध्य, योगाख्यां धारणाम् आस्थितः - मयि एव निश्चलां स्थितिम् आस्थितः, - The mula sloka says मनो हृदि निरुध्य – but it is not mere heart that is the object of meditation but Bhagavan who is अक्षर who resides in the lotus of the heart. The word हृत् connotes the पुरुष residing there. Else, what is told as माम् अनुस्मरन् will not make sense.

ओम् इति एकाक्षरं ब्रह्म मद्वाचकं व्याहरन्, वाच्यं माम् अनुस्मरन्, - The syllable ओम् connotes Brahma and so is called Brahma itself. That is clear from bhashya as मद्वाचकम्. मन्त्र reveals अर्थविशेष and aids meditation. So the explanation is given as ‘remembering ME WHO is connoted by the word Brahma continuously’.

Swamy Deshika quotes abundant references from shrutis and smrutis to show that प्रणव is भगवद्वाचक and is an accessory to Yoga.

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण ब्रवीमि ओमित्येतत् (कठ. 1-2-15), प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते (मु. 2-2-4), ‘ओमित्यात्मानं ध्यायथ’ (मु. 2-2-6), आत्मानमरणं कृत्वा प्रणवं चोत्तरारणिम् । ध्याननिर्मथनाभ्यासत् पश्येत् ब्रह्माग्निगूढवत्, ‘स्वदेहमरणं कृत्वा प्रणवं चोत्तरारणिम् । ध्याननिर्मथना भासात् देवं पश्येत् निगूढवत्’ (श्वे. 1-14), ‘यः पुनरेतं त्रिमात्रेण ओमित्येतेनैव अक्षरेण परं पुरुषमभिध्यायीत, स तेजसि सूर्ये संपन्नः’ (प्र.5-5), ‘विष्णुं पश्येत् हृदि स्थितम्’ (योगयज्ञवल्क्यपाठः), ‘ओं खं ब्रह्म ओं खं पुराणम्’ (वृ. 7-1-2), ‘ओमिति ब्रह्म ओमितीदं सर्वम्’ (तै.8-1), ‘ओङ्कारमेवेदं सर्वम्’ (छा.2-23-2), ‘य ओङ्कारः स प्रणवः यः प्रणवः स सर्वव्यापी, यस्सर्वव्यापी सोऽनन्तो योऽनन्तस्तत्तारं यत्तारं तत्सूक्ष्मं यत्सूक्ष्मं तच्छुक्लं यच्छुक्लं तद्वैद्युतं यद्वैद्युतं तत्परं ब्रह्म’ (अथर्वशिखोपनिषत्), ‘देवतायाः परायाश्च ह्यालम्भः प्रणवःस्मृतः’, ‘ओङ्कारेण तथा चात्मा ह्युपास्ते स प्रसीदति’, ‘ओङ्कारेण तथा चात्मा ह्युपास्ते स प्रसीदति । सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च । मूर्ध्नाध्यायात्मनः प्राणमास्थितो योगधारणाम् । ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् । यः प्रयाति त्यजन् देहं स याति परमां गतिम् । य एतं प्रणावेनाद्यमक्षरं

प्रतिपद्यते ।... (याज्ञयल्क्यः), 'क्लेशकर्मविपाकाशयैः अपरामृष्टः पुरुषविशेषः ईश्वरः', 'तस्य वाचकः प्रणवः' (योगसूत्र- 1-24,25).

Several such pramanas clearly say that ओङ्कार is भगवद्वाचक. So it gets established that through that pranava one has to contemplate on Bhagavan.

आत्मनः प्राणं मूर्ध्याधाय देहं त्यजन् यः प्रयाति; स याति परमां गतिं - प्रकृतिवियुक्तं मत्समानाकारं अपुनरावृत्तिम् आत्मानं प्राप्नोति इत्यर्थः । 'यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।' (8।20,21) इति अनन्तरम् एव वक्ष्यते – A seeker after realization of Self attains आत्मन् only. That is told as परमां गतिम् here. Because of that it indicates it is अपुनरावृत्तिलक्षण. So it is about the pure Self dissociated from Prakruti – प्रकृतिवियुक्त आत्मा as commented in bhashya. Bhashyakarar quotes slokas from this adhyaya itself where आत्मन् is addressed as परमगति.

Sloka 8.14

एवमैश्वर्यार्थिनः कैवल्यार्थिनश्च स्वप्राप्त्यानुगुणं भगवदुपासनप्रकारं उक्तः । अथ ज्ञानिनो भगवदुपासनप्रकारं प्राप्तिप्रकारं चाह -

Thus the mode of उपासना for an ऐश्वर्यार्थि and a कैवल्यार्थि as per their goal to be attained was taught. Next the mode of upasana for a ज्ञानि and the mode of his attainment (प्राप्य) is going to be told.

The सङ्गति for this sloka is started with एवम्. That conveys several meanings as can be seen in the commentary here.

It shows that though it looks as though the three types of seekers is not clear in the answers given to the questions starting with किं तत् ब्रह्म etc. and that अधियज्ञ and अन्तिमप्रत्यय are applicable to all three categories of seekers etc. there are many aspects which if we examine carefully will reveal that indeed there are upasana prakaras told for three types of seekers and that the latter ones among ऐश्वर्यार्थि, कैवल्यार्थि and ज्ञानि are superior to the former. All these are meant in this sangati bhashya.

Though the अन्तिमस्मृति is common to ऐश्वर्यार्थि, कैवल्यार्थि and ज्ञानि, the mode of remembrance is different as their goals are different. Here the slokas 12, 13 and 14 are clearly talking of the modes of upasana for a कैवल्यार्थि and a ज्ञानि. So it gets established that slokas 8, 9 and 10 (starting with अभ्यासयोगयुक्तेन) are about a seeker after ऐश्वर्य.

The words are very generic here and Swmay Deshika examines all these in detail. Words such as ब्रह्म, पुरुष and परमगति (told as परमां गतिम्) are words used in several contexts in different senses. Brahma is used to mean prakruti sometimes, Jivatma sometimes and Parabrahman in some places. So how to decide the meaning here is important. Other commentators mostly take it to mean parabrahman.

There can be many questions here: as told in last sloka of 7th chapter ते ब्रह्म तद्विदुः, and in this chapter किं तद्ब्रह्म, अक्षरं ब्रह्म परमम् etc – why can't the word be taken to mean Parabrahman in all these? And should not भूतभावोद्भवकरो विसर्गः be taken to mean जगत्सृष्टि? आधिभूत by the vyutpatti अधिभवति should mean प्राणिजात all beings. And slokas अन्तकाले च etc should be taken for a मुमुक्षु only. So there is only one अधिकारि addressed here and different ways of upasana are taught and not three adhikaris is the आक्षेप. Also, संसिद्धिं परमां गताः (15), स याति परमां गतिम् (13), तमाहुः परमां गतिम् (21) – in all these the same meaning is to be taken. Also, परमं पुरुषं दिव्यम् (8), स तं परं पुरुषमुपैति दिव्यम् (10), पुरुषः स परः पार्थ भक्त्या लभ्यः त्वनन्यया (22) – all these cannot be interpreted as giving different meanings. All these are commented upon in other bhashyas in the same way and our bhashya is very different and unique. How can the interpretations be justified is the question. The answer is thus:

In our bhashya all these slokas are very critically examined and the commentary establishes the meanings properly according to context and inline with Alavandar's Gitartha Sangraha. There are three modes of upasana told here.

Krishna clearly says अधियज्ञः अहमेव while it is not said अहमेव ब्रह्म and so just like अध्यात्म, ब्रह्म shabda should also be given different meaning. The words ब्रह्म and अक्षर are not abundantly used in रूढि to mean parabrahman. In the sloka, एवं सततयुक्ता ये भक्ताः त्वां पर्युपासते । येचाप्यक्षरमव्यक्तं

तेषां के योगवित्तमाः (12-1), the अक्षर शब्द means प्रत्यगात्मस्वरूप who is अव्यक्त to चक्षुस् and other sense organs. Similarly, in द्वे रूपे ब्रह्मणस्तस्य मूर्तं चामूर्तमेव च । क्षराक्षरस्वरूपे ते सर्वभूतेषु च स्थिते । अक्षरं तत्परं ब्रह्म क्षरं सर्वमिदं जगत् (वि. 1-22-55, 56) the words अक्षर and ब्रह्म mean परिशुद्धात्मविषय as can be found in शारीरकभाष्य or श्रीभाष्य. So in किं तद्ब्रह्म the word ब्रह्म has to be different from paramtaman and can only be परिशुद्धात्म and is used as औपचारिक. Later here in 21st sloka it is said अव्यक्तोऽक्षर इत्युक्तः. Same way in slokas ये चाप्यक्षरमव्यक्तं (12-3), ये त्वक्षरमनिर्देश्यम्, क्षरश्चाक्षर एव च (15-16) – the word अक्षर means someone different from Paramtaman.

The word संसिद्धि also is used along with परमगति and hence it should be taken as something different from परमगति. That is why स्वभाव and other words are commented according to the aspects to be known and put to practice by the three categories of seekers.

The objection that अन्तिमस्मृति is not needed for ऐश्वर्यार्थि's is set aside by the pramana in Shrimadbhagavata in Dhruva charita भक्तिं हरौ भगवति प्रवहन् (भा.4-9-11) etc. And even though the words ब्रह्म-पुरुष-परगति etc mean परमात्मभजन-तत्प्राप्ति etc they cannot be taken to apply to one category of seeker alone.

First it is said that the प्राण has to be positioned in between eyebrows and Paramatman has to be meditated upon there. Then it is said that प्राण has to be positioned in शिरस् and Paramatman has to be meditated upon in the lotus of the heart and that it is only related to the remembrance at the time of departing from the body. There is difference in स्थान or place where Prana and Paramtaman have to be positioned and meditated upon etc and so they cannot be for the same अधिकारि and they also do not apply for meditations which are prescribed at different times for the same अधिकारि also because the mode of उपासना itself is different. So these modes of उपासना's which are quite opposed to each other can only apply to different अधिकारि's. And if we examine the Upanishats, in Chandogya it is said that when one departs the body through the मूर्धन्यनाडि one attains मोक्ष. When one departs through other places such as भूमध्य they attain different गति's – शतं चैका हृदयस्य नाड्यः तासां मूर्धनिमभिनिस्सृतैका तयोर्ध्वमायन् अमृतत्वमेति विष्वङ्न्या उत्क्रमणे भवन्ति ।

It was told in Bhashya earlier that the यत् शब्द found in slokas जरामरणमोक्षाय (7-29) and साधिभूताधिदैवं माम् (7-30) indicate different adhikaris. In the same way here also अणोरणीयांसमनुस्मरेत् यः (8-9), यः प्रयाति त्यजन् देहम् (13), यो मां स्मरति नित्यशः (14) indicate अधिकारिभेद.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ 14 ॥

पार्थ Hey Arjuna, नित्यशः from the time of starting upasana सततम् at all times अनन्यचेताः यः मां स्मरति not thinking of anything else in his mind whichever devotee contemplates on ME तस्य नित्ययुक्तस्य to such devotee who is always wanting nityayoga योगिनः such bhaktiyogi अहं सुलभः I am easy to attain; I am only the goal.

नित्यशः मामुद्योगप्रभृति सततं – सर्वकालम् अनन्यचेताः यः स्मरति – अत्यर्थमत्प्रियत्वेन मत्स्मृत्या विना आत्मधारणमलभमानो निरतिशयप्रियां स्मृतिं यः करोति, तस्य, नित्ययुक्तस्य – नित्ययोगं काङ्क्षमाणस्य योगिनोऽहं सुलभः - अहमेव प्राप्यः, न मद्भावाः ऐश्वर्यादिकः, सुप्रापश्च । तद्वियोगमसहमानो अहमेव तं वृणे । मत्प्राप्त्यनुगुण उपासनविपाकं तद्विरोधिनिरसनम् अत्यर्थमत्प्रियत्वादिकं चाहमेव ददामि इत्यर्थः । 'यमेवैष वृणुते तेन लभ्यः' (मु. 3-2-3) इति हि श्रूयते । वक्ष्यते च 'तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः । नाशयामि आत्मभावस्थो ज्ञानदीपेन भास्वता ॥' (गी. 10-10, 11) इति ।

नित्यशः मामुद्योगप्रभृति सततं – सर्वकालम् अनन्यचेताः यः स्मरति – अत्यर्थमत्प्रियत्वेन मत्स्मृत्या विना आत्मधारणमलभमानो निरतिशयप्रियां स्मृतिं यः करोति, - Right from the time Upasana is started, all the time, because of having excessive devotion or love towards ME not able to sustain existence itself without contemplating on ME one who does most lovable contemplation on ME,

तस्य, नित्ययुक्तस्य – नित्ययोगं काङ्क्षमाणस्य योगिनोऽहं सुलभः - अहमेव प्राप्यः, न मद्भावाः ऐश्वर्यादिकः, सुप्रापश्च – For him, who is desiring eternal association with ME, to such a Yogi I am only the goal of attainment and not my aspects of wealth and others. I am also easily attainable by HIM.

तद्वियोगमसहमानो अहमेव तं वृणे । मत्प्राप्त्यनुगुण उपासविपाकं तद्विरोधिनिरसनम् अत्यर्थमत्प्रियत्वादिकं चाहमेव ददामि इत्यर्थः - Not able to tolerate separation from him, I will only take HIM to my fold. Means, the

intensity of meditation needed to attain ME, destruction of any obstructions, the state of MY being most dear to HIM – all these I will grant HIM MYSELF.

‘यमेवैष वृणुते तेन लभ्यः’ (मु. 3-2-3) इति हि श्रूयते । वक्ष्यते च ‘तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः । नाशयामि आत्मभावस्थो ज्ञानदीपेन भास्वता ॥’ (गी. 10-10, 11) इति – Does not shruti say this as ‘whoever this Paramatman choses, by HIM only HE is attainable’. It will also be told later here as, ‘those who are नित्ययुक्तः, are worshipping ME with love, to such devotees I will grant that बुद्धियोग by which they can attain ME’. ‘To show MY compassion to them I will stay always in their very mind and with the shining light of knowledge I will dispel the darkness of the nature of indulgence in experience of sense objects which arises from ignorance’.

नित्यशः मामुद्योगप्रभृति – From the time upasana is started. That means not desiring experience of individual self and others.

सततं – सर्वकालम् – All the time. This shows there is no repetition – पुनरुक्ति here.

अनन्यचेताः यः स्मरति – अत्यर्थमत्प्रियत्वेन मत्स्मृत्या विना आत्मधारणमलभमानो निरतिशयप्रियां स्मृतिं यः करोति, - The स्मृति told here is भक्तिरूपापन्न and that is indicated by अनन्यचेताः. Because it is not possible to live without such contemplation it is incessant – without any break – अविच्छिन्न.

तस्य, नित्ययुक्तस्य – नित्ययोगं काङ्क्षमाणस्य – The fruit is also अव्यवहित – without any break in between

योगिनोऽहं सुलभः - अहमेव प्राप्यः, न मद्भावाः ऐश्वर्यादिकः सुप्रापश्च – The word अहम् is about ईश्वर. And because all other benefits other than attaining HIM are eliminated here, bhashya is अहम् एव. To the doubt that because attaining Bhagavan is the most coveted is it also the most difficult and should one toil much more compared to other benefits, the answer is योगिनोऽहं सुलभः. सुप्रापः means without much difficulty he is attainable.

तद्वियोगमसहमानो अहमेव तं वृणे – The सौलभ्य of ईश्वर who is आश्रितवत्सल is due to HIS अनुराग and that is not अतिवाद and justified as there is also shruti pramana for the same – यमेवैष वृणुते तेन लभ्यः.

मत्प्राप्त्यनुगुण उपासनविपाकं – The word वरण in यमेवैष वृणुते indicates this meaning. The word वरण does not mean accepting in शेषत्व, शरीरत्व and such forms because they are all always present. It is also not about प्राप्तिप्रदान because in that case तेन लभ्यः would become पुनरुक्ति. So it cannot with respect to any other form and hence explained as मत्प्राप्त्यनुगुण उपासनविपाकम्. Here विपाक means ध्रुवानुस्मृतिरूपत्व, दर्शनसमानाकारत्व and such aspects.

तद्विरोधिनिरसनम् – Whatever is obstructing such attainment such as दुष्कृत (bad deeds), रजस्, तमस्, राग, द्वेष etc. It is Bhagavan only who destroys them.

अत्यर्थमत्प्रियत्वादिकं – means having unsurpassed love. The word आदि in मत्प्रियत्वादिकम् indicates whatever is needed till one attains the पर्यङ्क in परमपद.

चाहमेव ददामि इत्यर्थः - अहमेव shows that Bhagavan is telling 'all these are my responsibility and I only will take care'.

'यमेवैष वृणुते तेन लभ्यः' (मु. 3-2-3) इति हि श्रूयते । वक्ष्यते च 'तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः । नाशयामि आत्मभावस्थो ज्ञानदीपेन भास्वता ॥' (गी. 10-10, 11) इति ।

I will most lovingly bestow that buddhi yoga by which they can attain ME.

I will destroy the darkness of the nature of indulgence in sense experiences by the bright light of knowledge of my auspicious qualities.

Sloka 8.15

अतः परम् अध्यायशेषेण ज्ञानिनः कैवल्यार्थिनश्च अपुनरावृत्तिम् ऐश्वर्यार्थिनः पुनरावृत्तिं च आह –

Here onwards in the rest of this chapter it is told that there is अपुनरावृत्ति or no return for कैवल्यार्थि and ज्ञानि and that there is पुनरावृत्ति or return for an ऐश्वर्यार्थि.

In the previous slokas all the aspects that the three seekers have to know were taught. From now on another important aspect that they need to know according to their अधिष्ठार – which is

the अस्थिरत्व and स्थिरत्व स्वरूप of फल is taught which is that the impermanence and permanence of the fruits desired.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ 15 ॥

माम् उपेत्य After having attained ME दुःखालयम् that which is the place of residence for grief, अशाश्वतं and impermanent, पुनर्जन्म that rebirth नाप्नुवन्ति they will not get. Because महात्मानः these ज्ञानिs or knowledgeable ones who are great परमां संसिद्धिं गताः have attained the benefit which is most coveted.

मां प्राप्य पुनः निखिलदुःखालयम्, अशाश्वतम् - अस्थिरं जन्म न प्राप्नुवन्ति । यत एते महात्मानः – महामनसः यथावस्थितमत्स्वरूपज्ञानाः अत्यर्थमत्प्रियत्वेन मया विना आत्मधारणम् अलभमाना मयि आसक्तमनसो मदाश्रयाः माम् उपास्य परमसंसिद्धिरूपं मां प्राप्ताः ।

Having attained ME, they will not again get birth which is impermanent and a rest house of all kinds of griefs. That is because these महात्माs – meaning those who have acquired the knowledge of MY real nature, not being able to even exist without ME as I am most dear to them, are having a mind that is deeply attached to ME, are having ME only as the refuge they would have attained ME who is of the nature of परमसंसिद्धि – ultimate benefit.

It is said that ज्ञानिs are never born in this world again.

मां प्राप्य पुनः निखिलदुःखालयम्, - Mula sloka says दुःखालयम् – since it is well known that there is no end to griefs in this world, bhashya is निखिलदुःखालयम्.

अशाश्वतम् - अस्थिरं जन्म न प्राप्नुवन्ति – Meaning of अशाश्वतम् is explained as अस्थिरं जन्म. By this the impermanence of the enjoyments of body and senses which are always associated with births is meant. The word जन्म means body obtained in a birth. यत एते महात्मानः – महामनसः

यथावस्थितमत्स्वरूपज्ञानाः अत्यर्थमत्प्रियत्वेन मया विना आत्मधारणम् अलभमाना मयि आसक्तमनसो मदाश्रयाः - महात्मानः means those having noble mind or ज्ञानिs. Their nature is told as यथावस्थित आत्मस्वरूप ज्ञानाः and so on.

माम् उपास्य परमसंसिद्धिरूपं मां प्राप्ताः – Sloka says संसिद्धिं परमां गताः - the adjective परमाम् and the desired fruit of Jnanis is explained as माम् प्राप्ताः. That is परमपुरुषार्थरूप सिद्धि.

Sloka 8.16

ऐश्वर्यगतिं प्राप्तानां भगवन्तं प्राप्तानां च पुनरावृत्तौ अपुनरावृत्तौ च हेतुम् आह –

Now the reason why those who attain wealth and position are born again here and those who attain Bhagavan have no re-birth is told.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ 16 ॥

अर्जुन Hey Arjuna, आब्रह्मभुवनात् including the world of Chaturmukha Brahma, लोकाः all the worlds पुनरावर्तिनः are those from where there is return. तु But माम् उपेत्य having attained ME पुनर्जन्म न विद्यते there will be no re-birth.

ब्रह्मलोकपर्यन्ताः ब्रह्माण्डोदरवर्तिनः सर्वे लोकाः भोगैश्वर्यालयाः पुनरावर्तिनः - विनाशिनः । अत ऐश्वर्यगतिं प्राप्तानां प्राप्यस्थानविनाशात् विनाशित्वम् अवर्जनीयम् । मां - सर्वज्ञं सत्यसङ्कल्पं निखिलजगदुत्पत्तिस्थितिलयलीलं परमकारुणिकं सदैकरूपं प्राप्तानां विनाशप्रसङ्गाभावात् तेषां पुनर्जन्म न विद्यते ।

ब्रह्मलोकपर्यन्ताः ब्रह्माण्डोदरवर्तिनः सर्वे लोकाः भोगैश्वर्यालयाः पुनरावर्तिनः - विनाशिनः – All the worlds inside the ब्रह्माण्ड or the cosmic egg including the world of चतुर्मुखब्रह्म are resorts to enjoyments and wealth and hence are those from where there is return – meaning they are subject to destruction.

अत ऐश्वर्यगतिं प्राप्तानां प्राप्यस्थानविनाशात् विनाशित्वम् अवर्जनीयम् – For that reason only those who have attained the fruit of wealth and enjoyments, destruction cannot be avoided as the worlds they attain are by themselves subject to destruction.

मां - सर्वज्ञं सत्यसङ्कल्पं निखिलजगदुत्पत्तिस्थितिलयलीलं परमकारुणिकं सदैकरूपं प्राप्तानां विनाशप्रसङ्गाभावात् तेषां पुनर्जन्म न विद्यते – But for those who have attained ME, who is omniscient, of True will, who is having the creation, sustenance and destruction of all worlds as mere sport, who is most

compassionate and who is of unchanging form always, the question of destruction does not arise at all and hence there is no re-birth.

ब्रह्मलोकपर्यन्ताः - Sloka has आब्रह्मभुवनात् and माम् as countering it and hence bhashya is including ब्रह्मलोक – ब्रह्मलोकपर्यन्ताः.

ब्रह्माण्डोदरवर्तिनः सर्वे लोकाः – प्रकृति is Bhagavan's मायामहोदधि – the great ocean of HIS wonderful vibhuti and in that there are innumerable ब्रह्माण्डs existing like bubbles in an ocean. So it is understood that all worlds inside the ब्रह्माण्ड are destructible. By this the परमाकाश or परमपद which is eternal is separated.

भोगैश्वर्यालयाः – Those worlds are where exist enjoyments and wealth which are impermanent. So it is understood that ऐश्वर्य is अनित्य.

पुनरावर्तिनः - विनाशिनः – The sloka says लोकाः पुनरावर्तिनः - since the word लोक told along with भुवन does not have movement etc. the word पुनरावर्तिनः implies प्रवाहतः विनाश and so bhashya is विनाशिनः. This can also be taken as पुनरावृत्ति of people belonging to those worlds.

अत ऐश्वर्यगतिं प्राप्तानां प्राप्यस्थानविनाशात् विनाशित्वम् अवर्जनीयम् – The reason for destruction of the enjoyments of those who have attained ऐश्वर्यगति is explained here. Because the worlds themselves are subject to destruction, the enjoyments inside them also get destroyed.

मां - सर्वज्ञं सत्यसङ्कल्पं निखिलजगदुत्पत्तिस्थितिलयलीलं परमकारुणिकं सदैकरूपं प्राप्तानां विनाशप्रसङ्गाभावात् तेषां पुनर्जन्म न विद्यते – The word तु in मामुपेत्य तु shows the other पक्ष – which is अपुनरावृत्ति and the special reasons associated with it are explained in Bhashya starting with the attribute सर्वज्ञं. Attaining the worlds of gods who do not have these attributes would lead to पुनरावृत्ति.

Sloka 8.17, 18, 19

ब्रह्मलोकपर्यन्तानां लोकानां तदन्तर्वर्तिनां च परमपुरुषसङ्कल्पकृताम् उत्पत्तिविनाशकालव्यवस्थाम् आह -

The order of time duration for the creation and destruction of all the worlds upto and including Chaturmukha Brahmaloaka and also everything existing inside them is as per the Willing of Parama Purusha is being told.

The gist of the three slokas starting with सहस्रयुगपर्यन्ताम् is given as ब्रह्मलोकपर्यन्तानाम्.

परमपुरुषसङ्कल्पकृताम् – In order to remove any doubts about the eternity of satya loka and others that are under the control of Hiranya Grabha, it is made clear that everything is as per Parama Purusha's Sankalpa. The system of day and night that does not exceed limits is due to ईश्वर स्वातन्त्र्य - the freedom of Ishvara only. This is told as in कालचक्रं जगच्चक्रं युगचक्रं च केशवः । आत्मयोगेन भगवान् परिवर्तयते अनिशम् (भा.उद्योग. 67-12) and 'ततो युगसहस्रान्ते संहरिष्ये जगत् पुनः । कृत्वा मत्स्थानि भूतानि चराणि स्थावाराणि च' (भा. मोक्ष. 341) and so on. Also in Manu Smruti, तद्ये युगसहस्रं तु ब्राह्मं पुण्यमहर्विदुः । रात्रिं च तावतीमेव तेऽहोरात्रविदो जनाः ॥ (मनु.1-73).

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ 17 ॥

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ 18 ॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ 19 ॥

अहोरात्रविदः ते जनाः Those people who know the limits or measure of day and night ब्रह्मणो अहः यत् सहस्रयुगपर्यन्तं विदुः they know that one day of chaturmukha brahma extends upto one thousand chaturyugas. रात्रिं युगसहस्रान्ताम् Chaturmukhas one night extends upto one thousand chaturyugas.

अहरागमे When Brahma's day arrives अव्यक्तात् from the avyakta or unmanifest that is existing in chaturmukha brahma's body सर्वाः व्यक्तयः प्रभवन्ति all the effects come into being. रात्र्यागमे When Brahma's night arrives अव्यक्तसंज्ञके तत्रैव in that itself which is denoted as avyakta or unmanifest प्रलीयन्ते they merge into.

स एव That very same अयं भूतग्रामः this entire group of beings भूत्वा भूत्वा being created again and again during Brahma's day पार्थ Hey Arjuna, रात्र्यागमे प्रलीयते when Brahma's night arrives they get merged. अहरागमे When his day arrives again अवशः that which is under the control of karma प्रभवति again comes into being.

ये मनुष्यादिचतुर्मुखान्तानां मत्संकल्पकृताहोरात्रव्यवस्थाविदो जनाः, ते ब्रह्मणः चतुर्मुखस्य यत् अहः तत् चतुर्युगसहस्रावसानं विदुः, रात्रिं च तथारूपाम् । तत्र ब्रह्मणः अहरागमसमये त्रैलोक्यान्तर्वर्तिन्यो देहेन्द्रियभोग्यभोगस्थानरूपा व्यक्तयः चतुर्मुखदेहावस्थात् अव्यक्तात् प्रभवन्ति । तत्र एव अव्यक्तावस्थविशेषे चतुर्मुखदेहे रात्र्यागमसमये प्रलीयन्ते । स एव अयं कर्मवश्यो भूतग्रामः अहरागमे भूत्वा भूत्वा रात्र्यागमे प्रलीयते । पुनः अपि अहरागमे प्रभवति । तथा वर्षशतावसानरूपयुगसहस्रान्ते ब्रह्मलोकपर्यन्ता लोकाः ब्रह्मा च, 'पृथिवी अप्सु प्रलीयते, आपः तेजसि लीयन्ते' (सुबाल-2) इत्यादिक्रमेण अव्यक्ताक्षरतमः पर्यन्तं मयि एव प्रलीयन्ते । एवं मद्वातिरिक्तस्य कृत्स्नस्य कालव्यवस्थया मत्त उत्पत्तेः मयि प्रलयात् च उत्पत्तिविनाश-योगित्वम् अवर्जनीयम् इति ऐश्वर्यगतिं प्राप्तानां पुनरावृत्तिः अपरिहार्या । माम् उपेतानां तु न पुनरावृत्तिप्रसङ्गः ।

ये मनुष्यादिचतुर्मुखान्तानां मत्संकल्पकृताहोरात्रव्यवस्थाविदो जनाः, ते ब्रह्मणः चतुर्मुखस्य यत् अहः तत् चतुर्युगसहस्रावसानं विदुः, रात्रिं च तथारूपाम् - With respect to beings starting with humans and upto and including Chaturmukha Brahma the order of day and night that has been set by my Willing, those people who know about this, they know that the day of Chaturmukha Brahma that exists comes at the end of a thousand chaturyugas. They also know that the night of chaturmukha Brahma is also just like that.

तत्र ब्रह्मणः अहरागमसमये त्रैलोक्यान्तर्वर्तिन्यो देहेन्द्रियभोग्यभोगस्थानरूपा व्यक्तयः चतुर्मुखदेहावस्थात् अव्यक्तात् प्रभवन्ति - At that time when the day of Chaturmukha arrives, all entities existing in the three worlds such as body, senses, objects of enjoyment and places of enjoyment get formed from the unmanifest which exists in that state of Chaturmukha Brahman's body.

तत्र एव अव्यक्तावस्थविशेषे चतुर्मुखदेहे रात्र्यागमसमये प्रलीयन्ते - When night arrives, in the same state of unmanifest in the body of Chaturmukha they get dissolved.

स एव अयं कर्मवश्यो भूतग्रामः अहरागमे भूत्वा भूत्वा रात्र्यागमे प्रलीयते - When the night arrives, that very same thing which is this group of beings which is under the spell of Karma keeps being formed again again when day comes and gets merged when the night arrives.

पुनः अपि अहरागमे प्रभवति । तथा वर्षशतावसानरूपयुगसहस्रान्ते ब्रह्मलोकपर्यन्ता लोकाः ब्रह्मा च, 'पृथिवी अप्सु प्रलीयते, आपः तेजसि लीयन्ते' (सुबाल-2) इत्यादिक्रमेण अव्यक्ताक्षरतमः पर्यन्तं मयि एव प्रलीयन्ते – And again it comes into being when day arrives. In the same way at the completion of one hundred such years of the form of a thousand yugas, all the worlds including the Brahma Loka and Chaturmukha Brahma also get merged in the order as told 'Prithivi gets merged into Waters, Waters merge into Tejas' and so on till Avyakta, Akshara and Tamas and finally merge into ME only.

एवं मद्वातिरिक्तस्य कृत्स्नस्य कालव्यवस्थया मत्त उत्पत्तेः मयि प्रलयात् च उत्पत्तिविनाश-योगित्वम् अवर्जनीयम् इति ऐश्वर्यगतिं प्राप्तानां पुनरावृत्तिः अपरिहार्या – Thus for everything other than ME, as per the order of Kaala, the aspect of creation and destruction because of coming into being from ME and merging unto ME is unavoidable and so those who attain the benefit of Aishwarya the fact of returning into this world cannot be avoided.

माम् उपेतानां तु न पुनरावृत्तिप्रसङ्गः – But for those who have attained ME, there is never the situation of returning into this world.

ये मनुष्यादिचतुर्मुखान्तानां मत्संकल्पकृताहोरात्रव्यवस्थाविदो जनाः, - The aspect of knowing the order of day and night is common to all including Chaturmukha Brahma. Hence Bhashya is मनुष्यादि चतुर्मुखान्तानाम्. So there is equality of manushya with chaturmukha in that aspect which is shown here.

ते ब्रह्मणः चतुर्मुखस्य – The word ब्रह्म in ब्रह्मणो विदुः is not Parama Purusha and is made clear as ब्रह्मणः चतुर्मुखस्य. The day and night of Chaturmukha being of the duration of a thousand yugas is well known.

यत् अहः तत् चतुर्युगसहस्रावसानं विदुः, रात्रिं च तथारूपाम् – सहस्रयुगानि पर्यन्तं यस्य तत् सहस्रयुगपर्यन्तम्. The युग told here means चतुर्युग based on several other pramanas.

तत्र ब्रह्मणः अहरागमसमये त्रैलोक्यान्तर्वर्तिन्यो देहेन्द्रियभोग्यभोगस्थानरूपा व्यक्तयः चतुर्मुखदेहावस्थात् अव्यक्तात् प्रभवन्ति । तत्र एव अव्यक्तावस्थविशेषे चतुर्मुखदेहे रात्र्यागमसमये प्रलीयन्ते – The word व्यक्तयः told here does

not denote महत्, अहङ्कार etc. because they are created from अव्यक्त in समष्टिसृष्टि while what is told here is व्यष्टिसृष्टि that is done by Chaturmukha Brahma. During समष्टिसृष्टि even chaturmukha brahma would not have been born. And what is explained as त्रैलोक्यान्तर्वर्ति देहेन्द्रियादि – indicates that during every kalpa the Satyaloka and others do not get merged. And the entities such as deha and others are created from the body of Chaturmukha only. So the word अव्यक्त is not about मूलाव्यक्त or मूलप्रकृति but the material cause which is a present as part of Chaturmukha - ब्रह्मशरीर.

स एव अयं कर्मवश्यो भूतग्रामः अहरागमे भूत्वा भूत्वा रात्र्यागमे प्रलीयते | पुनः अपि अहरागमे प्रभवति – The word भूत in भूतग्रामः indicates अचिद्विशिष्ट-क्षेत्रज्ञ. Individual self qualified by non-sentient matter (present as body etc). The meaning of अवशः is given as कर्मवश्यः - because karma only is responsible for सृज्यत्व, संहार्यत्व etc. The word अहरागमे is to be taken with भूत्वा and hence bhashya is as per that. This talks of दैनन्दिन प्रलय or नैमित्तिक प्रलय. This प्रलय happens when Chaturmukha Brahma sleeps and so it is नैमित्तिक. It is said in Bhagavata 'एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक् । शेतेऽनन्तासनो विश्वं आत्मसात्कृत्य चात्मभूः' (भा. 12-4-4).

तथा वर्षशतावसानरूपयुगसहस्रान्ते – This is about महाप्रलय or प्राकृतिकप्रलय. At that time the तत्त्वs such as प्रिथिवि etc themselves get merged and so no need to tell about everything created from them such as ब्रह्मलोक, ब्रह्मशरीर, ब्रह्माण्ड which get merged too.

ब्रह्मलोकपर्यन्ता लोकाः ब्रह्मा च, 'पृथिवी अप्सु प्रलीयते, आपः तेजसि लीयन्ते' (सुबाल-2) इत्यादिक्रमेण अव्यक्ताक्षरतमःपर्यन्तं मयि एव प्रलीयन्ते । एवं मद्भूतिरिक्तस्य कृत्स्नस्य कालव्यवस्थया मत्त उत्पत्तेः मयि प्रलयात् च उत्पत्तिविनाश-योगित्वम् अवर्जनीयम् इति ऐश्वर्यगतिं प्राप्तानां पुनरावृत्तिः अपरिहार्या - When all these get merged in their causes and that unmanifest or अव्यक्त combines with अक्षर and they together will be present with Paramatman inseparably – it is called एकीभाव as though one. This is told as अव्यक्तम् अक्षरे लीयते, अक्षरं तमसि लीयते, तमः परेदेवे एकी भवति.

And the cycle of creation of Brahma and again pralaya etc will happen as told 'यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै' (श्वे.6-18) and 'एको ह वै नारायण आसीत् (महो. 1-1) etc.

In all प्रकरणs which talk of creation and pralaya, it is to be understood in this way only.

माम् उपेतानां तु न पुनरावृत्तिप्रसङ्गः ।

Sloka 8.20, 21

अथ कैवल्यं प्राप्तानाम् अपि पुनरावृत्तिः न विद्यते इति आह-

Now even for those who attain kaivalya, there is no punarAvrutti is going to be told.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ 20 ॥

अव्यक्तोऽक्षर इत्युक्तः तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ 21 ॥

तस्मात् तु अव्यक्तात् Compared to the non-sentient Prakruti denoted by the word Avyakta परः one who is superior भावः अन्यः is of different class अव्यक्तः not knowable through Pratyaksha and other pramanas सनातनः who is eternal सर्वेषु भूतेषु नश्यत्सु even when all elements such as ether and others get destroyed यः न विनश्यति who does not get destroyed सः अव्यक्तः अक्षरः इत्युक्तः he is called as avyakta and akshara. तं परमगतिम् आहुः He is said to be superior goal to be attained. यं प्राप्य Having realized the essential nature of which pure Individual Self न निवर्तन्ते they do not return तत् that state of existence मम परमं धाम is my 'shreshtha niyamana sthaana' - exalted state that is ruled over.

तस्माद् अव्यक्ताद् – अचेतन प्रकृतिरूपात् पुरुषार्थतया परः - उत्कृष्टो भावः अन्यो - ज्ञानैकाकारतया तस्माद् विसजातीयः, अव्यक्तः - केनचित् प्रमाणेन न व्यज्यत इति अव्यक्तः, स्वसंवेद्य-स्व-असाधारणाकार इत्यर्थः । सनातनः - उत्पत्तिविनाशानर्हतया नित्यः । यः सर्वेषु वियदादिषु भूतेषु सकारणेषु सकार्येषु विनश्यत्सु तत्र तत्र स्थितोऽपि न विनश्यति ।

तस्माद् अव्यक्ताद् – अचेतन प्रकृतिरूपात् पुरुषार्थतया परः - उत्कृष्टो भावः अन्यो - ज्ञानैकाकारतया तस्माद् विसजातीयः, अव्यक्तः - केनचित् प्रमाणेन न व्यज्यत इति अव्यक्तः, स्वसंवेद्य-स्व-असाधारणाकार इत्यर्थः - Compared to that avyakta which is of the form of non-sentient, from the point of view of purushaārtha he is superior, भावोऽन्यः - means due to being of the nature of consciousness alone different and

distinct from that, अव्यक्तः - means being known as avyakta as he is not perceived by any other valid means or प्रमाण, that means having a form which is unique due to it revealing to one self is the meaning. सनातनः - उत्पत्तिविनाशानर्हतया नित्यः । यः सर्वेषु वियदादिषु भूतेषु सकारणेषु सकार्येषु विनश्यत्सु तत्र तत्र स्थितोऽपि न विनश्यति - सनातनः means he is eternal as not being subjected to creation and destruction, one who does not get destroyed though being present in आकाश and all such elements which are of the nature of getting destroyed along with their causes and effects.

सः अव्यक्तः अक्षर इति उक्तः - 'ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।' (12-3) 'कूटस्थोऽक्षर उच्यते ॥' (15-16) इत्यादिषु; तं वेदविदः परमां गतिम् आहुः । अयम् एव 'यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ (8-13)' इत्यत्र परमगतिशब्दनिर्दिष्टः अक्षरः । प्रकृति संसर्ग वियुक्त स्वरूपेण अवस्थित आत्मा इत्यर्थः । यम् एवंभूतं स्वरूपेणावस्थितम् प्राप्य न निवर्तन्ते । तत् मम परमं धाम - परमं नियमनस्थानम् । अचेतनप्रकृतिः एकं नियमनस्थानम्; तत्संसृष्टरूपा जीवप्रकृतिः द्वितीयं नियमनस्थानम्; अचित्संसर्गवियुक्तं स्वरूपेणावस्थितं मुक्तस्वरूपं परमं नियमनस्थानम् इत्यर्थः । तत् च अपुनरावृत्तिरूपम् । अथवा प्रकाशवाची धामशब्दः । प्रकाशः च इह ज्ञानम् अभिप्रेतं । प्रकृतिसंसृष्टात् परिच्छिन्न-ज्ञानरूपाद् आत्मनः अपरिच्छिन्न ज्ञानरूपतया मुक्तस्वरूपं परं धाम ।

सः अव्यक्तः अक्षर इति उक्तः - 'ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।' (12-3) 'कूटस्थोऽक्षर उच्यते ॥' (15-16) इत्यादिषु; तं वेदविदः परमां गतिम् आहुः – He is अव्यक्त and is called अक्षर as told in 'Those who meditate on अव्यक्त who does not undergo any change in स्वभाव and who is अनिर्देश्य or who cannot be addressed as body etc. though associated with it', 'the liberated कूटस्थ is called अक्षर' and others. Those who know the Vedas say that HE is परमगति or श्रेष्ठप्राप्य – excellent or superior goal to be attained.

अयम् एव 'यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ (8-13)' इत्यत्र परमगतिशब्दनिर्दिष्टः अक्षरः । प्रकृति संसर्ग वियुक्त स्वरूपेण अवस्थित आत्मा इत्यर्थः – He is only the अक्षर addressed as परमगति in 'one who departs leaving the body he attains parama gati'. That means akshara is आत्मा or individual Self who is existing in his essential nature being dissociated from matter.

यम् एवंभूतं स्वरूपेणावस्थितम् प्राप्य न निवर्तन्ते । तत् मम परमं धाम - परमं नियमनस्थानम् – having attained such Atman who is in his essential nature they do not come back. That is my superior abode or place.

अचेतनप्रकृतिः एकं नियमनस्थानम्; तत्संसृष्टरूपा जीवप्रकृतिः द्वितीयं नियमनस्थानम्; अचित्संसर्गवियुक्तं स्वरूपेणावस्थितं मुक्तस्वरूपं परमं नियमनस्थानम् इत्यर्थः । तत् च अपुनरावृत्तिरूपम् – The matter that is non-

sentient is one abode under my control or one point of control. The Individual Self associated with that prakruti is the second abode under my control or it is the second point of control. The essential nature of the liberated which is dissociated from contact with matter is superior abode under my control or it is the most exalted point of control is the meaning. And that is of the form of non-return.

अथवा प्रकाशवाची धामशब्दः । प्रकाशः च इह ज्ञानम् अभिप्रेतं । प्रकृतिसंसृष्टात् परिच्छिन्न-ज्ञानरूपाद् आत्मनः अपरिच्छिन्न ज्ञानरूपतया मुक्तस्वरूपं परं धाम – Or, the word धाम may denote luminosity. That luminosity is here meant in respect of consciousness. Compared to the Individual Self associated with Prakruti and being of the form of limited attributive consciousness, the essential nature of the liberated which is of unlimited attributive consciousness is परं धाम or superior abode.

In these slokas the अपुनरावृत्ति of one of the three categories of Bhaktas told here, namely कैवल्यार्थिs, is told.

तस्माद् अव्यक्ताद् – अचेतन प्रकृतिरूपात् पुरुषार्थतया परः उत्कृष्टः - The अक्षर which is told as different from अव्यक्त has to be जीवात्म only. That is because it is told so in अपरेयमितस्त्वन्याम् प्रकृतिं विद्धि मे परां जीवभूताम् (7-5).

भावः अन्यो - ज्ञानैकाकारतया तस्माद् विसजातीयः – The word भावः means just पदार्थ here. The anvaya has to be भावः अन्यः अव्यक्तः because in the next sloka it is said अव्यक्तः अक्षर इत्युक्तः.

अव्यक्तः - केनचित् प्रमाणेन न व्यज्यत इति अव्यक्तः, स्वसंवेद्य-स्व-असाधारणाकार इत्यर्थः – Because जीव cannot be grasped easily he cannot be addressed as व्यक्त. If a doubt is raised – when he is perceived by प्रत्यक्ष, अनुमान and आगमs how can he be said to be अव्यक्त? The answer is स्वसंवेद्यतया स्व-असाधारणाकारः. That means all other pramanas can only show him in a very general way. Alavandar defines Jiva as – देहेन्द्रियमनःप्राणधीभ्योऽन्यो अनन्यसाधनः - the word अनन्यसाधनः is explained here as स्वसंवेद्यः.

सनातनः - उत्पत्तिविनाशानर्हतया नित्यः । यः सर्वेषु वियदादिषु भूतेषु सकारणेषु सकार्येषु विनश्यत्सु तत्र तत्र स्थितोऽपि न विनश्यति – The word भूत in सर्वेषु भूतेषु means the five elements – पञ्चमहाभूतs. Since it is told that

even when the five elements perish Jiva does not get destroyed, it gets established naturally that he is eternal. Also since the word सर्व is told in सर्वेषु भूतेषु, bhashya is सकारणेषु सकार्येषु – all causes, effects everything gets destroyed and even then Jiva does not perish.

The bhashya तत्र तत्र स्थितोऽपि न विनश्यति shows that even though Jiva who has done अनुप्रवेश in those elements, he does not get destroyed when they perish. So it is not like the oil which is inside the sesame seed getting burnt when sesame seed gets burnt.

सः अव्यक्तः अक्षर इति उक्तः - 'ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।' (12|13) 'कूटस्थोऽक्षर उच्यते ॥' (15|16) इत्यादिषु; तं वेदविदः परमां गतिम् आहुः – In both these pramanas shows here the word अक्षर is about Jiva. It is further made clear as उत्तमः पुरुषस्त्वन्यः by differentiating Paramatman from baddhas and muktas. Because of that even in this chapter, the word अक्षर in अक्षरं ब्रह्मपरमम् and अव्यक्तोऽक्षर इत्युक्तः is taken to mean परिशुद्धजीव only.

अयम् एव 'यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ (8-13)' इत्यत्र परमगतिशब्दनिर्दिष्टः अक्षरः । प्रकृति संसर्ग वियुक्त स्वरूपेण अवस्थित आत्मा इत्यर्थः – Jivatma is told as परमगति meaning he is eligible to be called as superior goal.

यम् एवंभूतं स्वरूपेणावस्थितम् प्राप्य न निवर्तन्ते । तत् मम परमं धाम - परमं नियमनस्थानम् । अचेतनप्रकृतिः एकं नियमनस्थानम्; तत्संसृष्टरूपा जीवप्रकृतिः द्वितीयं नियमनस्थानम्; अचित्संसर्गवियुक्तं स्वरूपेणावस्थितं मुक्तस्वरूपं परमं नियमनस्थानम् इत्यर्थः – The sloka says तत् मम परमं धाम. Here the word धाम is commented as नियमन स्थानम्. This is as per pramana – य आत्मनि तिष्ठन् आत्मनोऽन्तरो यं आत्मा न वेद य आत्मानमन्तरो यमयति – यमयति means नियमयति he controls Jivatman being present inside Jivatman etc. So the place where Paramatman exists is denoted as धाम and that is told as noyamana sthaana. Because it is said as परमं धाम, the other नियमन स्थान that is differentiated from this is told as अचेतन प्रकृतिः एकं नियमन स्थानम्. And the word परम also indicates it is about परिशुद्धात्म विषय and hence the Individual Self associated with matter or अशुद्धजीव is told as another नियमन स्थान.

तत् च अपुनरावृत्तिरूपम् – To the doubt that since even mukta is subservient to Paramatman, will Paramatman send him back to संसार? Answer is तच्च अपुनरावृत्तिरूपम्. The cause of संसार are अविद्या and others and not पारतन्त्र्य. Because अविद्या and others get destroyed and that Paramatman is परमकारुणिक there is no पुनरावृत्ति is the bhaava. So it is told here that even attaining

परिशुद्धजीवस्वरूप is अपुनरावृत्तिरूप. How is that possible is explained in the bhashya of next sloka in detail.

। अथवा प्रकाशवाची धामशब्दः । प्रकाशः च इह ज्ञानम् अभिप्रेतं । प्रकृतिसंसृष्टात् परिच्छिन्न-ज्ञानरूपाद् आत्मनः अपरिच्छिन्न ज्ञानरूपतया मुक्तस्वरूपं परं धाम – Another explanation is comparing mukta svarupa with baddhasthiti and due to that addressing it as परमं धाम.

Sloka 8.22

ज्ञानिनः प्राप्यं तु तस्माद् अत्यन्तविभक्तम् इत्याह –

The ultimate goal attained by Jnani's is very different and distinct is going to be told.

The word तु in this sloka 'भक्त्या लभ्यः तु अनन्यया', what is attained through अनन्यभक्ति – undivided devotion is different from and superior to what was told earlier. And that was clearly identified as distinct by the knowledgeable ones is the meaning of विभक्तम्.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ 22 ॥

पार्थ Hey Arjuna, भूतानि all beings यस्य अन्तःस्थानि are embedded inside whom येन इदं सर्वं ततं by whom all these sentient and non-sentients are pervaded सः परः पुरुषः such Parama Purusha अनन्यया भक्त्या लभ्यः is attained through untainted single-minded devotion.

'मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥' (7-7) 'मामेभ्यः परमव्ययम्' (7-13) इत्यादिना निर्दिष्टस्य यस्यान्तःस्थानि सर्वाणि भूतानि, येन च परेण पुरुषेण सर्वम् इदं ततं, स परः पुरुषो 'अनन्यचेताः सततम्' (8-14) इति अनन्यया भक्त्या लभ्यः ।

'Hey Arjuna, there is nothing else higher than ME. All these are strung in ME just as a bunch of gem stones in a thread' (7-7), 'ME who is superior to all these and who is immutable' (7-13) – inside HIM who is addressed in these all the beings exist, by which Parama Purusha all these

are pervaded, that Parama Purusha is attainable by single minded devotion as told in the 14th sloka 'not letting their mind rest on anything else all the time' (8-14).

The word पुरुष denotes Paramatman here. Because it is qualified by परः. It is as told in Purusha Sukta – सहस्र शीर्षा पुरुषः and such usages. The meaning of पुरुष as परमात्मन् is established by means of various aspects such as पुरिशयत्व, पूर्णत्व, पूर्वसद्भाव, पुरुदान and so on.

यस्यान्तःस्थानि भूतानि – Though everything inside the sky, it does not have परत्व. Since the word यस्य is used here, it reminds of the supremacy told in previous slokas. So the sloka मत्तः परतरं नान्यत् is referred to in Bhashya. So there is unity in the meanings propounded in earlier and later slokas is the bhava.

येन च परेण पुरुषेण सर्वमिदं ततम् – This is as per Shruti pramanas – यस्मात् परं नापरमस्ति किञ्चित् (श्वे. 3-9, महा) and तेनेदं पूर्णं पुरुषेण सर्वम् (श्वे. 3-9).

Sloka 8.23, 24

भाष्यावतारिका

अथ आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च साधारणीम् अर्चिरादिकां गतिम् आह – From now on the Archiradi Gati which is normal as being equally applicable to both one who has realized the real nature of the Individual Self and one who is steadfast in Paramatman.

द्वयोः अपि अर्चिरादिका गतिः श्रुतौ श्रुता, सा च अपुनरावृत्तिलक्षणा – For both these categories of seekers, the travel through the path starting with Archis (अर्चिरादि गति) is told in shruti and that has the characteristic of not returning again – अपुनरावृत्तिलक्षणा.

यथा पञ्चाग्निविद्यायां, 'तद्य इत्थं विदुः ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहः' (छा. उ. 5-10-1) इत्यादौ अर्चिरादिकया गतस्य परब्रह्मप्राप्तिः अपुनरावृत्तिः च आम्नाता, 'स एनान् ब्रह्म गमयति ... 'एतेन प्रतिपद्यमाना इमं मानवमावर्त्तं नावर्तन्ते' (छा. उ. 4-15-5) इति – As in Panchagni Vidya (comes in Chandogya 5th chapter), 'Those who know that (आत्मस्वरूप) thus, those who staying in the forest meditate upon Brahman known by the word तपस् with श्रद्धा or devotion, they attain the transporting God

(आतिवाहिक) known as अर्चिस्. From then on they attain the God known as अहः' and such shrutis tell that for one who travels by the अर्चिरादिमार्ग (path starting with archis), there is attainment of Paramatman and no return into this world. The shruti says 'That वैद्युत पुरुष takes both these types of Upasakas to Brahman. Those who reach Brahman through this path will not get this samsara having association with मनुष्यशरीर etc.' (छा. 4-15-6). (मानवम् is upalakshana).

न च प्रजापतिवाक्यादौ श्रुतं परविद्याङ्गभूतात्मप्राप्तिविषया इयम्, 'तद्य इत्थं विदुः' इति गतिश्रुतिः, 'ये चेमेऽरण्ये श्रद्धा तप इत्युपासते' (छा. उ. 5-10-1) इति परविद्यायाः पृथक्श्रुतिवैयर्थ्यात् – This shruti telling the गति of archiradi is not pertaining to the realization of Self told as an accessory to परविद्या and found in प्रजापतिवाक्य etc. That is because another separate shruti vakya which says 'Those who meditate upon Brahman denoted by the word Tapas with shraddha' about परविद्या will become vyartha or futile. (तद्य इत्थं विदुः - इत्थम् means परमात्म-शरीरभूत-जीवात्मा).

पञ्चाग्निविद्यायां च 'इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति, 'रमणीयचरणाः ... कपूयचरणाः' (छा. उ. 5-10-7) इति पुण्यपापहेतुको मनुष्यादि भावो अपाम् एव भूतान्तरसंसृष्टानाम्, आत्मनस्तु तत्परिष्वङ्गमात्रम् इति चिदचितोर्विवेकम् अभिधाय 'तद्य इत्थं विदुः', 'तेऽर्चिषमभिसंभवन्ति' (छा. उ. 5-10-1), 'इमं मानवमावर्त्तं नावर्तन्ते' (छा. उ. 4-15-5) इति विविक्ते चिदचिद्वस्तुनी त्याज्यतया प्राप्यतया च 'य इत्थं विदुस्तेऽर्चिरादिना गच्छन्ति, न च पुनरावर्तन्ते' इति उक्तम् इति गम्यते – In Panchagni Vidya, starting with 'thus in the fifth oblation they get to be called as purusha', and it is said that 'those who have done virtuous deeds get virtuous births and those who have done evil deeds get lowly births' – and thus the virtuous and lowly births such as Manushya and others which are due to virtuous and evil deeds are for the अप् (of waters) only which are mixed with other elements (भूतान्तर संसृष्ट) while for the Atman mere connection with them is told and thus the discriminatory knowledge of sentient and non-sentient is taught and then 'those who that thus', 'they reach अर्चिस् devata', 'they do not get this samsara which consists of manushya and others' (meaning they don't get to be born again as manushya etc) and thus the sentient and non-sentient entities which are very different are told as that which has to be renounced and that which has to be accepted and those who know thus they will travel by the अर्चिरादि path and do not return again – this is what is understood from that.

आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च 'स एनान् ब्रह्म गमयति' (छा. उ. 4-15-5) इति ब्रह्मप्राप्तिवचनात् – For one who realizes that true nature of the Self and for one who is steadfast in Parama Purusha, for both attainment of Brahman is told as 'that वैद्युत पुरुष makes these seekers join Brahman'.

अचिद्विद्युक्तम् आत्मवस्तु ब्रह्मात्मकतया ब्रह्मशेषतैकरसम् इत्यनुसंधेयम्, - Because of that one has to meditate like this - due to having Brahman as its Self (ब्रह्मात्मक), the Self which is dissociated from अचित् gets joy only being subservient to Brahman.

तत्क्रतुन्यायाच्च – This gets justified by the तत्क्रतु न्याय also.

परशेषतैकरसत्वं च 'य आत्मनि तिष्ठन् ... यस्यात्मा शरीरम्' (श. ब्रा. मा. 14-6-5-30) इत्यादिश्रुतिसिद्धम् – The fact that the Individual Self is परशेषतैकरस – gets joy only on observing subservience to paramatman is will established in shruti as 'who is in the Self, who is different from Self, whom the Self does not know, for whom the Atman is body' and so on.

The summary of slokas starting with 23 and till 27 is told in this अवतरणिके. Along with अर्चिरादि, धूमादि मार्ग is also going to be told. One is for contemplation and other is to know that it is to be rejected.

अथ आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च साधारणीम् अर्चिरादिकां गतिम् आह । द्वयोः अपि अर्चिरादिका गतिः श्रुतौ श्रुता, सा च अपुनरावृत्तिलक्षणा । यथा पञ्चाग्निविद्यायां, 'तद्य इत्थं विदुः ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहः' (छा. उ. 5-10-1) इत्यादौ अर्चिरादिकया गतस्य परब्रह्मप्राप्तिः अपुनरावृत्तिः च आम्नाता, 'स एनान् ब्रह्म गमयति ... 'एतेन प्रतिपद्यमाना इमं मानवमावर्त्तं नावर्तन्ते' (छा. उ. 4-15-5) इति – Because it is told that for आत्मनिष्ठ and परमपुरुषनिष्ठ there is no पुनरावृत्ति, it gets established that both these seekers get archiradi gati and that is told in bhashya द्वयोः अपि.

न च प्रजापतिवाक्यादौ श्रुत परविद्याङ्गभूतात्मप्राप्तिविषया इयम्, 'तद्य इत्थं विदुः' इति गतिश्रुतिः, 'ये चेमेऽरण्ये श्रद्धा तप इत्युपासते' (छा. उ. 5-10-1) इति परविद्यायाः पृथक्श्रुतिवैयर्थ्यात् – In Chandogya, there is दहरविद्या in 8th chapter which Prajapati teaches Indra. There आत्मोपदेश is also present which is made as an accessory (अङ्ग) to ब्रह्मोपासना. And that is useful to दहरविद्या. But the आत्मनिष्ठे told here is different

from that. By this Swamy Deshika notes 'एतेन प्रथमषट्कोदित प्रत्यगात्मवेदनात् अत्रत्य
अक्षरयाथात्म्यानुसन्धानस्य भेदोऽपि दर्शितः'

The shruti pramana तद्य इत्थं विदुः taken from Panchagni Vidya prakarana it becomes clear that
what is taught here is प्रत्यगात्मनिष्ठे.

Then a doubt arises – how can अर्चिरादिगति which leads one to Brahman is possible for a
केवलात्मोपासक? It is told here as कैवल्यार्थि – the answer is thus – The seeker who practices
Panchagni Vidya (पञ्चाग्निविद्यानिष्ठ) is also not केवलात्मोपासक but he meditates upon his Individual
Self as having Brahma as Atma. It is ब्रह्मात्मक स्वात्मोपासना. There are two ways told in shrutis –
स्वात्मशरीरकब्रह्मोपासना, ब्रह्मात्मकस्वात्मोपासना or ब्रह्मशरीरभूतस्वात्मोपासना. So the seeker here is
ब्रह्मात्मक स्वात्मानुसन्धायी. If it is not taken like that it would be against तत्कृतुन्याय. Contemplating on
Self in his essential nature means contemplating as being शेषभूत to Paramatman only. That way
it is justified.

The pramanas – य आत्मनितिष्ठन्, पतिं विश्वस्य, करणाधिपाधिपः and so on show that Jivatman is शेषभूत
to Paramatman. The word पति is used in shrutis to denote शेषि for Paramatman.

पञ्चाग्निविद्यायां च 'इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति, 'रमणीयचरणाः ...
कपूयचरणाः' (छा. उ. 5-10-7) इति पुण्यपापहेतुको मनुष्यादि भावो अपाम्एव भूतान्तरसंसृष्टानाम्, आत्मनस्तु
तत्परिष्वङ्गमात्रम् इति चिदचितोर्विवेकम् अभिधाय 'तद्य इत्थं विदुः', 'तेऽर्चिषमभिसंभवन्ति' (छा. उ. 5-10-1), 'इमं
मानवमावर्त्तं नावर्तन्ते' (छा. उ. 4-15-5) इति विविक्ते चिदचिद्वस्तुनी त्याज्यतया प्राप्यतया च 'य इत्थं विदुस्तेऽर्चिरादिना
गच्छन्ति, न च पुनरावर्तन्ते' इति उक्तम् इति गम्यते – The aspect of a पञ्चाग्निविद्यानिष्ठ performing
परमात्मात्मक-स्वात्मानुसन्धान and his attaining अर्चिरादिगति is told in Gita and Brahma Sutra Bhashya
in the same way. And one who goes by Archiradi gets united with Brahman is told in shruti as स
एनान् ब्रह्म गमयति and तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः etc. So it is accepted that a पञ्चाग्निविद्यानिष्ठ
also attains Brahman. There is another vidya known as मधुविद्या where the seeker attains वसुपद
and then attains ब्रह्मन्. – वसुपदप्राप्तिपूर्वक-भगवत्प्राप्ति is told as फल for that vidya. This is also to be
treated like that. The seeker told here enjoys the experience of his own Self as being the body
of Paramatman and then realizes that he should look at Paramatman instead of himself and
goes to attain Paramatman. Why should one do such meditation at all can be a question. In the

same way, चतुर्विधा भजन्ते माम् it was told. There are four types of seekers – why should there be four different categories? It is all due to one's own प्राचीनकर्म. Those who have done utmost virtuous deeds in very many births (बहूनां जन्मनाम् अन्ते) become ज्ञानिs.

आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च 'स एनान्ब्रह्म गमयति' (छा. उ. 4-15-5) इति ब्रह्मप्राप्तिवचनात् अचिद्वियुक्तम् आत्मवस्तु ब्रह्मात्मकतया ब्रह्मशेषतैकरसम् इत्यनुसंधेयम्, तत्क्रतुन्यायाच्च । परशेषतैकरसत्वं च 'य आत्मनि तिष्ठन् ... यस्यात्मा शरीरम्' (श. ब्रा. 14-6-5-30) इत्यादिश्रुतिसिद्धम् – One who is addressed as आत्मयाथात्म्यवित् here is the same as जिज्ञासु, अक्षरयाथात्म्यवित् and पञ्चाग्निविद्यानिष्ठ. For a जिज्ञासु also स्वभावोऽध्यात्ममुच्यते, विसर्गः कर्म संज्ञितः etc स्वभाव, विसर्ग etc were told as to be known. But there is a difference between the meditation of a ज्ञानि and these adhikaris. अक्षरयाथात्म्यनिष्ठ meditates on his own Self as being the body of Paramatman while a Jnani meditates upon Paramatman who has his Self as HIS body. In Vedanta Sara – a commentary on Brahma Sutra by bhashyakarar, he writes – उभयेऽपि हि परिपूर्णं ब्रह्मोपासते मुखभेदेन; स्वात्म-शरीरकं ब्रह्म केचन; ब्रह्मात्मकं स्वात्मानम् इतरे (4-3-14)'.

अर्चिरादिगतिनिषेध is for those who meditate on Self without the अनुसन्धान of ब्रह्मात्मकत्व. So because it is said that जिज्ञासु is different from ज्ञानि, it does not mean that he does अब्रह्मात्मकस्वात्मानुसन्धान because अपुनरावृत्ति is told for him also. In Srihashya, कार्याधिकरण (4th chapter, 3rd paada) Bhashyakarar says – तस्मादचिन्मिश्रं केवलं वाञ्छित्वस्तु ब्रह्मदृष्ट्या तद्वियोगेन च य उपासते न तान्नयति; अपि तु परं ब्रह्मोपासीनान्, आत्मानं च प्रकृतिवियुक्तं ब्रह्मात्मकमुपासीनान् आतिवाहिको गणो नयति (ब्र.सू.4-3-15).

Similarly in Bhuma vidya also yeshatu vaa ativadati satyena ativadati...

In महाभारत आत्मानुभव is told as च्यवनधर्म as ये तु शिष्टाः त्रयो भक्ताः फलकामा हि ते मताः । सर्वे च्यवनधर्माणः प्रतिबुद्धस्तु मोक्षभाक् ॥ Here one who desires आत्मानुभवसुख is told as taking up a dharma which perishes. That is to be taken as due to the fact that आत्मानुभवसुख is also अस्थिर as a कैवल्यार्थि told here goes further to attain Brahman. So by that he does not come back to संसार. When more exalted states are attained previous states perish and hence they can be comparatively called as states which perish or having च्यवनधर्मत्व. This is as told in Vishnu Purana, भुक्त्वा च भोगान् विफलान् त्वम् अन्ते मत्प्रसादतः । ममानुस्मरणं प्राप्य मम लोकमवाप्स्यसि ॥ (वि. 5-19-26).

There are two views in this aspect:

One view is that a जिज्ञासु takes up भगवदुपासना, attains परमात्मशरीरभूतस्वात्मोपासना, enjoys that experience and then goes further to attain Paramatman.

Another view is that he stays in परमात्मशरीरभूत-स्वात्मानुभव only for ever and neither returns to संसार nor attains Paramatman but stays somewhere in between.

It is accepted by all that it is परमात्मशरीरभूत-स्वात्मानुभव and not mere आत्मानुभव without association with Paramatman.

It is accepted by all that he has अर्चिरादिगतिप्राप्ति and it is अपुनरावृत्तिलक्षण. It is also accepted that it is not the ultimate goal and it is very lowly compared to the attainment of a ज्ञानि and that is what one should aim for.

But the forward path for a जिज्ञासु is where there is difference of opinion.

Sloka 8.23, 24

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ 23 ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ 24 ॥

भरतर्षभ Hey Respected of the Bharata Vamsha, यत्रकाले In which path shown by the Presiding Gods or Abhimaani Devas of Kaala, प्रयाताः योगिनः the four types of devotees having departed अनावृत्तिम् आवृत्तिं च यान्ति attain non-return and return तं कालं वक्ष्यामि I will teach you about that time.

अत्र कालशब्दो मार्गस्य अहःप्रभृति संवत्सरान्त कालाभिमानिदेवताभूयस्तया मार्गोपलक्षणार्थः । यस्मिन् मार्गे प्रयाता योगिनो अनावृत्तिं पुण्यकर्माणः च आवृत्तिं यान्ति, तं मार्गं वक्ष्यामि इत्यर्थः ।

अग्निः ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् इति संवत्सरादीनां प्रदर्शनम् ।

अत्र कालशब्दो मार्गस्य अहःप्रभृति संवत्सरान्त कालाभिमानिदेवताभूयस्तया मार्गोपलक्षणार्थः – Here the word काल indicates path as in the path starting with अहस् and ending with संवत्सर there are many presiding gods of time.

यस्मिन् मार्गे प्रयाता योगिनो अनावृत्तिं पुण्यकर्माणि च आवृत्तिं यान्ति, तं मार्गं वक्ष्यामि इत्यर्थः – This means having departed in which path, the Yogis attain non-return and those who have done meritorious deeds attain return, I will teach you about that path.

अग्निः ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् इति संवत्सरादीनां प्रदर्शनम् – The words अग्निः, ज्योतिः, अहस्, शुक्लः, षण्मासा उत्तरायणम् are to indicate संवत्सर and others also.

यत्रकाले - अत्र कालशब्दो मार्गस्य अहःप्रभृति संवत्सरान्त कालाभिमानिदेवताभूयस्तया मार्गोपलक्षणार्थः – In order to remove the doubt whether the word काल indicates specific time here, it is explained as मार्गोपलक्षणार्थः. It is also inline with what is told as शुक्लकृष्णे गतीह्येते (8-26) where गति is told and नैते सृती पार्थजानन् (8-27) where the word सृती means path. So here also काल stands for मार्ग or path.

A doubt may further arise as: Is it not told that one who departs from body during उत्तरायण attains अर्चिरादिमार्ग and one who departs in दक्षिणायन attains धूमादिमार्ग? So should not काल denote time? The answer is NO. For a Brahman who travels through अर्चिरादि there is no such time restriction. It is said in Brahmasutra – अतश्चायनेऽपि दक्षिणे (4-1-19). Even if a Brahman dies during night, he attains archiradi only. So these are no indicators of time but path with respective presiding deities. To the question why did Bhishma wait till Uttarayana, the answer is just to show that he was इच्छामरणि and nothing else. In brahma sutras it is also justified further. The departed goes through sun rays – रश्मि अनुसारि सूत्रा says and the rays are present even in the night because one can feel the heat which show sun rays are present even in the nights. These are discussed and established in SriBhashya and other works as per Brahmasutras.

यस्मिन् मार्गे प्रयाता योगिनो अनावृत्तिं पुण्यकर्माणि च आवृत्तिं यान्ति, तं मार्गं वक्ष्यामि इत्यर्थः – The word योगिनः in mula sloka indicates both ज्ञानि and those who have done पुण्यकर्म or meritorious deeds. It is

said that अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते भूममभिसंभवन्ति. They do not go to संवत्सर but पितृलोक. These are people who live in villages and perform sacrifices, humanitarian deeds and so on.

अग्निः ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् इति संवत्सरादीनां प्रदर्शनम् – It is said in Chandogya – ते अर्चिषमभिसम्भवन्ति । अर्चिषो अहः, अन्ह आपूर्यमाणपक्षम्, आपूर्यमाणपक्षात् यान् षडुदङ् एति मासांस्तान्, मासेभ्यः संवत्सरम् (छा. 5-10-1) etc. so संवत्सरादीनां प्रदर्शनम् is according to this shruti pramana. This is explained in Brahma Sutras also. The words अग्निः, अहः, शुक्लपक्ष, उत्तरायण are all indicating the respective अभिमानिदेवताs or presiding deities. The complete अर्चिरादि मार्ग is – अर्चिः, अहस्, शुक्लपक्ष, उत्तरायण, संवत्सर, मरुत्, सूर्य, चन्द्र, वैद्युत्, वरुण, इन्द्र and प्रजापति. Told as ज्वलनदिवस ज्योत्स्ना पक्षोत्तरायण वत्सरान् पवन तपन प्रालेयांशून् क्रमात् अचिरद्युतिम् । जलधरपतिं देवाधीशं प्रजापतिम् आगतः तरति विरजां दूरे वाचस्ततः परमद्भुतम् ॥

अग्निः ज्योतिः - This not not about two deities but अग्निरूपज्योति jyoti of the form of Fire. This is the first deity in the देवयानमार्ग and hence the name अर्चिरादि.

Sloka 8.25

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ 25 ॥

धूमः Dhuma, रात्रिः raatri, तथा कृष्णः and Krishna paksha षण्मासा दक्षिणायनं six months of dakshinaayana चान्द्रमसं ज्योतिः the brightness of moon, one who departs in this path तत्र प्राप्य having reached there योगी निवर्तते that Yogi comes back.

एतत् च धूमादिमार्गस्थपितृलोकादेः प्रदर्शनम् । अत्र योगि शब्दः पुण्यकर्मसम्बन्धिविषयः ।

This is also indicative of पितृलोक etc that are present in the path starting with Dhuma or धूमादिमार्ग. The word योगी here means one who is associated with meritorious deeds.

एतत् च धूमादिमार्गस्थपितृलोकादेः प्रदर्शनम् । अत्र योगि शब्दः पुण्यकर्मसम्बन्धिविषयः – In the word पितृलोकादेः, आदि indicates आकाश, चन्द्र and others. The word योग here just means उपाय or mere association which is the general meaning of योग. Hence for such people धूमादिमार्ग and पुनरावृत्ति is told. And

by the mention of धूमादिमार्ग we can infer that it is about पुण्यकर्म's because for such people only this is told in shruti as अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते भूममभिसंभवन्ति । धूमाद्रात्रिम्, रात्रेरपरपक्षम्, अपरपक्षात् यान् षड्-दक्षिणैति मासान् तान्, न ते संवत्सरमभिप्राप्नुवन्ति । मासेभ्यः पितृलोकम्, पितृलोकात् आकाशम्, आकाशात् चन्द्रमसमेव सोमोराजा तद्देवानामन्नं तं देवा भक्षयन्ति (छा. 5-10-3,4).

Sloka 8.26

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ 26 ॥

शुक्लकृष्णे एते गती These two paths known as Archiraadi and Dhoomaadi जगतः शाश्वते मते हि are eternal like a stream of flood for the people of the world is the opinion of shruti एकया अनावृत्तिं याति By one known as Archiraadi the state from where there is no return is attained. अन्यया पुनः आवर्तते By the other, he returns again.

शुक्ला गतिः अर्चिरादिका, कृष्णा च धूमादिका । शुक्लया अनावृत्तिं यान्ति । कृष्णया तु पुनः आवर्तते । एते शुक्लकृष्णे गती ज्ञानिनां विविधानां पुण्यकर्मणां च श्रुतौ शाश्वते मते । 'तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति ।' (छा. उ. 5-10-1), 'अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति' (छा. उ. 5-10-3) इति ।

शुक्ला गतिः अर्चिरादिका, कृष्णा च धूमादिका – The path told as शुक्ल is अर्चिरादिगति and कृष्ण is that which starts with धूम.

शुक्लया अनावृत्तिं यान्ति । कृष्णया तु पुनः आवर्तते – It is made very clear in bhashya. One who departs through शुक्ल does not return. Departing through कृष्ण one returns again.

एते शुक्लकृष्णे गती ज्ञानिनां विविधानां पुण्यकर्मणां च श्रुतौ शाश्वते मते । 'तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति ।' (छा. उ. 5-10-1), 'अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति' (छा. उ. 5-10-3) इति – These two paths namesly शुक्ल and कृष्ण are attained respectively by ज्ञानि's and this who have done different types of meritorious deeds is eternal is the opinion of shruti. The shruti vakya are – those who (as told in पञ्चाग्निविद्या) know and those who staying in the forest meditate

on Paramatman having श्रद्धा or devotion they reach the transporting deity known as अर्चिः. From there the presiding deity of अहस् (छा.5-10-1). And those who staying in village perform sacrifices (यागादिs), पूर्त (constructing damn, canals and so on), donate (दान), and such they reach धूमादिमार्ग (छा. 5-10-3). Thus these two paths are told.

It is shown here that the two paths told earlier are well known from the shrutis.

शुक्ला गतिः अर्चिरादिका, कृष्णा च धूमादिका – The words शुक्ल and कृष्ण means the अर्चिरादिमार्ग where शुक्लपक्ष comes and धूमादिमार्ग where कृष्णपक्ष is present. Or it can also be taken to mean that Archiradi path is शुद्ध indicated by शुक्ल and Dhoomadi is अशुद्ध indicated by कृष्ण. These words are just indicative of the paths here.

शुक्लया अनावृत्तिं यान्ति | कृष्णया तु पुनः आवर्तते । एते शुक्लकृष्णे गती ज्ञानिनां विविधानां पुण्यकर्मणां च श्रुतौ शाश्वते मते – The word जगतः in sloka indicates the two categories of अधिकारिs who attain these two paths. They are explained as ज्ञानिs and those who have done पुण्यकर्मs. The word शाश्वते means they do not have beginning or end as they are present as a continuous stream of flood – प्रवाहरूपेण-आदि-अन्त्यरहित is the bhaava.

'तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति ।' (छा. उ. 5।10।1), 'अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति' (छा. उ. 5।10।3) इति ।

Sloka 8.27

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ 27 ॥

पार्थ Hey Arjuna, एते सृती these two paths जानन् having known clearly कश्चन योगी न मुह्यति any Yogi will not get deluded. तस्मात् अर्जुन So, hey Arjuna, सर्वेषु कालेषु at all times योगयुक्तो भव become one who is associated with such contemplation.

एतौ मार्गौ जानन् योगी प्रयाणकाले कश्चन न मुह्यति | अपि तु स्वेन एव देवयानेन पथा याति । तस्मात् अहरहः अर्चिरादि गतिचिन्तनाख्य योगयुक्तो भव ।

Any Yogi who has known about these paths will not get deluded at the time of departure from the body. On the other hand, he will depart by the अर्चिरादिमार्ग told for him. For that reason only, every day, involve in the contemplation on the अर्चिरादिगति or perform the Yoga known as अर्चिरादिगतिचिन्तन.

एतौ मार्गे जानन् योगी प्रयाणकाले कश्चन न मुह्यति | अपि तु स्वेन एव देवयानेन पथा याति । तस्मात् अहरहः अर्चिरादि गतिचिन्तनाख्य योगयुक्तो भव ।

Though the contemplation on the path (मार्गचिन्तन) is for attaining the ultimate goal (परमपुरुषार्थ) just like the means, it is well known in the world that it is to aid the departing Self to depart without getting perturbed at the time of departure. Because such contemplation is useful, it should not be left out.

न मुह्यति – Sloka says योगी न मुह्यति – means he will not be confused. The path taken by all the Selves is same upto the beginning of the archiradi or dhumadi. The separation happens at the murdhanya naadi for one who departs by Archiradi. The Jivatman has to enter the 101st naadi called मूर्धन्य नाडि. How does he know? Brahma sutra says तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारः विद्यासामर्थ्यात् तत्-शेषगतिअनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया (4-2-16).

So the knowledge of these paths is to reject what is not good and adopt what is good. So the benefits of contemplation on these paths is told and then Krishna advises to adopt the contemplation of अर्चिरादिमार्ग as तस्मात् योगयुक्तो भव. The meaning of योग is mere meditation here. And that meditation is of the form of thinking about the path of departure – गतिचिन्तनरूप as told in Bhashya गतिचिन्तनाख्य योगयुक्तो भव.

Sloka 8.28

अथ अध्यायद्वयोदित शास्त्रार्थवेदन फलम् आह -

Then the benefit of शास्त्रार्थवेदन or knowing the meaning of the Shastra taught in the two chapters (seventh and the eighth) is told.

वेदेषु यज्ञेषु तपःसु चैव दाने च यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ 28 ॥

वेदेषु In the Vedas, यज्ञेषु in sacrifices, तपस्सु for penances, दानेषु for donations, च यत् पुण्यफलं प्रदिष्टं whatever virtuous benefits or fruits are told in shastras, तत्सर्वम् all those इदं विदित्वा अत्येति one exceeds or transcends having known this. योगी Being a Jnani आद्यं eternal परं स्थानम् उपैति and most exalted supreme abode he attains.

ऋग्यजुः सामाथर्वरूप वेदाभ्यास-यज्ञतपोदान प्रभृतिषु सर्वेषु पुण्येषु यत् फलं निर्दिष्टम्, इदम् अध्यायद्वयोदितं भगवन्माहात्म्यं विदित्वा, तत् सर्वम् अत्येति - एतद्वेदनसुखातिरेकेण तत् सर्वं तृणवत् मन्यते । योगी ज्ञानी च भूत्वा ज्ञानिनः प्राप्य परम् आद्यं स्थानम् उपैति ।

Whatever fruits are told for those who study the Vedas existing in four forms such as RgVeda, Yajurveda, Saama veda, Atharvaveda, for those who perform sacrifices, penance, donation and such entire set of meritorious deeds, having known the greatness of Bhagavan as told in these two chapters, one would तत्सर्वम् अत्येति means due to the unparalleled joy which ensues from knowing this, he treats everything else as negligible and equal to grass. योगी means becoming a ज्ञानि, he attains the abode which is beginningless and most supreme and which is attainable by a Jnani.

ऋग्यजुः सामाथर्वरूप वेदाभ्यास-यज्ञतपोदान प्रभृतिषु सर्वेषु पुण्येषु यत् फलं निर्दिष्टम्, इदम् - The word वेदेषु indicates that just like sacrifices (यज्ञ and others), even वेदाभ्यास yields benefits. It is well known from shrutis that वेदाभ्यास leads to destruction of calamities etc. In Ashvamedha prashna it is said यं यं क्रतुमधीते तेन तेनास्येष्टं भवति.

दाने च – The word च in mula indicates anything else which is not specifically mentioned here and so bhashya is दानप्रभृतिषु.

अध्यायद्वयोदितं भगवन्माहात्म्यं विदित्वा, तत् सर्वम् अत्येति - एतद्वेदनसुखातिरेकेण तत् सर्वं तृणवत् मन्यते – Starting with the seventh chapter the greatness of Bhagavan is told. Because other aspects are

associated with that, everything in these two chapters talk of the greatness of Bhagavan only. So that is indicated in Bhashya अध्यायद्वयोदितं भगवन्माहात्म्यं.

Meaning of अत्येति तत् सर्वम् is very significant here – It cannot be the direct benefit of योगानुष्ठान because that is told as परं स्थानमुपैति. It is not increased पुण्यफलप्राप्ति because that is told as the benefit of वेदाभ्यास etc and it is something beyond that, it is not mere getting rid of संसार because the पुण्यफल may indicates both पुण्य and पाप as they both are बन्धकः. So considering all these it implies here the विरक्ति which comes from such knowledge of discrimination between the Yoga told here and everything else such as Vedabhyaasa and so on and that is losing complete interest in all benefits other than attaining liberation. So Bhashya is सुखातिरेकेण – due to the incomparable joy that ensues by realizing the greatness of Bhagavan taught in these two chapters everything else is treated as negligible as a blade of grass.

There is also सम्प्रदाय to do पारायणम् of these two chapters daily.

योगी ज्ञानी च भूत्वा ज्ञानिनः प्राप्यम् परम् आद्यं स्थानम् उपैति – Knowing the greatness of Paramatman leads to attainment of परंस्थानम् through the specific knowledge taught earlier and so the word योगी is commented as ज्ञानी च भूत्वा.

The benefits of वेदाभ्यास and others are also good only but are not eternal. One realizes that those fruits are impermanent and then becomes steadfast in भक्तियोग. So the benefit thus obtained is eternal is the bhaava.

The meaning of परं in परं स्थानम् is देशकालयोगादिभिः परत्वम् – hence it means परमपद – वैकुण्ठ as per pramanas – आदित्यवर्णं तमसः परस्तात् (श्वे.3-8), तदक्षरे परमे व्योमन् (नारायण), दिव्यं स्थानमजरं चाप्रमेयम् (भा.मो. 5-32), एते वै निरयाः तात स्थानस्य परमात्मनः (भा.मो. 198-6). Meaning of आद्यम् is given as अनादि – beginningless.

Chapter 8.0 concluded

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरपरब्रह्मयोगो नाम
अष्टमोऽध्यायः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 9)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

Sri:

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Viswaroopam
Art Work by Sau. R. Chitrakleha

Sri:

Srimad Ramanuja Gita Bhashyam – 9th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ नवमोऽध्यायः

Sloka 9.1

उपासकभेदनिबन्धना विशेषाः प्रतिपादिताः । इदानीं उपास्यस्य परमपुरुषस्य माहात्म्यं, ज्ञानिनां विशेषं च विशोध्य भक्तिरूपस्य उपासनस्य स्वरूपम् उच्यते –

The distinguishing characteristics which differentiate the four types of seekers were told. Now the greatness or eminence of Paramapurusha, the Supreme Person who is the object of meditation and the distinction of Jnanis will be researched and the nature of meditation which is of the form of Devotion or Bhakti is going to be told.

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ 1 ॥

यत् ज्ञात्वा Knowing which अशुभात् मोक्ष्यसे you will be released from all evil गुह्यतमं that utmost secret or confidential teaching विज्ञानसहितं along with specifics ज्ञानम् that knowledge which is of the form of devotional meditation अनसूयवे ते प्रवक्ष्यामि I will teach in detail to you who is without any jealousy.

श्रीभगवानुवाच

इदं तु ते गुह्यतमं, भक्तिरूपम् उपासनाख्यं ज्ञानं विज्ञानसहितम् – उपासनगत-विशेषज्ञान-सहितम्, अनसूयवे ते प्रवक्ष्यामि । मद्विषयं सकलेतरविसजातीयम् अपरिमितप्रकारं माहात्म्यं श्रुत्वा एवम् एव संभवति इति मन्वानाय ते प्रवक्ष्यामि इत्यर्थः । यद् ज्ञानम् अनुष्ठानपर्यन्तं ज्ञात्वा मत्प्राप्तिविरोधिनः सर्वस्माद् अशुभात् मोक्ष्यसे ।

I will teach in detail to you, who is without any jealousy this most confidential knowledge which is of the nature of devotional meditation along with specifics needed for such upasana. Having heard the greatness of this knowledge which is concerning ME, which is distinct and different from everything else, which is of immeasurable nature, to you, who will think 'this will happen like this only'. If you acquire this knowledge and put it to practice, you will get rid of all evils which are opposed to you attaining ME.

The सङ्गति or contextual relation of the ninth chapter to the previous 8th chapter is established here inline with Bhagavad Yamunacharya's Gitartha Sangraha sloka:

स्वमाहात्म्यं मनुष्यत्वे परत्वं च महात्मनाम् । विशेषो नवमे योगो भक्तिरूपः प्रकीर्तितः ॥ गी.सं. 13 ॥

Four aspects are taught in the 9th chapter – स्वमाहात्म्य – greatness of Bhagavan Krishna, मनुष्यत्वे परत्वम् – being Supreme while incarnating as a human, महात्मनां विशेषः - the greatness of Jnanis, भक्तिरूपः योगः - nature of Bhaktiyoga.

The main teaching of this chapter is nature of Upasana.

इदानीं उपास्यस्य परमपुरुषस्य माहात्म्यं, ज्ञानिनां विशेषं च विशोध्य भक्तिरूपस्य उपासनस्य स्वरूपम् उच्यते – The words भजन and उपासन used in this chapter and other places is of the same and so the word भक्ति is only qualifying what is told in shruti as उपासना.

The nature of Bhakti is decidedly told here. This is established by means of षड्विधतात्पर्यलिङ्गस – six types of characteristics found in the summary of teachings here. They are उपक्रम-उपसंहार, अभ्यास, अपूर्वता, फल, अर्थवाद, उपपत्ति. In the beginning इदं तु गुह्यतमम् – says it is a form of knowledge or ज्ञान. In the end the conclusion is according to that told as मन्मता भव मद्भुक्तः. In the chapter the aspect of भजन is told several times – which is called अभ्यास. The unique characteristics of Bhakti not told earlier which are told here – अपूर्वता – are it's प्रत्यक्षरूपत्व, निरतिशयप्रियत्व, कीर्तन, नमस्कार and so on. It is extolled as capable of achieving incomparable benefits by its very nature.

The terms राजविद्या, राजगुह्यम् etc praise and extol Bhaktiyoga and that is it is अर्थवाद which means प्रशंसावाक्यस. And the reasonableness of all these is justified which is उपपत्ति. By all these, it is concluded that the main teaching of this chapter is deciding the nature of Bhakti.

इदं तु – The word तु indicates this is superior to Karmayoga and Jnanayoga.

ते गुह्यतमम् – The word गुह्यतमम् is in superlative. It conveys several meanings – that it has been kept high confidential or it is the most secret teaching and that one should acquire this knowledge with utmost concentration, faith and devotion. It attracts one's immediate attention. It is a great secret and so should be protected very carefully. One should not teach this to anyone and everyone. In the end also Krishna says – इदं ते नातप्स्काय नाभक्ताय कदाचन । न च अशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ (18-67). It is very very valuable and capable of getting utmost benefits. All these are meant by the word गुह्यतमम्.

भक्तिरूपम् उपासनाख्यं ज्ञानं विज्ञानसहितम् – उपासनगत-विशेषज्ञान-सहितम् – Here ज्ञानं in mula sloka means भक्तिरूपम् उपासनाख्यं ज्ञानम्. It is not mere knowledge but knowledge of the form of devotional meditation. विज्ञानसहितम् is commented as उपासनगतविशेषज्ञानसहितम् – the special knowledge of the various aspects or specifics of upasana. The words ज्ञान and विज्ञान told here are to be taken as per context. Earlier also it was told ज्ञानं तेऽहं सविज्ञानं इदं वक्ष्यामि अशेषतः (7-2) where ज्ञानम् means the knowledge of the essential nature of Paramatman and विज्ञानम् means the various unique attributes of Paramatman. Here it is about upasana.

अनसूयवे ते प्रवक्ष्यामि । मद्विषयं सकलेतरविसजातीयम् अपरिमितप्रकारं माहात्म्यं श्रुत्वा एवम् एव संभवति इति मन्वानाय ते प्रवक्ष्यामि इत्यर्थः – As told in इदं ते नातप्स्काय.. One who is jealous should never be told. असूया is गुणे दोषत्वबुद्धिः - seeing defects in good qualities and that is the worst enemy. One who has असूया should never be taught Krishna says and because Arjuna does not have any असूया he has firm faith in what Krishna is teaching. Krishna is teaching about Bhakti which has HIM only as the object of meditation. And Krishna knows that Arjuna does not find fault in the teachings and on the other hand firmly believes that 'what Krishna is telling is the truth and it has to be like this only'. That is explained wonderfully in Bhashya. It is मद्विषयम्, सकलेतरविसजातीयम्, अपरिमितप्रकारं माहात्म्यम् – so listening to such excellent characteristics of Bhakti, Arjuna fully believes that is true and so is eligible to receive this knowledge which is गुह्यतमम्. And not mere teaching, Krishna says प्रवक्ष्यामि – प्रकर्षेण वक्ष्यामि with all details in depth.

Having heard Krishna say that Krishna is different and distinct from all sentient and non-sentient entities, Arjuna truly believes that it is true. And so he does not find fault in good quality. The eligibility of a student is decided based on his being असूयु not jealous. It is told in Bharata – विद्या ब्राह्मणमेत्याह शेवधिस्तेऽस्मि रक्ष माम् । असूयकाय मां मा दाः तथा स्यां वीर्यवत्तमा ॥ (भा.मो. 328-49). न च मां योऽभ्यसूयति ।

यद् ज्ञानम् अनुष्ठानपर्यन्तं ज्ञात्वा – Mere knowledge of the means is not sufficient to realise the fruits. The knowledge has to be applied in practice and liberation is possible only through अनुष्ठान of उपाय and not mere knowledge. Mere वाक्यार्थज्ञान does not lead to मोक्ष is the bhava. Shruti says मन्त्रश्रुत्यं चरामसि – what we have heard from the mantras, the teachings of mantras known from the meaning, we will practice.

मत्प्राप्तिविरोधिनः सर्वस्माद् अशुभात् मोक्ष्यसे – The accessories such as कर्मयोग and ज्ञानयोग help one to get rid of sins which are opposed to realizing भक्ति. While भक्ति destroys all sins which are opposed to attaining Bhagavan HIMSELF. The word अशुभ also includes पुण्य or good deeds with which one gets स्वर्ग etc. That is because they are also प्रतिबन्धक to भगवत्प्राप्ति. So all obstructions are included in अशुभ which are opposed to attaining Bhagavan. Shruti says तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति (मु. 3-1-3). Both पुण्य and पाप have to get got rid of in order to attain परमसाम्य with Bhagavan.

Sloka 9.2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ 2 ॥

राजविद्या This is like the King among vidyas राजगुह्यम् most eminent among those which are to be protected इदम् उत्तमं पवित्रं being superior it is the most excellent among the sacred प्रत्यक्षावगमं can be perceived directly धर्म्यं never deviates from dharma कर्तुं सुसुखम् it is pleasant to practice अव्ययम् by nature it does not perish, such is this knowledge of the form of devotion.

राजविद्या - विद्यानां राजा, राजगुह्यं - गुह्यानां राजा । राज्ञां विद्येति वा राजविद्या, राजानो हि विस्तीर्णागाधमनसः, महामनसाम् इयं विद्या इत्यर्थः । महामनस एव गोपनीयगोपनकुशला इति तेषाम् एव गुह्यम् । इदम् उत्तमम् पवित्रं मत्प्राप्तिविरोध्यशेषकल्मषापहं । प्रत्यक्षावगमम् - अवगम्यते इति अवगमो विषयः, प्रत्यक्षभूतोऽवगमो विषयो यस्य ज्ञानस्य तत् प्रत्यक्षावगमम् । भक्तिरूपेण उपासनेन उपास्यमानः अहं तदानीम् एव उपासितुः प्रत्यक्षताम् उपागतो भवामि इत्यर्थः । अथापि धर्म्यं - धर्माद् अनपेतं, धर्मत्वं हि निःश्रेयससाधनत्वम् । स्वरूपेण एव अत्यर्थप्रियत्वेन तदानीम् एव महर्शनापादनतया च स्वयं निःश्रेयसरूपम् अपि निरतिशय-निःश्रेयसरूपात्यन्तिक-मत्प्राप्तिसाधनम् इत्यर्थः । अत एव सुसुखं कर्तुं - सुसुखोपादानम् । अत्यर्थप्रियत्वेन उपादेयम् । अव्ययम् - अक्षयं, मत्प्राप्तिं साधयित्वा अपि स्वयं न क्षीयते । एवंरूपम् उपासनं कुर्वतो मत्प्रदानं कृते अपि न किञ्चित् कृतं मया अस्य इति मे प्रतिभाति इत्यर्थः ।

राजविद्या - विद्यानां राजा, राजगुह्यं - गुह्यानां राजा – It is the King among vidyas means it is the most eminent knowledge. It is the king among mysteries.

राज्ञां विद्येति वा राजविद्या, राजानो हि विस्तीर्णागाधमनसः, महामनसाम् इयं विद्या इत्यर्थः – Or it is the knowledge possessed by the Kings. Kings are known to be having a mind that is vast and deep. So it is the knowledge acquired by such great minded people.

महामनस एव गोपनीयगोपनकुशला इति तेषाम् एव गुह्यम् – The greatminded ones are experts in protecting mysteries and so it is the mystery owned by them.

इदम् उत्तमम् पवित्रं मत्प्राप्तिविरोध्यशेषकल्मषापहं – पवित्र means that which removes blemishes and purifies. So this vidya is pavitra because it destroys all sins which are opposed to attaining ME Krishna says.

प्रत्यक्षावगमम् - अवगम्यते इति अवगमो विषयः, प्रत्यक्षभूतोऽवगमो विषयो यस्य ज्ञानस्य तत् प्रत्यक्षावगमम् – This is प्रत्यक्षावगम – meaning of अवगमः is विषयः - that which is known. From which knowledge the object is directly perceivable, that knowledge is told as प्रत्यक्षावगम. भक्तिरूपेण उपासनेन उपास्यमानः अहं तदानीम् एव उपासितुः प्रत्यक्षताम् उपागतो भवामि इत्यर्थः – That means I, who is the object of meditation in भक्तिरूप-उपासना – am directly perceived by such meditator.

अथापि धर्म्यं - धर्माद् अनपेतं, धर्मत्वं हि निःश्रेयससाधनत्वम् – Even being so, it never deviates from dharma. Being a means to attain मोक्ष or परब्रह्मप्राप्ति is its धर्मत्व.

स्वरूपेण एव अत्यर्थप्रियत्वेन तदानीम् एव महर्शनापादनतया च स्वयं निःश्रेयसरूपम् अपि निरतिशय-निःश्रेयसरूपात्यन्तिक-मत्प्राप्तिसाधनम् इत्यर्थः – By very nature it is most loving and it reveals ME

(Bhagavan Krishna says) at the time of practice itself or during meditation itself and because of that though it by itself is of the form of निःश्रेयस् (ultimate benefit which is liberation), it is also the means to incomparable निःश्रेयस् which is attaining ME completely.

अत एव सुसुखं कर्तुं – सुसुखोपादानम् । अत्यर्थप्रियत्वेन उपादेयम् – For that reason only it is most enjoyable to perform. It is to be done because it is indescribably lovable. It is said Bhakti starts with Love, progresses with love and culminates in Love.

अव्ययम् – अक्षयं, मत्प्राप्तिं साधयित्वा अपि स्वयं न क्षीयते – It does not end even after making the seeker attain ME.

एवंरूपम् उपासनं कुर्वतो मत्प्रदानं कृते अपि न किञ्चित् कृतं मया अस्य इति मे प्रतिभाति इत्यर्थः – For such a devotee who adopts such bhaktiyoga or upasana, even after giving MYSELF, I feel I have not done anything in return – is the meaning.

राजविद्या - विद्यानां राजा, राजगुह्यं - गुह्यानां राजा । राज्ञां विद्येति वा राजविद्या, राजानो हि विस्तीर्णागाधमनसः, महामनसाम् इयं विद्या इत्यर्थः - The greatness of this means which is of the form of devotion or bhakti compared to all other means is indicated by the word राजविद्या. In order to remove any doubt that the word राज is not about क्षत्रियस which would then give rise to the doubt whether ब्राह्मणस are eligible or not, it is explained as विद्यानां राजा. It stands as the king among vidyas.

The bhashya राज्ञां विद्येति वा indicates that the usage of राज is in गौणार्थ – secondary sense as shown in Bhashya महामनसामियं विद्या.

महामनस एव गोपनीयगोपनकुशला इति तेषाम् एव गुह्यम् । इदम् उत्तमम् पवित्रं मत्प्राप्तिविरोध्यशेषकल्मषापहं – The word पवित्रं along with उत्तमम् shows it destroys all sins that are opposed to not only performance of means but also भगवत्प्राप्ति.

प्रत्यक्षावगमम् - अवगम्यते इति अवगमो विषयः, प्रत्यक्षभूतोऽवगमो विषयो यस्य ज्ञानस्य तत् प्रत्यक्षावगमम् – This is in बहुव्रीहि समास through कर्मणि प्रयोग. This is not qualifying ज्ञान. That knowledge which has प्रत्यक्ष विषय or an object that is directly perceived, is प्रत्यक्षावगम. Meaning of अवगम is विषय as explained अवगम्यते इत् अवगमो विषयः ।

भक्तिरूपेण उपासनेन उपास्यमानः अहं तदानीम् एव उपासितुः प्रत्यक्षताम् उपागतो भवामि इत्यर्थः - There may be a doubt here – उपासना is स्मृतिसंततिरूप means continuous stream of contemplation – that fact that it is a continuous stream indicates the object is not directly seen. So how can it be called so? The answer is Bhagavan says clearly (as explained in Bhashya) that भक्तिरूपेण उपासनेन अहं तदानीमेव प्रत्यक्षताम् उपागतो भवामि. Bhagavan assures that HE reveals HIMSELF to the meditator who is so devotedly lovingly meditating on HIM. It is also told elsewhere here as भक्त्या त्वनन्यया शक्यः (11-54).

अथापि धर्म्य - धर्माद् अनपेक्षं, धर्मत्वं हि निःश्रेयससाधनत्वम् – By itself it is the फल and it also a means to another फल which is मोक्ष. The meaning of धर्मत्व is निःश्रेयससाधनत्व.

स्वरूपेण एव अत्यर्थप्रियत्वेन तदानीम् एव मद्दर्शनापादनतया च स्वयं निःश्रेयसरूपम् अपि निरतिशय-निःश्रेयसरूपात्यन्तिक-मत्प्राप्तिसाधनम् इत्यर्थः - The धृतिवाचक धातु is synonymous with प्रीति. From that the word धर्म is formed. And since the word is used without any limitation, according to निघण्टु – मुक्तिः कैवल्यनिर्वाणश्रेयोनिःश्रेयसामृतम् – it is explained as निरतिशय-निःश्रेयसरूप etc.

अत एव सुसुखं कर्तुं – सुसुखोपादानम् । अत्यर्थप्रियत्वेन उपादेयम् । अव्ययम् – अक्षयं, मत्प्राप्तिं साधयित्वा अपि स्वयं न क्षीयते । एवंप्रकारम् उपासनं कुर्वतो मत्प्रादानं कृते अपि न किञ्चित् कृतं मया अस्य इति मे प्रतिभाति इत्यर्थः – Bhakti by nature is most favourable and the object of devotion is also such, Bhaktiyoga can be practiced with joy is the bhaava. During such loving meditation it pleases the mind. Because of knowing that it pleases Bhagavan also it causes joy. And like karmas whose fruits have a definite end, the fruit of bhakti never ends. It exists for ever. Karmas such as yajna and others give some fruit and once that is experienced, it ends. While the fruit obtained from Bhakti never ends.

The greatness of devotional meditation towards Lord is such that it enhances the greatness of Bhagavan also. Bhakti becomes celebrated because of Bhagavan and Bhagavan becomes celebrated due to the nature of Bhakti is the bhava. HE gives HIMSELF up and still feels that he has not done anything in return. This is also told by Bhattar with respect to Sridevi as:

ऐश्वर्यमक्षरगतिं परमं पदं वा कस्मैचिदञ्जलिभरं वहते वितीयं । अस्मै न किञ्चिदुचितं कृतमित्यथाम्ब त्वं लज्जसे कथय कोऽयमुदारभावः ॥

Sloka 9.3

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ 3 ॥

परंतप Hey Arjuna, अस्य धर्मस्य अश्रद्धधानाः पुरुषाः people who do not have faith in this upasana माम् अप्राप्य मृत्युसंसारवर्त्मनि निवर्तन्ते return to Samsara which is of the form of death without attaining ME.

अस्य उपासनाख्यस्य धर्मस्य निरतिशय प्रिय-मद्विषयतया स्वयं निरतिशयप्रियरूपस्य परमनिःश्रेयसरूप-मत्प्राप्तिसाधनस्य अव्ययस्य उपादानयोग्यदशां प्राप्य अश्रद्धधानाः – विश्वासपूर्वक-त्वरा-रहिताः पुरुषाः माम् अप्राप्य मृत्युरूपे संसारवर्त्मनि नितरां वर्तन्ते । अहो! महद् इदम् आश्चर्यम् इत्यर्थः ।

Inspite of being eligible to practice this Upasana which is most enjoyable due to being about ME who is most dear and it is a means to attain ME who is परमनिःश्रेयस्, utmost benefit, it never perishes, such upasana even though people who are eligible to perform this if they do not have any urgency with faith to perform this bhakti, they largely remain in samsara which is of the form of death. Oh, it is so very surprising!

As told in previous sloka, here also it is told that one cannot attain liberation without the knowledge and practice of this Upasana which is परमधर्मरूप.

अस्य उपासनाख्यस्य धर्मस्य निरतिशय प्रिय-मद्विषयतया स्वयं निरतिशयप्रियरूपस्य परमनिःश्रेयसरूप-मत्प्राप्तिसाधनस्य अव्ययस्य उपादानयोग्यदशां प्राप्य अश्रद्धधानाः – विश्वासपूर्वक-त्वरा-रहिताः पुरुषाः माम् अप्राप्य मृत्युरूपे संसारवर्त्मनि नितरां वर्तन्ते । अहो! महद् इदम् आश्चर्यम् इत्यर्थः ।

अस्य – means this उपासना which is of the nature of joy etc as told in previous slokas.

Inspite of having the capability and eligibility to perform this Upasana, those who show no urgency in practicing this get caught in samsara only is the bhava.

Having known that by its very nature as well as by means the fruits it begets, that it is easy to perform, that it is the most desirable thing for all – निरतिशयपुरुषार्थ and having known that its performance itself showers joy on the seeker, if people do not take it up, it is very surprising.

They also know that संसार is अपुरुषार्थ of the highest order and still they do everything to get caught in it with great liking and seeing this Bhagavan is surprised is the bhava.

अहो – This expression indicates that the effect of दुष्कर्म's is most regrettable.

Addressing Arjuna as परन्तप shows that Arjuna is capable of capturing external enemies and now he has to also overcome internal enemies which cause अश्रद्धा.

Sloka 9.4, 9.5

शृणु तावत् प्राप्यभूतस्य मम अचिन्त्य महिमानम् –

Now listen to the greatness beyond grasp of ME who is the goal to be attained through upasana by all.

The main teaching of this chapter is greatness of Upasana which is the means to attain Bhagavan. The greatness of that Bhaktiyoga was told first. Now the greatness of Bhagavan who can be attained through that Bhaktiyoga is being told so as to confirm the greatness of Bhaktiyoga. If you know this, the faith and urgency would increase further is the bhaava.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 4 ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 5 ॥

इदं सर्वं जगत् This entire world अव्यक्तमूर्तिना मया ततम् is pervaded by ME who has the nature which is not revealed. सर्वभूतानि All beings मत्स्थानि exist in ME. अहं तेषु न च अवस्थितः I am not in them, means I am not dependent on them for existence. भूतानि मत्स्थानि न च The beings are not in ME also. मे ऐश्वरं योगं पश्य See this state of my sovereignty. भूतभृत् I am supporting all beings consisting of sentient and non-sentients. न च भूतस्थः But I do not exist being supported by them. ममात्मा भूतभावनः My mere willing in the mind is only supporting all the beings.

इदं चेतनाचेतनात्मकं कृत्स्नं जगत्, अव्यक्तमूर्तिना – अप्रकाशित स्वरूपेण मया अन्तर्यामिणा ततम्. अस्य जगतो धारणार्थं नियमनार्थं च शेषित्वेन व्याप्तम् इत्यर्थः । यथा अन्तर्यामि ब्राह्मणे 'यः पृथिव्यां तिष्ठन्...यं पृथिवी न वेद (बृ. 3-7-3), 'य आत्मनि तिष्ठन्... यमात्मा न वेद (बृ. 2-7-22 माध्यन्दिन) इति चेतनाचेतन वस्तुजातैः अदृष्टेन अन्तर्यामिणा तत्र तत्र व्याप्तिरुक्ता । ततो मत्स्थानि सर्व भूतानि – सर्वाणि भूतानि मयि अन्तर्यामिणि स्थितानि । तत्रैव ब्राह्मणे, 'यस्य पृथिवी शरीरं ... यः पृथिवीम् अन्तरो यमयति', 'यस्य आत्मा शरीरं ... य आत्मानम् अन्तरो यमयति' इति शरीरत्वेन नियाम्यत्व प्रतिपादनात् तदायत्ते स्थितिनियमने प्रतिपादिते, शेषित्वं च । 'न चाहं तेष्ववस्थितः' – अहं तु न तदायत्त स्थितिः, मत्स्थितौ तैः न कश्चिदुपकारः इत्यर्थः ।

न च मत्स्थानि भूतानि - न घटादीनां जलादेः इव मम धारकत्वम्, कथम् ? मत्संकल्पेन । पश्य मम ऐश्वरं योगम् - अन्यत्र कुत्रचिद् असंभावनीयं मदसाधारणम् आश्चर्यं योगं पश्य । कोऽसौ योगः? भूतभृन्न च भूतस्थो ममात्मा भूतभावनः - सर्वेषां भूतानां भर्ता अहं, न च तैः कश्चिद् अपि मम उपकारः । मम आत्मा एव भूतभावनः - मम मनोमयः संकल्प एव भूतानां भावयिता नियन्ता च ।

इदं चेतनाचेतनात्मकं कृत्स्नं जगत्, अव्यक्तमूर्तिना – अप्रकाशित स्वरूपेण मया अन्तर्यामिणा ततम्. अस्य जगतो धारणार्थं नियमनार्थं च शेषित्वेन व्याप्तम् इत्यर्थः - This entire world which is seen directly consisting of sentient and non-sentient entities, is pervaded by ME who is the in-dweller and having a nature which is not revealed.

यथा अन्तर्यामि ब्राह्मणे 'यः पृथिव्यां तिष्ठन्...यं पृथिवी न वेद (बृ. 3-7-3), 'य आत्मनि तिष्ठन्... यमात्मा न वेद (बृ. 2-7-22 माध्यन्दिन) इति चेतनाचेतन वस्तुजातैः अदृष्टेन अन्तर्यामिणा तत्र तत्र व्याप्तिरुक्ता – As told in Antaryami Brahmana of Bruhadaranyakopanisht, 'who being present in prithivi ... whom prithivi does not know', 'who being present in the Self,... whom the Self does not know' and so on that the pervasion by the antaryami (in-dweller) in all entities sentient and non-sentient without being seen.

ततो मत्स्थानि सर्व भूतानि – सर्वाणि भूतानि मयि अन्तर्यामिणि स्थितानि – For that reason, all entities are existing in ME – means all entities are existing in ME who is the antaryami.

तत्रैव ब्राह्मणे, 'यस्य पृथिवी शरीरं ... यः पृथिवीम् अन्तरो यमयति', 'यस्य आत्मा शरीरं ... य आत्मानम् अन्तरो यमयति' इति शरीरत्वेन नियाम्यत्व प्रतिपादनात् तदायत्ते स्थितिनियमने प्रतिपादिते, शेषित्वं च – In the same antaryami brahmana it is said, 'for whom Prithivi is sharira ... who controls the prithivi being the in-dweller', 'for whom Atman is sharira ... who controls the Self being the in-dweller' – as it is told that

everything being HIS body are controlled by HIM, the aspect of everything depending on HIM for existence and being controlled by HIM are told and along with Bhagavan's Overlordship roo – sheshitva.

‘न चाहं तेष्ववस्थितः’ – अहं तु न तदायत्त स्थितिः, मत्स्थितौ तैः न कश्चिदुपकारः इत्यर्थः - ‘I am not existing in them’ – means I am never existing being dependent on them, I am not dependent on them for my existence, from them I have no help for existence.

न च मत्स्थानि भूतानि - न घटादीनां जलादेः इव मम धारकत्वम्, कथम् ? मत्संकल्पेन – And the aspect of my supporting them is not like pot and others which are supporting water and etc. Then how else? With my willing only I am supporting them.

पश्य मम ऐश्वरं योगम् - अन्यत्र कुत्रचिद् असंभावनीयं मदसाधारणम् आश्चर्यं योगं पश्य – See my yoga of Lordship. My this yoga which is impossible in anything else and which is unique to ME alone, this wonderful nature of my being the Lord – see this.

कोऽसौ योगः? भूतभृन्न च भूतस्थो ममात्मा भूतभावनः - सर्वेषां भूतानां भर्ता अहं, न च तैः कश्चिद् अपि मम उपकारः – What is this Yoga? ‘भूतभृन्न च भूतस्थो ममात्मा भूतभावनः’ – I am the maintainer or protector or supporter of all beings. There is no help to me from them.

मम आत्मा एव भूतभावनः - मम मनोमयः संकल्प एव भूतानां भावयिता नियन्ता च – My willing of the mind only makes all being exist, it only controls and supports everything.

The teachings here are explanations of what is told in shrutis.

Mayaa tatam idam sarvam – same as eeshaavasyamidam sarvam – sarvam khalvidam brahma – idam sarvam brahma khalu

इदं चेतनाचेतनात्मकं कृत्स्नं जगत् – इदं सर्वम् in the sloka includes the entire sentient and non-sentient entities which are known through valid means. This is as told in Upanishads also – ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्.

अव्यक्तमूर्तिना – अप्रकाशित स्वरूपेण मया – The word मूर्ति in sloka is not taken to mean दिव्यमङ्गलविग्रह here as that is not useful in this context. So it is taken to mean स्वरूप in a secondary sense. So the explanation is अप्रकाशित स्वरूपेण.

अन्तर्यामिणा ततम्. – The pervasion is not like ether which is pervading by being present – सान्निध्यरूपव्याप्ति. But this is as established in hundreds of shruti pramanas the pervasion in the form of अन्तर्यामि. It is as told – अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः. The reason and use of pervading thus is to support the entire world and also to control. From this it is known that entire world's स्थिति and प्रवृत्ति are under HIS control.

अस्य जगतो धारणार्थं नियमनार्थं च शेषित्वेन व्याप्तम् इत्यर्थः । यथा अन्तर्यामि ब्राह्मणे 'यः पृथिव्यां तिष्ठन्...यं पृथिवी न वेद (बृ. 3-7-3), 'य आत्मनि तिष्ठन्... यमात्मा न वेद (बृ. 2-7-22 माध्यन्दिन) इति चेतनाचेतन वस्तुजातैः अदृष्टेन अन्तर्यामिणा तत्र तत्र व्याप्तिरुक्ता । ततो मत्स्थानि सर्व भूतानि – सर्वाणि भूतानि मयि अन्तर्यामिणि स्थितानि । तत्रैव ब्राह्मणे, 'यस्य पृथिवी शरीरं ... यः पृथिवीम् अन्तरो यमयति', 'यस्य आत्मा शरीरं ... य आत्मानम् अन्तरो यमयति' इति शरीरत्वेन नियाम्यत्व प्रतिपादनात् तदायत्ते स्थितिनियमने प्रतिपादिते, शेषित्वं च । 'न चाहं तेष्ववस्थितः' – अहं तु न तदायत्त स्थितिः, मत्स्थितौ तैः न कश्चिदुपकारः इत्यर्थः ।

In this part of the sloka, there seems to be contradiction at the first look. That is clarified in detail in Bhashya. What is told as मया ततमिदं सर्वम् and न चाहं तेष्ववस्थितः - how is it possible? Is not न चाहं तेष्ववस्थितः telling something against the shruti यः पृथिव्यां तिष्ठन्? So that is clarified as 'I am not having a state of dependence on them and there is no उपकार or help to me from them'. The relation told in न चाहं तेष्ववस्थितः is different from the kind of existence told in मत्स्थानि सर्वभूतानि. Shruti says HE exists in HIS own glory. In chandogya – Bhuma vidya, to the स भगवः कस्मिन् प्रतिष्ठितः? The answer given is 'स्वे महिम्नि' (छा. 7-24-1).

न च मत्स्थानि भूतानि - न घटादीनां जलादेः इव मम धारकत्वम्, कथम् ? मत्संकल्पेन – Similarly मत्स्थानि सर्वभूतानि and न च मत्स्थानि भूतानि – there is no contradiction here either. The aspect of supporting is not like मूर्तद्रव्यस – where water is supported by the pot and the supporter which is the pot is outside while water is inside. The relation is संयोग – physical contact and it can be separated – वियोग can happen. Here it is not so. It is something not seen in this world and so explained as मत्सङ्कल्पेन. The धारकत्वा or aspect of supporting of Paramatman is due to HIS own WILL – स्वेच्छाधीन. What

is barred is that entities cannot exist by themselves independent of Bhagavan. So there is no contradiction here. Even for a King or for a magnet, the aspect of supporting that they do is not independent.

पश्य मम ऐश्वरं योगम् - अन्यत्र कुत्रचिद् असंभावनीयं मदसाधारणम् आश्चर्यं योगं पश्य – The word ऐश्वरम् indicates अनन्यसाधारणत्व – it is not present in anything or anyone else and it is unique to Bhagavn. The word योग here means सङ्कल्परूपध्यान. It is as per निघण्टु – योगस्सनहनोपायध्यानसङ्गतियुक्तिषु.

कोऽसौ योगः? भूतभृन्न च भूतस्थो ममात्मा भूतभावनः - सर्वेषां भूतानां भर्ता अहं, न च तैः कश्चिद् अपि मम उपकारः । मम आत्मा एव भूतभावनः - मम मनोमयः संकल्प एव भूतानां भावयिता नियन्ता च – The words ममात्मा has मम and आत्मा in different vibhaktis – षष्ठि and प्रथमा – they are not in समानाधिकरण but व्यधिकरण – different vibhaktis and so bhashya is मम मनोमयसङ्कल्पः. The word आत्मा means सङ्कल्परूप मनस्, mind of the form of willing. So सङ्कल्प is said to be the कार्य of मनस्. It is said मनसैव जगत्सृष्टिम् – मनसा menas by willing HE creates the worlds. मनोऽकुरुत स्यामिति (वृ. 1-2-1) etc. So the meaning of ममात्मा भूतभावनः is as explained सङ्कल्प एव भूतानां भावयिता नियन्ता च. Here what is intended is to establish the aspects of धारण and नियमन of Bhagavan. Though HE is atman, there is no उपकार for him from the body. For us, who are individual selves and who are Atman to our body, there is some उपकार because without the body we cannot perform the means to attain the ultimate purpose. But for Bhagavan it is not so. It is said सामुद्रो हि तरङ्गः, न तारङ्गः समुद्रः. The waves of the ocean are identified as ocean while the ocean is not identified by the waves. So HIS mere willing is enough to support and control everything. And how does it happen is going to be explained in next sloka and creation is going to be told later. So examining all these, the bhashya explains the same.

Sloka 9.6

सर्वस्य अस्य स्वसंकल्पायत्त स्थिति प्रवृत्तित्वे निदर्शनम् आह-

This entirety of sentient and non-sentients are under the control of HIS willing for their very existence and functioning is told with an example.

The fact of Vayu being in Akasha is not the example to show all beings are existing in Bhagavan. Because Akasha cannot support or control Vayu. So the aspect of supporting and controlling everything is intended to be taught here, bhashya is सर्वस्य अस्य. It will be further explained in detail in bhashya.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ 6 ॥

यथा महान् वायुः Just as Vayu which has great power नित्यम् आकाशे स्थितः being always present in akasha सर्वत्रगः moves around everywhere तथा in the same way सर्वाणि भूतानि all beings मत्स्थानीति are established in ME, उपधारय know thus.

यथा आकाशे अनालम्बने महान् वायुः स्थितः सर्वत्र गच्छति । स तु वायुः निरालम्बनो मदायत्तस्थितिः इति अवश्याभ्युपगमनीयो मया एव धृत इति विज्ञायते । एवमेव सर्वाणि भूतानि तैः अदृष्टे मयि स्थितानि मया एव धृतानि इति उपधारय । यथा आहुः वेदविदः- 'मेघोदयः सागरसन्निवृत्तिरिन्दोर्विभागाः स्फुरितानि वायोः । विद्युद्विभङ्गो गतिरुष्णरश्मेः विष्णोर्विचित्राः प्रभवन्ति मायाः ॥' इति । विष्णोः अनन्यसाधारणानि महाश्र्वर्याणि इत्यर्थः । श्रुतिः अपि - 'एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः' (बृ. उ. 3-8-9) 'भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चमः' (तै. उ. 2-8-1) इत्यादिका ।

यथा आकाशे अनालम्बने महान् वायुः स्थितः सर्वत्र गच्छति । स तु वायुः निरालम्बनो मदायत्तस्थितिः इति अवश्याभ्युपगमनीयो मया एव धृत इति विज्ञायते – Just as the great Vayu being present in Akasha which does not seem to have any support, moves around everywhere. But the Vayu which seems to be without any support has to be known for sure that it is depending on ME for existence, by that it is known that it is supported by ME only.

एवमेव सर्वाणि भूतानि तैः अदृष्टे मयि स्थितानि मया एव धृतानि इति उपधारय – In the same way all beings existing in ME unseen by them, know well that they are all supported by ME only.

यथा आहुः वेदविदः- 'मेघोदयः सागरसन्निवृत्तिरिन्दोर्विभागाः स्फुरितानि वायोः । विद्युद्विभङ्गो गतिरुष्णरश्मेः विष्णोर्विचित्राः प्रभवन्ति मायाः ॥' इति । विष्णोः अनन्यसाधारणानि महाश्र्वर्याणि इत्यर्थः – The learned ones who have studied the Vedas say thus – 'The formation of clouds, the ocean not exceeding its limits, the waning and the waxing of the Moon, the sounds of winds, the bursts of lightening, the impact of thunder, the movement of the Sun – all these marvelous manifestations are due to

wonderful willing of Vishnu. That means these are the unique wonders of Vishnu not possible for anyone else.

श्रुतिः अपि - 'एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः' (बृ. उ. 3-8-9) 'भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चमः' (तै. उ. 2-8-1) इत्यादिका – The shruti also says thus – 'Hey Gargi, at the command of Paramatman known by the word Akshara the Sun and the Moon are being supported thus'. 'The wind blows out of fear of Paramatman. Sun rises fearing Paramatman. Agni and Indra do all their functions fearing the wrath of Paramatman only'.

आकाशस्थितः, सर्वत्रगः - By these two words only it is known that everything functions being supported by ईश्वर.

यथा आकाशे अनालम्बने महान् वायुः स्थितः सर्वत्र गच्छति । स तु वायुः निरालम्बनो मदायत्तस्थितिः इति अवश्याभ्युपगमनीयो मया एव धृत इति विज्ञायते । एवमेव सर्वाणि भूतानि तैः अदृष्टे मयि स्थितानि मया एव धृतानि इति उपधारय – The adjective महान् for Vayu shows it is impossible for anyone else to control it.

The example of Vayu shows that just as birds etc which are having a soul inside (चेतनाधिष्ठित) move around in Akasha, in the same way even Vayu is able to move around is the bhaava.

यथा आहुः वेदविदः- 'मेघोदयः सागरसन्निवृत्तिरिन्दोर्विभागाः स्फुरितानि वायोः। विद्युद्विभङ्गो गतिरुष्णरश्मेः विष्णोर्विचित्राः प्रभवन्ति मायाः ॥' (?) इति । विष्णोः अनन्यसाधारणानि महाश्चर्याणि इत्यर्थः । श्रुतिः अपि - 'एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः' (बृ. उ. 3-8-9) 'भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चमः' (तै. उ. 2-8-1) इत्यादिका ।

Then a question may arise - how can this be an example for those who do not accept that Ishvava can be proved through inference? That is answered as वेदविदः यथाहुः.. This is logic supported by Vedas and accepted as possible.

वेदविदः - indicates Vedas and उपबृम्हणः. Whatever is being studied as Veda today and not being studied but found in upabrumhanas – all are included.

There are so many wonderful things happening around us which are not perceivable – formation of clouds for example. The tides of ocean receding from shore, the waxing/waning of the moon,

thunder, lightening, earth quake and so on – all these are possible through the willing of Bhagavan Vishnu only.

माया: - The word Maayaa means wonderful acts.

अक्षरस्य प्रशासने – The word प्रशासन indicates HIS सङ्कल्पविशेष.

भीषा means out of fear – भयात्.

Sloka 9.7

सकलेतरनिरपेक्षस्य भगवतः संकल्पात् सर्वेषां स्थितिः प्रवृत्तिः च उक्ता । तथा तत्संकल्पाद् एव सर्वेषाम् उत्पत्तिप्रलयौ अपि, इति आह –

By the sankalpa of Bhagavan who has no need for anything else other than HIMSELF, the existence and functioning of everything was told. In the same way, the creation and dissolution of everything is also by HIS willing only is told here.

What is the need for telling about creation and pralaya is told in this sangati bhashya for the sloka. While describing the greatness or eminence of Paramatman who is the goal to be attained, the creation and dissolution of this world just like creation are also under the control of Bhagavan is told here.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ 7 ॥

कौन्तेय Hey Arjuna, सर्वभूतानि all beings कल्पक्षये when the duration of kalpa ends मामिकां प्रकृतिं यान्ति attain my body as the subtle state called tamas. तानि कल्पादौ अहं पुनः विसृजामि I will again create them at the beginning of the next kalpa in multifarious forms.

स्थावरजङ्गमात्मकानि सर्वाणि भूतानि, मामिकां – मच्छरीरभूतां, प्रकृतिं - तमःशब्दवाच्यां नामरूपविभागानर्हां, कल्पक्षये - चतुर्मुखावसानसमये मत्संकल्पाद् यान्ति । तानि एव भूतानि कल्पादौ पुनः विसृजामि अहम् । यथा आह मनुः - 'आसीदिदं तमोभूतम्' (मनु. 1-5) 'सोऽभिध्याय शरीरात् स्वात्' (मनु. 1-8) इति । श्रुतिरपि - 'यस्याव्यक्तं शरीरम्' (सु. उ.

7) इत्यादिका, 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते, तमः परे देवे एकीभवति' (सु. उ. 2) 'तम आसीत्तमसा गूढमग्रेऽप्रकेतम्' (ऋ. सं. 8-7-17-3) इति च ।

स्थावरजङ्गमात्मकानि सर्वाणि भूतानि, मामिकां – मच्छरीरभूतां, प्रकृतिं - तमःशब्दवाच्यां नामरूपविभागानर्हां, कल्पक्षये - चतुर्मुखावसानसमये मत्संकल्पाद् यान्ति – All beings existing in the form of स्थावर and जङ्गम – movables and immovables attain MY Prakruti – means that which is being my body and the subtle state known by the word तमस् which is incapable of being divided into name and form, at the time of the end of Chaturmukha's life, by my willing alone.

तानि एव भूतानि कल्पादौ पुनः विसृजामि अहम् – The same beings I create again at the beginning of kalpa.

यथा आह मनुः - 'आसीदिदं तमोभूतम्' (मनु. 1-5) 'सोऽभिध्याय शरीरात् स्वात्' (मनु. 1-8) इति – Manu has told thus – 'This world existed in the form of Tamas', 'he willied and from the mixture of sentient and non-sentients existing as HIS body in the state of unmanifest'.

श्रुतिरपि - 'यस्याव्यक्तं शरीरम्' (सु. उ. 7) इत्यादिका, 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते, तमः परे देवे एकीभवति' (सु. उ. 2) 'तम आसीत्तमसा गूढमग्रेऽप्रकेतम्' (ऋ. सं. 8-7-17-3) इति च – Shruti also says thus – 'for whom the unmanifest is the body', 'the unmanifest merges into Akshara, Akshara merges into Tamas, Tamas gets united with paramatman as one', 'before creation the undifferentiated Tamas existed. Parabramhan existed having that Tamas as its body' etc.

स्थावरजङ्गमात्मकानि सर्वाणि भूतानि, मामिकां – मच्छरीरभूतां, - By the word मामिकाम्, the शेषत्व of everything gets established. And this subservicence is by means of being the body as known from shruti 'यस्य तमः शरीरम्'. So Bhashya is मच्छरीरभूताम्.

सर्वभूतानि – This word in sloka indicates everything existing as effect (कार्यावस्थे). And since it is told as सर्व भूतानि and प्रकृतिं यान्ति – it means it is प्राकृत प्रलय which happens at the end of Chaturmukha's life span. It is not about दैनन्दिन प्रलय of चतुर्मुख is made clear. So Bhashya is चतुर्मुखावसानसमये.

प्रकृतिं - तमःशब्दवाच्यां नामरूपविभागानर्हा, कल्पक्षये - चतुर्मुखावसानसमये मत्संकल्पाद् यान्ति – The meaning of चतुर्मुखावसानसमये is अन्तिम-ब्रह्मदिवस-अवसानसमये – It can also be taken as end of all kalpas or कल्प shabda here may be taken to mean the life span of Chaturmukha itself.

यान्ति – The Vishnu purana says – संहर्ता च स्वयं प्रभुः (वि.पु. 1-2-67) and मनसैव जगत्सृष्टिं संहारं च करोति यः (वि.पु. 5-22-15). These establish that the dissolution and creation are done by Bhagavan only and thru his own willing.

तानि एव भूतानि कल्पादौ पुनः विसृजामि अहम् - Here also it is said पुनः तानि विसृजामि – which means they should exist during pralaya also. So the meaning is Bhagavan makes everything attain a very very subtle state by HIS sankalpa.

कौन्तेय – Swamy Deshika gives an explanation for usage of this word. Just as you know that you are the son of Kunti through the word of आस, in the same way know from ME the process of the creation of the entire world from my body.

यथा आह मनुः - 'आसीदिदं तमोभूतम्' (मनु0 115) 'सोऽभिध्याय शरीरात् स्वात्' (मनु0 118) इति । श्रुतिरपि - 'यस्याव्यक्तं शरीरम्' (सु0 उ0 7) इत्यादिका, 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते, तमः परे देवे एकीभवति' (सु0 उ0 2) 'तम आसीत्तमसा गूढमग्रेऽप्रकेतम्' (ऋ0 सं0 8।7।17।13) इति च ।

Bhashyakarar quotes from मनुधर्मशास्त्र the slokas which explain the fact of everything existing as the body of Paramatman, being called as Tamas at the time of Pralaya.

The slokas are quoted here:

आसीदिदं तमोभूतम् अप्रजातमलक्षणम् । अप्रतर्क्यम् अविज्ञेयं प्रसुप्तमिव सर्वतः ॥

ततः स्वयम्भूर्भगवान् अव्यक्तो व्यञ्जयन्निदम् । महा भूतादि वृत्तौजाः प्रादुरासीत् तमोनुदः ॥

योऽसावतीन्द्रियग्राह्यः सूक्ष्मेऽव्यक्तः सनातनः । सर्वभूतमयोऽचिन्त्यः स एषः स्वयमुद्भवौ ॥

सोभिध्याय शरीरात् स्वात् सिसृक्षुः विविधाः प्रजाः । अप एव ससर्जादौ तासु वीर्यमपासृजत् ॥

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् । तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

In these slokas, the facts that Narayana is the ultimate cause of creation and HE only create everything starting with Chaturmukha Brahma are all very clearly established.

Sloka 9.8

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ 8 ॥

स्वां प्रकृतिम् The non-sentient matter or Jada prakruti which is my body अवष्टभ्य making it the locus or base इमं कृत्स्नं this entirety of भूतग्रामं group of beings (embodied souls) प्रकृतेः वशात् अवशं which is dependent being under the control of matter पुनः पुनः विसृजामि I create again and again.

स्वकीयां विचित्रपरिणामिनीं प्रकृतिम् अवष्टभ्य अष्टधा परिणमय्य इमं - चतुर्विधं देवतिर्यङ्मनुष्यस्थावरात्मकं, भूतग्रामं मदीयाया मोहिन्या गुणमय्याः प्रकृतेः वशात् अवशं पुनः पुनः काले काले विसृजामि ।

Being associated with ME as my body, being of the nature of undergoing modifications in various wonderful ways, this prakruti, making it the locus, bringing it under control, making it to modify eight fold, I create again and again, at the right time, this group of beings which are associated with ME, existing in the form of deva (gods), tiryak (animals), manushya(humans) and sthavara (immovables), which are dependent being under the sway of prakruti which has abundance of the three qualities of satva, rajas and tamas and which cause delusion.

The mode of collective and individual creation (समष्टि and व्यष्टिसृष्टि) which was told as विसृजामि in the previous sloka (कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्) is detailed here.

स्वकीयां विचित्रपरिणामिनीं प्रकृतिम् - The meanings are explained here as per the mantras of मान्त्रिकोपनिषत्. It says – विकारजननीम् अज्ञाम् अष्टरूपाम् अजां ध्रुवाम् । ध्यातेऽध्यासिता तेन तन्यते प्रेर्यते पुनः ॥ सूयते पुरुषार्थं च तेनैवाधिष्ठितं जगत् । गौरनाद्यन्तवती सा जनित्री भूतभाविनी ॥.

विकारजननीम् – creates modifications of the form of effects, अज्ञाम् – is non-sentient, अष्टरूपाम् – has eight forms (as told bhoomiraaponalo..) अजां – is unborn, ध्रुवाम् – does not perish । ध्यायते –

known by Paramatman through his knowledge of the form of willing, अध्यासिता तेन – supported by him as Base or Locus, तन्यते is made to spread or expand (is made to attain gross state) प्रेर्यते पुनः prompted for creation of gross state again ॥ सूयते पुरुषार्थं च तेनैवाधिष्ठितं जगत् – Being supported by HIM as the locus, it gives birth to the world for the purpose of humans। गौरनाद्यन्तवती सा – she is a cow without beginning or end जनित्री भूतभाविनी she is the mother creating all beings – by these two terms collective and gross creation is told.

अवष्टभ्य अष्टधा परिणमय्य – The creator taking the material for creation as the locus is अधिष्ठान. That is making that material to attain a different state as per the wish of the creator. That is told as the meaning of अवष्टभ्य - अष्टधा परिणमय्य. That is told earlier as भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ (गी. 7-4). This is the mode of collective creation (समष्टि सृष्टि) which can be understood from the meaning.

इमं - चतुर्विधं देवतिर्यङ्मनुष्यस्थावरात्मकं, भूतग्रामं – The word भूतग्रामम् in mula sloka indicates the collectivity of different types of beings who are individually different also and consisting of deva, manushya etc. So this word is not indicating अचेतन here which can also be known from प्रकृतेर्वशात् अवशम् which shows it is something different from prakruti. The word कृत्स्नम् is used to indicate the four groups of deva, manushya etc and also all sub-divisions etc.

मदीयाया मोहिन्या गुणमय्याः प्रकृतेः वशात् अवशं – The Jivas are dependent as they are under the control of Prakruti. It is going to be said as प्रकृतीं मोहिनीं श्रिताः (9-12). And the reason why Prakruti causes delusion is its गुणमयत्व – having the three qualities of सत्त्व, रजस् and तमस्. This was told earlier as त्रिभिः गुणमयैः भावैः (7-13).

पुनः पुनः काले काले – The word पुनः पुनः in sloka means at times suitable to their creation or dissolution is the meaning and so explained as काले काले.

विसृजामि – I will create them as having all variations. Means, I will make them associate with various wonderful things such as name, form, place, time, enjoyments and so on.

Sloka 9.9

एवं तर्हि विषमसृष्ट्यादीनि कर्माणि नैर्घृण्याद्यापादनेन भगवन्तं बध्नन्ति इति, अत्र आह -

If that is so, then will not the creation which is made of differences and such acts of Bhagavan make HIM subjected to cruelty and such defects and bind HIM? To that the answer is given here:

Here we have to understand that न च मां तानि कर्माणि that is going to be told is not about पुण्य, पापकर्म - the acts of the nature of good and bad deeds. Because, that is not what is being told here. Because Bhagavan is telling about creation and dissolution they need to be examined and understood in detail. So if a doubt arises that while creating, Bhagavan creates Deva, manushya and so on which is full of differences only and will that not lead to defect of the nature of cruelty on the part of Bhagavan. In order to answer this doubt the following sloka is told. By the word आदि in सृष्ट्यादीनि – स्थिति, संहार, निग्रह, अनुग्रह all are indicated. Similarly the word आदि in नैर्घृण्यादि includes पक्षपात (partialty), अव्यवस्थितत्व (disorder) etc.

निबध्नन्ति – This does not mean bondage of the form of संसार. Because the acts of creation and others are not causes of संसार. And even if it is taken as cruelty नैर्घृण्य, there is no one to punish HIM as HE is The Supreme Lord. So what is told as bondage here is association with defects of the form of cruelty and partialty etc.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

धनञ्जय Hey Arjuna, तानि कर्माणि those acts of the nature of creation with differences etc.

उदासीनवदासीनं तेषुकर्मसु असक्तं मां च न निबध्नन्ति will not bind ME who is as though unconcerned and not interested in those acts of creating with differences and others.

न च तानि विषमसृष्ट्यादीनि कर्माणि मां निबध्नन्ति - मयि नैर्घृण्यादिकं न आपादयन्ति, यतः क्षेत्रज्ञानां पूर्वकृत्यानि एव कर्माणि देवादिविषमभावहेतवः; अहं तु तत्र वैषम्ये असक्तः तत्र उदासीनवद् आसीनः । यथा आह सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र. सू. 2-1-34), 'न कर्माविभागादिति चेन्नानादित्वात्' (ब्र. सू. 2-1-35) इति ।

These acts of creation with differences etc do not bind ME. Means, do not accuse me of being cruel etc. Because, the cause of differences such as deva, manushya and others is the prior

deeds of the embodied souls while I am disinterested in the differences because I stay unconcerned with that.

यथा आह सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र. सू. 2-1-34), 'न कर्माविभागादिति चेन्नानादित्वात्' (ब्र. सू. 2-1-35) इति - This is as told by Sutrakara – 'Brahman does not have defects of partialty and cruelty because there is the expectation of Karma', 'If it is said that there was no karma as the division of name and form did not exist before creation, we say it is not so. Because Jiva is beginningless, karma is also beginningless'.

न च तानि विषमसृष्ट्यादीनि कर्माणि मां निवध्नन्ति - मयि नैर्घृण्यादिकं न आपादयन्ति, यतः क्षेत्रज्ञानां पूर्वकृत्यानि एव कर्माणि देवादिविषमभावहेतवः; - The word च in न च मां तानि कर्माणि of sloka removes the doubt. This is also as per several pramanas, some are:

निमित्तमात्रं मुक्त्वैवं नान्यत् किञ्चिदपेक्षते ।

नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तु वस्तुताम् ॥ (वि.पु.1-4-52)

निजकर्मशक्तिनियताः ब्रह्मादिस्थावरान्तविशेषाः it is said.

कर्मभिर्भाविता पूर्वेः कुशलाकुशलैस्तु ताः ।

ख्यात्या तया ह्यनिर्मुक्ताः संहारे ह्युपसंहृताः ॥

स्थावरान्ताः सुराद्यास्तु प्रजा ब्रह्मन् चतुर्विधाः ।

ब्रह्मणः कुर्वतः सृष्टिं जज्ञिरे मानसास्तु ताः ॥ (वि.पु.1-5-28,29)

आब्रह्मस्तम्बपर्यन्ता जगदन्तर्व्यवस्थिताः ।

प्राणिनः कर्मजनित संसार वशवर्तिनः ॥ (वि.ध. 104-23)

And others indicate this meaning.

अहं तु तत्र वैषम्ये असक्तः तत्र उदासीनवद् आसीनः । यथा आह सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र. सू. 2-1-34), 'न कर्माविभागादिति चेन्नानादित्वात्' (ब्र. सू. 2-1-35) इति – The sloka तेषु कर्मसु असक्तम् – does not say अकर्तृत्व of the nature of being disinterested in karmas. So it is made clear in Bhashya as तत्र वैषम्ये

असक्तः. The differences are not due to HIS whims and fancies but it is due to karmas of Individual Selves. Though Bhagavan does creation, he is not interested in the differences. He is an impartial judge. And असक्तः also indicates that he is not associated with creation for any benefit. But is there was no differentiation of name and form during pralaya, karma also should not be there. If a question is raised like that, sutrakara says that karma is beginningless as Jivas are also beginningless and that is told in Brahmasutras quoted here. Karma is also anaadi and creation is done according to karmas of Individual selves. This is a very important शास्त्रार्थ – one becomes Deva not because Bhagavan wants HIM that way but because of one's own karmas. One becomes a human or animal and so on all due to one's own karmas and not due to Bhagavan's sankalpa. So Bhagavan decides only based on the karmas of Selves and by HIS own wishes. Hence there is no scent of any defect of the nature of partiality or cruelty on the part of Bhagavan. One cannot blame Bhagavan saying why did HE make me suffer like this or make someone else get lot of riches and so on. It is all driven by the karmas of respective Individual Selves and Bhagavan is not interested in creating this kind of differences by HIMSELF. He goes purely by the karmas of individuals. It also indicates that if one wants to become a देव one has to do karmas needed to attain such birth and if one wants to get liberated, one has to do karma needed for it.

Now a doubt may arise here – If Bhagavan does creation purely based on Creation why not prakruti modify itself based on karma? Why should Bhagavan do creation? That is answered next.

Sloka 9.10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्धि परिवर्तते ॥ 10 ॥

कौन्तेय Hey son of Kunti, अध्यक्षेण मया by ME who has the power to control and who has willed, प्रकृतिः सचराचरं जगत् सूयते the prakruti gives birth to this world consisting of movables and the immovables. अनेन हेतुना जगत् परिवर्तते हि Having this as the cause the world is revolving.

तस्मात् क्षेत्रज्ञकर्मानुगुणं मदीया प्रकृतिः सत्यसंकल्पेन मया अध्यक्षेण ईक्षिता सचराचरं जगत् सूयते । अनेन क्षेत्रज्ञकर्मानुगुण-मदीक्षणेन हेतुना जगत् परिवर्तते; इति मत्त्वाम्यं सत्यसंकल्पत्वं नैर्घृण्यादिदोषरहितत्वम् इत्येवमादिकं मम वसुदेवसूनोः ऐश्वरं योगं पश्य । यथाह श्रुतिः - 'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः ।' 'मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्' (श्वे. 4-9-10) इति ।

तस्मात् क्षेत्रज्ञकर्मानुगुणं मदीया प्रकृतिः सत्यसंकल्पेन मया अध्यक्षेण ईक्षिता सचराचरं जगत् सूयते – So, in accordance to the karmas of embodied souls, the Prakruti which is associated with ME, being willed by ME who is of true willing and who is presiding, gives rise to this world having movables and immovables.

अनेन क्षेत्रज्ञकर्मानुगुण-मदीक्षणेन हेतुना जगत् परिवर्तते; इति मत्त्वाम्यं सत्यसंकल्पत्वं नैर्घृण्यादिदोषरहितत्वम् इत्येवमादिकं मम वसुदेवसूनोः ऐश्वरं योगं पश्य – As the world is revolving due to this reason of my willing according to the karmas of embodied souls, see the Yoga of the nature of Overlordship (ऐश्वरं योगम्) of ME who is the son of Vasudeva having the characteristics of Lordship, True willing and not having any defect of the nature of cruelty etc.

यथाह श्रुतिः - 'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः ।' 'मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्' (श्वे. 4-9-10) इति – The same aspect is also told by shrutis as 'The Supreme Lord who is the controller creates this world with this Prakruti and in that the other one who is the Jiva is bound by the same Prakruti'. 'One should know माया as prakruti and मायि as सर्वेश्वर – the Supreme Lord'.

To the question, if the creation having all these differences is strictly according to the karmas of Individual Selves, why not Prakruti modify by itself according to it? The answer is it is not possible because Prakruti is non-sentient principle and it cannot act by itself. It needs an intelligent self who can make it to act. So when there is no one else and not even the division of name and form etc and everything is very subtle, in unmanifest state, it can modify only by the willing of ईश्वर. So the creation, dissolution, existence everything happens only being controlled by the सङ्कल्प of Bhagavan is indicated in Bhashya as तस्मात्.

तस्मात् क्षेत्रज्ञकर्मानुगुणं मदीया प्रकृतिः सत्यसंकल्पेन मया अध्यक्षेण ईक्षिता सचराचरं जगत् सृजते – The Bhashya मया अध्यक्षेण ईक्षिता means according to the सङ्कल्प of Bhagavn who is the ruler. Shruti praises Bhagavan as कर्माध्यक्षः सर्वभूताधिवासः, यो अस्याध्यक्षः परमे व्योमन् and so on. The word सचराचरम् in the first half of sloka is to be taken along with जगत् in the second half.

अनेन क्षेत्रज्ञकर्मानुगुण-मदीक्षणेन हेतुना जगत् परिवर्तते; - Sloka हेतुना अनेन indicates that the cause of creation told in the first half is also the cause of dissolution. The willing of Lord is according to the karmas of embodied souls and so HIS Lordship (स्वामित्व), True willing (सत्य सङ्कल्पत्व), कारुण्य and others are not affected. The Jivas get caught in Prakruti strictly according to their karmas only.

इति मत्स्वाम्यं सत्यसंकल्पत्वं नैर्घृण्यादिदोषरहितत्वम् इत्येवमादिकं मम वसुदेवसूनोः ऐश्वरं योगं पश्य । यथाह श्रुतिः - 'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः ।' 'मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्' (श्वे. 4-9-10) इति – What was started in the fifth sloka न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् is being taught here also and so Bhashya is मम ऐश्वरं योगं पश्य. And the bhashya वसुदेव सूनोः is according to what is going to be told in next sloka अवजानन्ति मां मूढाः. This indicates HIS अवतारस्वरूप which hides HIS nature of Supreme Lordship due to HIS unsurpassable सौलभ्य.

The next question that is raised is – if you are telling that you are Bhagavan, everything is under your control and you are the Supreme Being etc, why not everyone take resort in you? The answer is, not all are able to know HIS supreme nature.

Sloka 9.11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ 11 ॥

भूत महेश्वरं मम परं भावम् My Supremacy which is exercising OverLordship of all beings अजानन्तः not knowing that, मूढाः the ignorant ones मानुषीं तनुम् आश्रितं माम् अवजानन्ति reject ME who has taken the body of a human.

एवं मां भूतमहेश्वरं सर्वज्ञं सत्यसंकल्पं निखिलजगदेककारणं परमकारुणिकतया सर्वसमाश्रयणीयत्वाय मानुषीं तनुम् आश्रितं स्वकृतैः पापकर्मभिः मूढा अवजानन्ति - प्राकृतमनुष्यसमं मन्यन्ते । भूतमहेश्वरस्य मम अपार कारुण्यौदार्य-सौशील्यवात्सल्य निबन्धनं मनुष्यत्वसमाश्रयणलक्षणम् इमं परं भावम् अजानन्तो मनुष्यत्व समाश्रयणमात्रेण माम् इतरसजातीयं मत्वा तिरस्कुर्वन्ति इत्यर्थः ।

एवं मां भूतमहेश्वरं सर्वज्ञं सत्यसंकल्पं निखिलजगदेककारणं परमकारुणिकतया सर्वसमाश्रयणीयत्वाय मानुषीं तनुम् आश्रितं – Thus ME, who is the Ruler of all beings, who is omniscient, of True Willing, who is the sole cause of this entire world and who has taken the body of a human due to my nature of utmost compassion and in order that all can take refuge in ME,

स्वकृतैः पापकर्मभिः मूढा अवजानन्ति - प्राकृतमनुष्यसमं मन्यन्ते – The ignorant ones due to the bad deeds done by themselves know ME as similar to a human found in this world.

भूतमहेश्वरस्य मम अपार कारुण्यौदार्य-सौशील्यवात्सल्य निबन्धनं मनुष्यत्वसमाश्रयणलक्षणम् इमं परं भावम् अजानन्तो – Not knowing this Supreme Nature of ME who is the Overlord of all beings, who is endowed with unlimited compassion, generosity, quality of mingling with the lowly as though equal, nature of not seeing any defect in others, and due to such divine qualities having resorted to a form having the characteristics of humans,

मनुष्यत्व समाश्रयणमात्रेण माम् इतरसजातीयं मत्वा तिरस्कुर्वन्ति इत्यर्थः – just because I have taken the form of a human thinking that I am of the same class as other humans found here and they reject ME is the meaning.

In order to praise the nature of the greatminded ones, the nature of the ignorant ones is being told here first.

एवं मां भूतमहेश्वरं – The word मां in first half of sloka is to be taken along with भूतमहेश्वरम् in second half as indicated in Bhashya. The word भूतमहेश्वरम् is explained with the attributes of सर्वज्ञं, सत्यसङ्कल्पम् etc.

सर्वज्ञं सत्यसंकल्पं निखिलजगदेककारणं परमकारुणिकतया सर्वसमाश्रयणीयत्वाय

मानुषीं तनुम् आश्रितं – मानुषीम् means मनुष्यसम्बन्धि associated with humans. Having a form which is same as that of human class – मनुष्यरूप-सजातीयरूप. It is like a gold pot and a mud pot. Though the form of the pot is same, the material is different. The form is of same class as a pot.

Similarly here also though Bhagavan takes the form of a human, he is in HIS own DIVINE Nature always. It is the same way even when Lord incarnates as a Fish, Tortoise and so on.

स्वकृतैः पापकर्मभिः मूढा अवजानन्ति - प्राकृतमनुष्यसमं मन्यन्ते – If a question is raised is not Ishvara only the cause of ignorance? Answer is in Bhashya स्वकृतैः पापकर्मभिः it is due to ones' own bad deeds.

भूतमहेश्वरस्य मम अपार कारुण्यौदार्य-सौशील्यवात्सल्य निबन्धनं मनुष्यत्वसमाश्रयणलक्षणम् इमं परं भावम् अजानन्तो – परं भावम् अजानन्तः - The ignorant ones cannot know the difference between HIS Supremacy (परत्व) and ordinary human form (सामान्य मनुष्यरूप). So they get deluded when they see the same human form as found in all others here and that similarity in form makes them not perceive the Supreme nature of Bhagavan.

मनुष्यत्व समाश्रयणमात्रेण माम् इतरसजातीयं मत्वा तिरस्कुर्वन्ति इत्यर्थः – And is this aspect of taking resort to a human form a defect? No. Bhagavan taking the form of a human without leaving HIS Supreme Nature is also considered a divine quality only. But just because HE has disguised HIMSELF with the human form, they think HE is a human only and disregard HIM.

Sloka 9.12

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ 12 ॥

राक्षसीं प्रकृतिम् Prakruti of demonic nature, आसुरीं मोहिनीं चैव प्रकृतिं and prakruti associated with evil and that which causes delusion, श्रिताः those who have resorted to मोघाशाः they have their desires wasted मोघ कर्माणः their actions do not yield any fruit मोघज्ञानाः they knowledge is meaningless विचेतसः and they become those who do not have the real knowledge.

प्रकृति means स्वभाव here - nature

मम मनुष्यत्वे परमकारुण्यादि परत्वतिरोधानकरीं राक्षसीम् आसुरीं च मोहिनीं प्रकृतिम् आश्रिताः, मेघाशाः - मोघवाञ्छिताः निष्फलवाञ्छिताः, मोघकर्माणः - मोघारम्भाः, मोघज्ञानाः - सर्वेषु मदीयेषु चराचरेषु अर्थेषु विपरीतज्ञानतया निष्फलज्ञानाः, विचेतसः तथा सर्वत्र विगतयाथात्म्यज्ञानाः, मां सर्वेश्वरम् इतरसमं मत्वा, मयि यत् कर्तुम् इच्छन्ति, यदुद्दिश्य आरम्भान् कुर्वते, तत् सर्वं मोघं भवति इत्यर्थः ।

मम मनुष्यत्वे परमकारुण्यादि परत्वतिरोधानकरीं – In my manifestation taking the human form that which hides my attributes such as utmost compassion and others which indicate my Supremacy

राक्षसीम् आसुरीं च मोहिनीं प्रकृतिम् आश्रिताः – those who have resorted to demonic, evil prakruti which causes delution

मेघाशाः - मोघवाञ्छिताः निष्फलवाञ्छिताः – they becomes those whose desires are never realized meaning they never bear fruits.

मोघकर्माणः – मोघारम्भाः – they start to engage in actions which do not yield any benefit

मोघज्ञानाः - सर्वेषु मदीयेषु चराचरेषु अर्थेषु विपरीतज्ञानतया निष्फलज्ञानाः – their knowledge becomes futile as they have wrong understanding of all things moving and non-moving which belong to ME

विचेतसः तथा सर्वत्र विगतयाथात्म्यज्ञानाः – and with respect to everything their knowledge will not be true knowledge as things exist.

मां सर्वेश्वरम् इतरसमं मत्वा, मयि यत् कर्तुम् इच्छन्ति, यदुद्दिश्य आरम्भान् कुर्वते, तत् सर्वं मोघं भवति इत्यर्थः – that means thinking ME who is the Supreme Lord as equal to others, whatever they desire to do with respect to ME, wanting to achieve whatever they start karmas, all those become futile.

The last part of this sloka, प्रकृतिं मोहिनीं श्रिताः - is the cause for all their desires becoming futile and also is the cause of their starting karmas which do not yield any fruit.

Here राक्षसीम् means associated with demons which is told as तामसी

आसुरीम् means associated with evils and told as राजसी प्रकृति means svabhaava or nature associated with क्रोध, लोभ etc.

मम मनुष्यत्वे परमकारुण्यादि परत्वतिरोधानकरीं राक्षसीम् आसुरीं च मोहिनीं प्रकृतिम् आश्रिताः – The word प्रकृति means स्वभाव. In the 17th chapter it is said – यजन्ते सात्विका देवान् यक्षरक्षांसि राजसाः । प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ (17-4). Also in Mahabharata ‘मन्ये त्वां राक्षसं क्रूरं अथवा तामसात्मकम् । यस्मात् क्षिपसि गोविंदं पाण्डवं च धनञ्जयम् ॥ (भा. भी. 66-31). मोहिनीम् is that nature which hides the supremacy of Bhagavan etc.

मेघाशाः - मोघवाञ्छिताः निष्फलवाञ्छिताः, मोघकर्माणः - मोघारम्भाः - The words मोघाशाः and मोघकर्माणः have different meaning. मोघाशाः means the karmas will be without any benefit. मोघकर्माणः means it becomes useless from the very beginning.

===== additional notes =====

आसुरी प्रकृति, दैवी प्रकृति - देवाः शास्त्रविहित बुद्धयः Devas are those who are guided by Shastra and असुराः स्वभाव विहित बुद्धयः - Asuras are those who are guided by impulses. The देवासुर युद्ध -there is a war going in the mind of every person between these two - There is Conscience - sense of right and wrong - it is like मानसिक महाभारत युद्ध. धूतराष्ट्र - Jivatman - raashtra is body. Sanjaya is 'viveka' who advices good. Those who reject Paramatman are आसुरीप्रकृतयः and what happens to them is told here.

मोघाशाः - निष्फलचिन्ता - अभिद्या it is said. अनभिद्या is needed. One should give up nishphala chintaa. At the first instant, 'Prathama Pravrutti' one has to decide the right thing.

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मोघज्ञानाः - सर्वेषु मदीयेषु चराचरेषु अर्थेषु विपरीतज्ञानतया निष्फलज्ञानाः - Knowledge becomes futile when it does not result in desired fruits for the actions done. The reason why it becomes futile is that it is not true knowledge - it is not यथार्थज्ञान. Here Bhashyakarar makes a very powerful statement. Everything belongs to Paramatman. What is the knowledge one should gain - that everything belongs to Paramatman and nothing is ours. It is the analogy of non-relationship or non-possession and analogy of self-sufficiency.

It is said in Ishavasya Upanishat - तेन त्यक्तेन भुञ्जीताः मा गृधः कस्यस्विद्धनम् - do not desire for anyone else's wealth is one meaning. If we take कस्यस्विद्धनम् separately, whose wealth is all this? We say this belongs to me, that belongs to me etc while everything belongs to Bhagavan. Everything moving and non-moving belongs to HIM and thinking that it belongs to us or someone else is wrong knowledge - it is not यथार्थज्ञान and anything done with such wrong knowledge will not yield fruits.

===== additional notes =====

What should one do to overcome this and get proper knowledge – surrender unto Bhagavan. He gives us the right mind and intellect – buddhi. That is how he puts us in the right path. It is said न देवाः दण्डमादाय रक्षन्ति पशुपालवत् । यं तु रक्षितुमिच्छन्ति बुद्ध्या संयोजयन्ति तम् ॥ – Gods protect by through right intellect. Similarly Bhagavan says ददामि बुद्धियोगं तं येन मामुपयान्ति ते.

When we acquire this knowledge and then put it to practice, there will be no grief.

Madeeyeshu – is very crucial to understand. Ramakrishna Paramahansa gives an example of how people reject Paramatman – two people fighting for land – it is mine, it is mine – they are disregarding the existence of God he says. Everything belongs to HIM and how can one fight saying it is his?

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The bhashya सर्वेषु विपरीतज्ञानतया includes thinking अस्वतन्त्र as स्वतन्त्र, परकीय as स्वकीय, जड as अजड, नित्य as अनित्य, अस्थिर as स्थिर, धर्म as अधर्म and so on.

When Jnaana is vipareeta, phala also will be vipareeta...

विचेतसः तथा सर्वत्र विगतयाथात्म्यज्ञानाः, मां सर्वेश्वरम् इतरसमं मत्वा, मयि यत् कर्तुम् इच्छन्ति, यदुद्दिश्य आरम्भान् कुर्वन्ते, तत् सर्वं मोघं भवति इत्यर्थः – When they think I am like any other and equate ME with others, whatever they do keeping me as the object will be futile as they have wrong knowledge. They do not know that I am different and distinct from everything else.

Sloka 9.13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ 13 ॥

पार्थ Hey Partha, दैवीं प्रकृतिं आश्रिताः having resorted to daivee prakruti महात्मानस्तु the greatminded ones भूतादिम् अव्ययं मां ज्ञात्वा having known ME who is the cause of all beings and who is immutable अनन्यमनसः भजन्ते meditate on ME not thinking of anything else.

ये तु स्वकृतैः पुण्यसञ्चयैः मां शरणम् उपगम्य विध्वस्तसमस्तपापबन्धाः दैवीं प्रकृतिम् आश्रिताः महात्मानः, ते भूतादिम् अव्ययं – वाङ्मनसागोचर-नामकर्मस्वरूपं परमकारुणिकतया साधुपरित्राणाय मनुष्यत्वेन अवतीर्णं मां ज्ञात्वा अनन्यमनसो मां भजन्ते; मत्प्रियत्वातिरेकेण मद्भजनेन विना मनसश्च आत्मनश्च बाह्यकरणानां च धारणम् अलभमानाः, मद्भजनैकप्रयोजनाः भजन्ते ।

ये तु स्वकृतैः पुण्यसञ्चयैः मां शरणम् उपगम्य विध्वस्तसमस्तपापबन्धाः दैवीं प्रकृतिम् आश्रिताः महात्मानः – But those who having accumulated punya by their virtuous deeds, having surrendering unto ME and got destroyed the bondage of all sins and have resorted to daivee prakruti are the noble, greatminded ones,

ते भूतादिम् अव्ययं – वाङ्मनसागोचर-नामकर्मस्वरूपं परमकारुणिकतया साधुपरित्राणाय मनुष्यत्वेन अवतीर्णं मां ज्ञात्वा अनन्यमनसो मां भजन्ते - such noble ones meditate with singleminded devotion on ME, who is the cause of all beings, who is अव्यय means one who has name and acts the nature of which is beyond the grasp of speech and mind, one who has manifested taking the human form out of Supreme Compassion for the purpose of protecting the noble ones, the महात्माs know my such divine nature and meditate on ME singlemindedly,

मत्प्रियत्वातिरेकेण मद्भजनेन विना मनसश्च आत्मनश्च बाह्यकरणानां च धारणम् अलभमानाः, मद्भजनैकप्रयोजनाः भजन्ते – because of having excessive love towards ME they cannot support their mind or Soul or external sense organs if they do not worship ME with devotion, they meditate on ME having my worship alone as the sole purpose.

When Krishna said अवजानन्ति मां मूढाः, a question would arise – when this world is filled with such ignorant ones who disregard you, what is the purpose served by your manifestation such? Is it not futile? The answer is given here. By extolling the greatness of the noble ones who make HIS divine incarnation purposeful and through that the greatness of Bhakti towards Bhagavan is also praised.

The great minded ones bring atishaya to bhakti – excellence to bhakti itself by the way they put it to practice. They have become mahatmas because they have surrendered unto Bhagavan and with HIS divine grace have got rid of rajas and tamas.

Rigveda says – vayamindra tvaayava: sakhitvam aarabhaamahe

ये तु स्वकृतैः पुण्यसञ्चयैः – By words महात्मानः and तु in mula sloka, the excellence needed for meditating on the Lord is indicated as shown in Bhashya ये तु स्वकृतैः पुण्यसञ्चयैः. The words पुण्यसञ्चयैः and शरणम् उपगम्य reminds of what was told earlier as चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन (7-16) and मामेव ये प्रपद्यन्ते (7-14).

मां शरणम् उपगम्य विध्वस्तसमस्तपापबन्धाः दैवीं प्रकृतिम् आश्रिताः महात्मानः, ते भूतादिम् अव्ययं – वाङ्मनसागोचर-नामकर्मस्वरूपं परमकारुणिकतया साधुपरित्राणाय मनुष्यत्वेन अवतीर्णं मां – All the attributes of Bhagavan culminate in HIS परमसौलभ्य in HIS अवतारस and that is indicated as परमकारुणिकतया and upto अवतीर्णं माम्. माम् is about Krishna avatara.

The word अव्ययम् indicates that HIS divine incarnations are not due to karma but due to HIS compassion and so there is no question of any contraction in ज्ञान etc and that is indicated by this word.

ज्ञात्वा अनन्यमनसो मां भजन्ते; मत्प्रियत्वातिरेकेण मद्भजनेन विना मनसश्च आत्मनश्च बाह्यकरणानां च धारणम् अलभमानाः, मद्भजनैकप्रयोजनाः भजन्ते – मद्भजनैकप्रयोजनाः – this separates a भक्त from आर्त, अर्थार्थि and such अधिकारिः.

Addressing Arjuna as पार्थ indicates that Arjuna who is the son of Indra is of दैवी प्रकृति.

Sloka 9.14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 14 ॥

मां कीर्तयन्तः Chanting my names all the time दृढव्रताः having firm determination यतन्तः च trying to engage in my worship etc. नमस्यन्तश्च prostrating before ME with devotion मां सततं always नित्ययुक्ताः wanting to attain eternal communion with ME भक्त्या उपासते meditate upon ME with excessive love.

अत्यर्थं मत्प्रियत्वेन मत्कीर्तन-यतन-नमस्कारैः विना क्षणाणुमात्रे अपि आत्मधारणम् अलभमानाः मद्गुणविशेषवाचीनि मन्नामानि स्मृत्वा पुलकाञ्चितसर्वाङ्गाः, हर्षगद्गदकण्ठाः नारायण-कृष्ण-वासुदेव-इत्येवमादीनि सततं कीर्तयन्तः तथा एव

यतन्तः - मत्कर्मसु अर्चनादिकेषु तदुपकारकेषु भवन-नन्दनवन-करणादिकेषु च दृढसंकल्पाः यतमानाः, भक्तिभारावनमित-
मनोबुद्ध्यभिमान-पदद्वय-करद्वय-शिरोभिः अष्टाङ्गैः अचिन्तित पांसुकर्दम-शर्करादिके धरातले दण्डवत् प्रणिपतन्तः, सततं
मां नित्ययुक्ताः नित्ययोगं काङ्क्षमाणा आत्मान्तं महास्यव्यवसायिनः उपासते ।

अत्यर्थं मत्प्रियत्वेन मत्कीर्तन-यतन-नमस्कारैः विना क्षणाणुमात्रे अपि आत्मधारणम् अलभमानाः – Because of I
being inexplicably dear to them, not being able to sustain themselves even for a fraction of a
second without chanting my names, without a firm mind to engage in acts devoted to ME,
prostrating to ME etc.

मद्गुणविशेषवाचीनि मन्नामानि स्मृत्वा पुलकाञ्चितसर्वाङ्गाः – remembering my names which show my
special attributes they get horripilations in every part of their body,

हर्षगद्गदकण्ठाः - their voice getting choked due to excessive joy,

नारायण-कृष्ण-वासुदेव-इत्येवमादीनि सततं कीर्तयन्तः - crying out my names such as Narayana, Krishna,
Vaasudeva and others all the time,

तथा एव यतन्तः - मत्कर्मसु अर्चनादिकेषु तदुपकारकेषु भवन-नन्दनवन-करणादिकेषु च दृढसंकल्पाः यतमानाः, - and
engaging in the same way – meaning endeavouring with firm determination in acts devoted to
my service such as worshipping and others which are helpful to worship such as constructing
temple, cultivating flower garden etc.

भक्तिभारावनमित- - their head bowed low due to the weight of devotion towards ME,

मनोबुद्ध्यभिमान-पदद्वय-करद्वय-शिरोभिः अष्टाङ्गैः – with the eight parts which are मनस्, बुद्धि, अभिमान,
two feet, two palms and head,

अचिन्तित पांसुकर्दम-शर्करादिके धरातले दण्डवत् प्रणिपतन्तः, - falling flat in prostration on the ground like a
stick without thinking of dust, sludge or gravel

सततं मां नित्ययुक्ताः नित्ययोगं काङ्क्षमाणा – all the time wanting to attain eternal communion with ME

आत्मान्तं महास्यव्यवसायिनः उपासते – means wanting subservience with firm mind as long as they
exist, they meditate on ME.

What was told as भजन्ति अनन्यमनसः in previous sloka was about उपासना or devotional meditation. That upasana attains the state of excessive love and makes one to engage in prayers, acts of devotion, prostrating and so on is told here. The three aspects told here कीर्तन, यतन and नमस्कार are the functions of वाक्, मनस् and शरीर. The word सततम् – always – applies to all these three equally. By these, the upasana becomes steadfast.

अत्यर्थं मत्प्रियत्वेन – The meaning of भक्त्या is given thus.

मत्कीर्तन-यतन-नमस्कारैः विना क्षणाणुमात्रे अपि आत्मधारणम् अलभमानाः मद्गुणविशेषवाचीनि मन्त्रामानि स्मृत्वा – The auspicious names of Bhagavan are by themselves very sweet and they remind of all HIS divine unique attributes and that is explained in Bhashya as मद्गुणविशेषवाचीनि मन्त्रामानि. Chanting of HIS names is most dear to HIS devotees. The Bhashya मन्त्रामानि also indicates that even though the auspicious qualities are not thought of, mere chanting HIS divine names by its very nature causes devotion. Srimad Bhagavata says – एतावता अलम् अघनिर्हरणाय पुंसां सङ्कीर्तनं भगवतो गुणकर्मनाम्नाम् (भागवत. 6-3-24). It is also well known as told संकीर्त्य नारायण शब्दमात्रं विमुक्त-दुःखाः सुखिनो भवन्ति. The power of chanting is enormous as said – नाम्नोऽस्ति यावती शक्तिः पापनिर्हरणे हरेः । तावत् कर्तुं न शक्नोति पातकी पातकं नरः’.

The name नारायण shows HIS supremacy – परत्व while the names कृष्ण, वासुदेव show his special incarnations and thus HIS सौलभ्य.

In Vishnu Purana it is said:

यज्ञेशाच्युत गोविन्द माधवानन्त केशव ।

कृष्ण विष्णो हृषीकेश वासुदेव नमोऽस्तु ते ॥

इति राजाह भरतो हरेर्नामानि केवलम् ॥ (वि.पु. 2-13-9)

पुलकाञ्चितसर्वाङ्गाः, हर्षगद्गदकण्ठाः नारायण-कृष्ण-वासुदेव-इत्येवमादीनि सततं कीर्तयन्तः – The word सततम् indicates that even when one is alone, in एकान्त or in a crowd, a true devotee should chant HIS divine names without any shame. It is said in Mahabharata – कृषिर्भूवाचकश्शब्दः णश्च निर्वृतिवाचकः (भा.उ. 69-5) and so it is the cause of purushaarth. So the name कृष्ण being common to पर, ब्रूह and such states it is told in between the names नारायण and वासुदेव which show HIS pervasion –

they are व्यापकनाम्स. Even for some incarnations such as वराह the word कृष्ण is used – in mahanarayana upanishat – उद्धृतासि वराहेण कृष्णेन शतबाहुना.

तथा एव यतन्तः - मत्कर्मसु अर्चनादिकेषु तदुपकारकेषु भवन-नन्दनवन-करणादिकेषु च दृढसंकल्पाः यतमानाः, - This tells the unique endeavour असाधारण यतन needed for भक्तियोग. The meaning of दृढसंकल्पाः is that they have firm determination – even if they are facing great calamity or gain lot of wealth etc. they do not resort to anyone else but are single mindedly devoted to Bhagavan.

भक्तिभारावनमित-मनोबुद्ध्यभिमान-पदद्वय-करद्वय-शिरोभिः अष्टाङ्गैः अचिन्तित पांसुकर्दम-शर्करादिके धरातले दण्डवत् प्रणिपतन्तः, - The word भक्तिभारावनमित shows that the प्रणाम done is motivated by love. Head and body bows out of devotion. This is not because of any injunction but due to excessive love. While prostrating with such devotion or love, one should fall unmindful of what is on ground just as a staff falls flat.

सततं मां नित्ययुक्ताः नित्ययोगं काङ्क्षमाणा आत्मान्तं मद्दास्यव्यवसायिनः उपासते – Meaning of नित्ययुक्ताः is not that they are already established in eternal union but they desire to be in eternal communion with Lord. The pratyaya क्त is in आशंसार्थ – so bhashya is नित्ययोगं काङ्क्षमाणाः. Attaining the state of servitude to Bhagavan for ever यावदात्मभावि – that is the specialty of that नित्ययोग – and they have their mind firmly established in it is explained in bhashya.

Sloka 9.15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ 15 ॥

अन्येऽपि Some other upaasakas ज्ञानयज्ञेन च यजन्तः worshipping ME with the sacrifice of the form of knowledge बहुधा पृथक्त्वेन विश्वतो मुखं मां एकत्वेन उपासते – meditate on ME who is present as many separate entities in the form of this world having it as my mode as ONE who is qualified by the world.

अन्ये अपि महात्मानः पूर्वोक्तैः कीर्तनादिभिः ज्ञानाख्येन यज्ञेन च यजन्तो माम् उपासते । कथम्? बहुधा पृथक्त्वेन – जगदाकारेण, विश्वतोमुखं - विश्वप्रकारम् अवस्थितं माम् एकत्वेन उपासते । एतदुक्तं भवति - भगवान् वासुदेव एव नामरूप-विभागानर्हातिसूक्ष्म-चिदचिद्वस्तुशरीरः सन् सत्यसंकल्पः विविध-विभक्त-नामरूप-स्थूलचिदचिद्वस्तुशरीरः स्याम् इति संकल्प्य स एक एव देवतिर्यङ्मनुष्यस्थावराख्य-विचित्रजगच्छरीरः अवतिष्ठते इति अनुसंधानाश्च माम् उपासते इति ।

अन्ये अपि महात्मानः पूर्वोक्तैः कीर्तनादिभिः ज्ञानाख्येन यज्ञेन च यजन्तो माम् उपासते – Other noble ones meditate upon ME through chanting of my divine names as told earlier and also by means of sacrifice of the form of knowledge.

कथम्? – How do they meditate?

बहुधा पृथक्त्वेन – जगदाकारेण – I who is seen in the form of this world which is characterized by diversity in several ways

विश्वतोमुखं - विश्वप्रकारम् अवस्थितं – and existing as having the whole world as my mode

माम् एकत्वेन उपासते – they meditate upon ME as ONE qualified by the world.

एतदुक्तं भवति – The gist of this teaching is this.

भगवान् वासुदेव एव नामरूप-विभागानर्हातिसूक्ष्म-चिदचिद्वस्तुशरीरः सन् – Bhagavan Vaasudeva only having the sentient and non-sentient existing a very subtle state without the division of name and form, as HIS body

सत्यसंकल्पः – Being of True Willing,

विविध-विभक्त-नामरूप-स्थूलचिदचिद्वस्तुशरीरः स्याम् इति संकल्प्य – having Willed that I will become one having sentient and non-sentients differentiated into variety of name and form as my body,

स एक एव देवतिर्यङ्मनुष्यस्थावराख्य-विचित्रजगच्छरीरः अवतिष्ठते – HE who is ONE only exists having this wonderful world consisting of Deva, Tiryak, Manushya and Sthavara as HIS body,

इति अनुसंधानाश्च माम् उपासते इति – contemplating thus they do my upasana is the meaning.

In the 13th sloka it was told भजन्त्यनन्यमनसः (9-13) – that one should meditate single mindedly without thinking of anything else. Then it was told सततं कीर्तयन्तः (9-14) that upasana has to be

done with chanting etc. Now the nature of the special form of Bhagavan who is meditated upon is told. In the five slokas starting with 15th and till 19th (ending with सदसच्चाहम्), the form of that Supreme Object which is to be known is taught.

अन्ये अपि महात्मानः पूर्वोक्तैः कीर्तनादिभिः ज्ञानाख्येन यज्ञेन च यजन्तो माम् उपासते – The word च in sloka as ज्ञानयज्ञेन च indicates that the earlier told कीर्तन etc are also to be included. अपि is to be taken with अन्ये and so bhashya is अन्येऽपि. The word अन्ये talks of पूर्णोपासकः. यज्ञेन यजन्तः means यज्ञेन प्रीणयन्तः - they please Bhagavan with Yajnas.

कथम्? बहुधा पृथक्त्वेन – जगदाकारेण, - The words बहुधा and पृथक्त्वेन indicate everything including समष्टिरूप and व्यष्टिरूप and so bhashya is जगदाकारेण.

विश्वतोमुखं - विश्वप्रकारम् – Having the entire world as HIS mode and HE is the प्रकारि.

Here bhashya is very significant – The anvaya is not एकत्वेन पृथक्त्वेन च उपासते where it would mean एकत्व is different and पृथक्त्व is different. That is not possible as that which is existed as ONE cannot exist again as many. Then it would lead to defects of the nature of सविकारत्व, सांसारिकत्व etc to Brahman. And meditating on something existing as MANY as ONE also would mean it is भ्रान्ति. Other darshanas say the three types of upasanas as following, first is Parabrahman is ONE, second way is Bhagavan exists differently as Vishnu, Aditya, Chandra etc. Third way is Bhagavan is vishvarupa and sarvatomukha. All these and भेदाभेद and such views are all refuted here.

अवस्थितं माम् एकत्वेन उपासते – So HE is one because HE has everything as HIS mode being HIS body. Anvaya is बहुधा पृथक्त्वेन – जगदाकारेण, विश्वतोमुखं – विश्वप्रकारम्, अवस्थितं माम् एकत्वेन उपासते |

एतदुक्तं भवति - भगवान् वासुदेव एव – These two words indicate the mantra also. The word Bhagavan shows all qualities useful for creation and other acts. वासुदेव shows सर्वशरीरकत्व and सर्व व्याप्तत्व. 'सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः । ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥ (वि.पु). The first part of वासुदेव namely वासु shows HE lives everywhere and everything lives in HIM. The second part देव indicates दिवु क्रीडायाम् – that सृष्टिप्रयोजन is क्रीडा etc. So all these are to be remembered here. In वेदार्थ संग्रह Bhashyakarar quotes a sloka एकत्वे सति नानात्वं नानात्वे सति चैकता । अचिन्त्यं ब्रह्मणो रूपं कस्तद्वेदितुमर्हति ॥

नामरूप-विभागानर्हातिसूक्ष्म-चिदचिद्वस्तुशरीरः सन् सत्यसंकल्पः विविध-विभक्त-नामरूप-स्थूलचिदचिद्वस्तुशरीरः स्याम्
इति संकल्प्य स एक एव देवतिर्यङ्मनुष्यस्थावराख्य-विचित्रजगच्छरीरः अवतिष्ठते इति अनुसंदधानाश्च माम् उपासते इति
– The बहुत्व of Bhagavan can be perceived directly by प्रत्यक्षप्रमाण. And the fact that the same
Brahman which was ONE became MANY can be known only from Shastras. That kind of
एकत्वानुसन्धान is the gist here which is explained as स एक एव विचित्रजगच्छरीरः.

Sloka 9.16

तथा हि विश्वशरीरः अहम् एव अवस्थितः, इति आह-

Thus I am only present having the entire world as my body.

The aspects of एकत्व and पृथक्त्व can also be told as related to पर, व्यूह and such forms. But according to context here and considering the slokas coming further, understanding this as related to Paramatman who is existing having the entire world as HIS body is only proper. So that is the अवतरणिका for the next four slokas.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ 16 ॥

अहं क्रतुः I am the kratu such as Jyotishtoma and others अहं यज्ञः I am the five maha yajnas अहं स्वधा I am the havis offered to the Pitrus अहं औषधं I am the Havis such as vreehi (grains such as rice etc) yava (barley) and others मन्त्रः अहम् I am the mantra अहमेव आज्यम् I am the ghee अहम् अग्निः I am the Agni or fire अहं हुतम् I am the homa also.

अहं क्रतुः - अहं ज्योतिष्टोमादिकः क्रतुः । अहम् एव यज्ञः - महायज्ञः । अहम् एव पितृगण-पुष्टिदा स्वधा । औषधं - हविः च अहम् एव । अहम् एव च मन्त्रः । अहम् एव च आज्यम् । प्रदर्शनार्थम् इदम् । सोमादिकं च हविः अहम् एव इत्यर्थः । अहम् आहवनीयादिको अग्निः । होमश्च अहम् एव ।

अहं क्रतुः - अहं ज्योतिष्टोमादिकः क्रतुः । अहम् एव यज्ञः - महायज्ञः – I am the form of Yaga such as ज्योतिष्टोम and others. I am only the Five mahayajnas.

अहम् एव पितृगण-पुष्टिदा स्वधा | औषधं - हविः च अहम् एव – I am only the Havis or offering given to satisfy the group of Pitrus. I am the औषध or Havis also.

अहम् एव च मन्त्रः | अहम् एव च आज्यम् । प्रदर्शनार्थम् इदम् । सोमादिकं च हविः अहम् एव इत्यर्थः – I am only the Mantra. I am only the Ghee offered in sacrifices. This mentioning of ghee is just indicative. I am only Soma and other offerings similar to Ghee.

अहम् आहवनीयादिको अग्निः । होमश्च अहम् एव – I am only the Fire called आहवनीय and others. Homa or sacrifice is also I am only.

अहं क्रतुः - अहं ज्योतिष्टोमादिकः क्रतुः | अहम् एव यज्ञः - महायज्ञः – The words क्रतु and यज्ञ have different meanings and that is indicated in Bhashya as ज्योतिष्टोमादिकम् and महायज्ञः.. Maha Yajna means the Five Maha Yajnas which are Brahma Yajna, Deva Yajna, Pitru Yajna, Bhuta Yajna and Manushya Yajna.

अहम् एव पितृगण-पुष्टिदा स्वधा | औषधं - हविः च अहम् एव – The word औषधम् is used with क्रतु and other terms related to Yajna and it is used along with स्वधा it means the हविस् taken from the special grains of plants. So the common meanings of स्वधा and औषध that are अन्न and भेषज are not applicable here.

अहम् एव च मन्त्रः | अहम् एव च आज्यम् । प्रदर्शनार्थम् इदम् । सोमादिकं च हविः अहम् एव इत्यर्थः – Bhashya प्रदर्शनार्थमिदम् for आज्यम् shows it is not a विशेष विधि which eliminates the rest but it is indicative of all Havis.

अहम् आहवनीयादिको अग्निः । होमश्च अहम् एव – And अग्निः also does not mean mere fire which is one of the five elements (पञ्चभूतs). So according to context it is होमाग्नि such as आहवनीय, गार्हपत्य and दाक्षिणाग्नि.

Sloka 9.17

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोँकार ऋक्साम यजुरेव च ॥ 17 ॥

अस्य जगतः पिता अहं । I am the father of this world माता I am the mother, धाता one who supports and nurtures (dhaarakaa/poshaka) पितामहः I am the pitamaha वेद्यं पवित्रम् the purifying knowledge which arises from Vedas ओङ्कारः the Omkara ऋक् साम यजुरेव च अहमेव I am only the Vedas consisting of Rig, Saama and Yajus.

अस्य स्थावरजङ्गमात्मकस्य जगतः, तत्र तत्र पितृत्वेन मातृत्वेन, धातृत्वेन पितामहत्वेन च वर्तमानः अहम् एव । अत्र धातृशब्दो मातापितृव्यतिरिक्ते उत्पत्तिप्रयोजके चेतनविशेषे वर्तते । यत् किञ्चिद् वेद वेद्यं पवित्रं – पावनं, तद् अहम् एव । वेदकश्च, वेदबीजभूतः प्रणवः अहम् एव । ऋक्सामयजुरात्मको वेदश्च अहम् एव ।

अस्य स्थावरजङ्गमात्मकस्य जगतः, तत्र तत्र पितृत्वेन मातृत्वेन, धातृत्वेन पितामहत्वेन च वर्तमानः अहम् एव – For this group of beings consisting of the immovables and movables I am only present at in those places in the form of father, mother, in the form of the supporter or one who nurtures and in the form of grandfather.

अत्र धातृशब्दो मातापितृव्यतिरिक्ते उत्पत्तिप्रयोजके चेतनविशेषे वर्तते – Here the word धातृ indicates a sentient being other than father and mother but who helps them.

यत् किञ्चिद् वेद वेद्यं पवित्रं – पावनं, तद् अहम् एव – Whatever is purifying knowledge to be acquired from the Vedas, I am only is that.

वेदकश्च, वेदबीजभूतः प्रणवः अहम् एव । ऋक्सामयजुरात्मको वेदश्च अहम् एव – I am only the Pranava which teaches Vedas and which is like the seed for the Vedas. I am only the Veda existing in the form of Rik, Sama and Yajus.

अस्य स्थावरजङ्गमात्मकस्य जगतः, तत्र तत्र पितृत्वेन मातृत्वेन, धातृत्वेन पितामहत्वेन च वर्तमानः अहम् एव – Here father, mother etc told do not mean that Bhagavan is present in his real nature as father, mother etc but HE is existing in the form of अन्तर्यामि or inner-controller in all of them who are present as father, mother etc. And, even in case of स्थावरस or immovables, their causes are all body to Paramatman and so even in their cases पितृत्व, मातृत्व etc hold good. The meaning of तत्र तत्र in Bhashya is that पितृत्व exists all the time though सर्वपितृत्व is not applicable to just one entity. There exists always a father or mother in a chain. All of them are I only is the bhaava. Meaning, I am only the antaryami for all.

अत्र धातृशब्दो मातापितृव्यतिरिक्ते उत्पत्तिप्रयोजके चेतनविशेषे वर्तते – Here the word धाता does not mean चतुर्मुख ब्रह्म as in this context it is not told along with रुद्र, इन्द्र etc. The meaning of the धातृ is in the sense of धारण, पोषण. Because it is told along with पिता and माता, it means other people who support, nurture etc.

यत् किञ्चिद् वेद वेद्यं पवित्रं – पावनं, तद् अहम् एव । वेदकश्च, वेदबीजभूतः प्रणवः अहम् एव । ऋक्सामयजुरात्मको वेदश्च अहम् एव – The words वेद्यं पवित्रं are used in विशेषण-विशेष्यभाव. वेद्यत्व or knowing is common and पवित्रम् is the विशेष्य. So pavitram is used along with vedya and not with ओङ्कार because it is in neuter gender. That पवित्रं (whatever is purifying) which is to be known from the vedas is the meaning.

Sloka 9.18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ 18 ॥

गतिः I am the place to be attained भर्ता supporter प्रभुः controller साक्षी one who sees everything directly निवासः place of residence शरणं the means सुहृत् well wisher प्रभव प्रलय स्थानं place where creation and dissolution happens निधानम् that which is created and withdrawn unto and अव्ययं बीजम् I am only the immutable cause.

गम्यत इति गतिः - तत्र तत्र प्राप्यस्थानम् इत्यर्थः । भर्ता धारयिता, प्रभुः - शासिता, साक्षी - साक्षाद् द्रष्टा, निवासः - वासस्थानं वेश्मादि, शरणम् - इष्टस्य प्रापकतया अनिष्टस्य निवारणतया च समाश्रयणीयः चेतनः शरणम्, स च अहम् एव । सुहृत् - हितैषी, प्रभवप्रलयस्थानं - यस्य कस्यचित् यत्र कुत्रचित् उत्पत्तिप्रलययोः यत् स्थानं, तद् अहम् एव । निधानं निधीयत इति निधानम्, उत्पाद्यम् उपसंहार्यं च अहम् एव इत्यर्थः । अव्ययं बीजं - तत्र तत्र व्ययरहितं यत् कारणं तद् अहम् एव ।

गम्यत इति गतिः - तत्र तत्र प्राप्यस्थानम् इत्यर्थः – The place which is attained is gati. Whatever is the place to be attained from where ever. This can be स्वर्ग, पृथिवी etc.

भर्ता धारयिता, प्रभुः - शासिता, साक्षी - साक्षाद् द्रष्टा, निवासः - वासस्थानं वेश्मादि, - One who supports is भर्ता. Prabhu means one who commands or rules. साक्षी is one who sees everything directly and immediately. निवासः means place of residence such as house etc. I am only all these.

शरणम् - इष्टस्य प्रापकतया अनिष्टस्य निवारणतया च समाश्रयणीयः चेतनः शरणम्, स च अहम् एव - An intelligent being who is to be resorted to for attaining the desirables and getting rid of the undesirables is शरणम्. I am only such a person.

सुहृत् - हितैषी, प्रभवप्रलयस्थानं - यस्य कस्यचित् यत्र कुत्रचित् उत्पत्तिप्रलययोः यत् स्थानं, तद् अहम् एव - सुहृत् means a well wisher. For which ever object whatever is the place of origin and destruction, I am only that.

निधानं निधीयत इति निधानम्, उत्पाद्यम् उपसंहार्यं च अहम् एव इत्यर्थः । अव्ययं बीजं - तत्र तत्र व्ययरहितं यत् कारणं तद् अहम् एव - निधानम् means that which is deposited निधीयते इति निधानम्. Means that which is created and withdrawn unto, I am only that. Everywhere whatever is the cause which is immutable, I am only that.

गम्यत इति गतिः - तत्र तत्र प्राप्यस्थानम् इत्यर्थः - गति word has several meanings such as गमनम्, अवसान, स्थान and so on and here according to context whatever is the place of attainment through any means, I am only that is what Krishna is telling.

भर्ता धारयिता, प्रभुः - शासिता, साक्षी - साक्षाद् द्रष्टा, निवासः - वासस्थानं वेश्मादि, - The word भर्ता does not mean husband here (like भर्ता-भार्या) as it is used here in the sense of being common all beings. So as per the धातु बिभर्ति the well known meaning of धारयिता is to be taken as the meaning here.

शरणम् - इष्टस्य प्रापकतया अनिष्टस्य निवारणतया च समाश्रयणीयः चेतनः शरणम्, स च अहम् एव - The word गतिः was given the meaning of 'place to be attained' and निवासः as the place of residence. So शरणम् is in the sense of protector as per शरणं गृहरक्षित्रोः.

सुहृत् - हितैषी, प्रभवप्रलयस्थानं - यस्य कस्यचित् यत्र कुत्रचित् उत्पत्तिप्रलययोः यत् स्थानं, तद् अहम् एव । निधानं निधीयत इति निधानम्, उत्पाद्यम् उपसंहार्यं च अहम् एव इत्यर्थः । अव्ययं बीजं - तत्र तत्र व्ययरहितं यत् कारणं तद् अहम् एव - निधानम् means whatever is created and whatever gets merged - उत्पाद्य, उपसंहार्य.

Sloka 9.19

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ 19 ॥

अहं तपामि I only generate heat in the form of Fire and Sun. अहं वर्षं निगृह्णामि I hold back the rains. उत्सृजामि and again pour it out. च अमृतं च मृत्युश्च अहमेव Whatever causes one to live and die, I am only that. अर्जुन Hey Arjuna, अहं सत् असत् च I am only all that is present now and what is not present now.

अग्न्यादित्यादिरूपेण अहम् एव तपामि, ग्रीष्मादौ अहम् एव वर्षं निगृह्णामि । तथा वर्षासु च अहम् एव उत्सृजामि । अमृतं च एव मृत्युः च येन जीवति लोको येन च म्रियते, तद् उभयम् अहम् एव । किम् अत्र बहुना उक्तेन? सद् असत् च अहम् एव । सद् यद् वर्तते, असद् यद् अतीतम् अनागतं च, सर्वावस्थावस्थित-चिदचिद्वस्तु-शरीरतया तत्तत्प्रकारः अहम् एव अवस्थित इत्यर्थः । एवं बहुधा पृथक्त्वेन विभक्तनामरूपावस्थित कृत्स्नजगच्छरीरतया तत्प्रकारः अहम् एव अवस्थित इति एकत्वज्ञानेन अनुसंदधानाः च माम् उपासते ।

अग्न्यादित्यादिरूपेण अहम् एव तपामि, ग्रीष्मादौ अहम् एव वर्षं निगृह्णामि – I only generate heat through the forms of Agni and Aditya and others. During the seasons such as summer, I only stop the rains.

तथा वर्षासु च अहम् एव उत्सृजामि – In the same way I only am responsible for the rains during the rainy season.

अमृतं च एव मृत्युः च येन जीवति लोको येन च म्रियते, तद् उभयम् अहम् एव – By which the people of the world live and by which they die, I am only both of them.

किम् अत्र बहुना उक्तेन? सद् असत् च अहम् एव – What more to say? I am only all that exists now and all that does not exist now.

सद् यद् वर्तते, असद् यद् अतीतम् अनागतं च, सर्वावस्थावस्थित-चिदचिद्वस्तु-शरीरतया तत्तत्प्रकारः अहम् एव अवस्थित इत्यर्थः – Sat is all that is present now and asat is all that existed and is passed now as well as all that has not yet come into being. That means having all the sentient and non-sentient objects

existing in all states as my body, I am only existing having them in their respective states as my mode.

एवं बहुधा पृथक्त्वेन विभक्तनामरूपावस्थित कृत्स्नजगच्छरीरतया तत्प्रकारः अहम् एव अवस्थित इति एकत्वज्ञानेन अनुसंदधानाः च माम् उपासते – Thus having the entire world existing severally and separately differentiated into name and form as my body, I am only existing as their mode. Thus they contemplate upon ME with this knowledge that I am ONLY existing, and do my Upasana.

Bhagavan says in the 10th chapter that HE will tell about the primary ones among HIS विभूति (हन्त ते कथयिष्यामि विभूतिः आत्मनः शुभाः प्राधान्यतः - 10-19). Similarly Bhagavan told here that the existence or सत्ता of every object is under HIS control. Now HE says that the functioning of all those objects is also under HIS control as HE is the inner-self of all.

अग्न्यादित्यादिरूपेण अहम् एव तपामि, - Since Paramatman is not the cause in HIS essential nature, Bhashya is अग्न्यादित्यादिरूपेण. The word आदि includes all things that can cause heat. This can be seen clearly in an instance in केनोपनिषत् where the Devas win over Asuras and they are celebrating their victory telling अस्माकमेवायं विजयः. They forget that without the grace of Bhagavan they are helpless. So Bhagavan wants to teach them this lesson. He appears as a huge यक्ष – something which is not seen so far. So Indra sends Agni, Vayu etc

ग्रीष्मादौ अहम् एव वर्षं निगृह्णामि | तथा वर्षासु च अहम् एव उत्सृजामि – Mula sloka says अहं वर्षं निगृह्णामि उत्सृजामि. How can the same person do two things opposed to each other is explained in Bhashya as ग्रीष्मादौ, वर्षासु – there is difference in time and so there is no contradiction. This means he makes these things happen in the form of पर्जन्य etc.

अमृतं च एव मृत्युः च येन जीवति लोको येन च म्रियते, तद् उभयम् अहम् एव – This is also very significant bhashya. If the word अमृत is taken to mean सुधा then मृत्यु should mean poison. But that is not proper according to context here. Since मृत्यु indicates the cause of death, अमृत indicates what is opposed to that which is what prevents mrutyu and not something that gives a long life etc. So whatever is the cause of living in this world is the meaning of अमृत.

किम् अत्र बहुना उक्तेन? सद् असत् च अहम् एव । सद् यद् वर्तते, असद् यद् अतीतम् अनागतं च, - Again the words सत् and असत् are used. Both are in the sense of attribution. सत् means what is existing now. And

असत् cannot be just something which does not exist but things which do not exist now but existed in the past or going to exist in future. Also असत् is used with अहम् in सामानाधिकरण्य – अहं सत् अहम् असत् च. In some other context these words may mean sentient and non-sentients. But in this context, the prime teaching is everything is भगवदात्मक and so including all things (current, part and future) would be more proper. This anyway includes sentients and non-sentients as they only exist at all three times.

सर्वावस्थावस्थित-चिदचिद्वस्तु-शरीरतया तत्तत्प्रकारः अहम् एव अवस्थित इत्यर्थः । एवं बहुधा पृथक्त्वेन विभक्तनामरूपावस्थित कृत्स्नजगच्छरीरतया तत्प्रकारः अहम् एव अवस्थित इति एकत्वज्ञानेन अनुसंधानाः च माम् उपासते – The word एकत्वज्ञानेन is about qualified unity – विशिष्टैकत्वज्ञान. It is not what existed during प्रलय when there was no name-form differentiation. It is according to what was told as एकत्वेन पृथक्त्वेन बहुधा. Bhashya here is एवं बहुधा पृथक्त्वेन विभक्तनामरूपावस्थित कृत्स्नजगच्छरीरतया तत्प्रकारः अहम् एव अवस्थित इति एकत्वज्ञानेन अनुसंधानाः च माम् उपासते etc.

Sloka 9.20, 9.21

एवं महात्मनां ज्ञानिनां भगवदनुभवैकभोगानां वृत्तम् उक्त्वा तेषाम् एव विशेषं दर्शयितुम् अज्ञानां कामकामानां वृत्तम् आह –

Thus having told about the nature of those who are greatminded, knowledgeable and have only one joy which is the experience of the nature of Bhagavan, in order to show the greatness of such noble ones, the path followed by those who are ignorant and desiring worldly pleasures is being told.

The three attributes about the noble ones namely महात्माs, ज्ञानिs and भगवदनुभवैकभोगs brings to memory the sloka -

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् (9-13)

The characteristics of the ignorant ones is similar to what was told in अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम् । परं भावमजानन्तः मम भूतमहेश्वरम् (9-11). And the fruits attained by such ignorant ones is so meager is explained here.

त्रैविद्या मां सोमपाः पूतपापाः यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकम् अश्रन्ति दिव्यान्दिवि देवभोगान् ॥ 20 ॥

ते तं भुक्त्वा स्वर्गलोकं विशालम् क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥ 21 ॥

त्रैविद्याः Those well versed in the three Vedas मां यज्ञैः इष्ट्वा having worshipped ME through sacrifices सोमपाः पूतपापाः getting rid of sins due to drinking the soma rasa स्वर्गतिं प्रार्थयन्ते pray for attainment of svarga lokas ते पुण्यं सुरेन्द्रलोकम् आसाद्य They having attained the surendra loka which is a virtuous world - of the form of punya दिवि दिव्यान् देव भोगान् अश्रन्ति experience the divine enjoyments of Gods in that svarga loka or heavens.

ते तं विशालं स्वर्गलोकं भुक्त्वा They having enjoyed the pleasures in the vast heavens पुण्येक्षीणे when the fruits of their good deeds end मर्त्यलोकं विशन्ति enter into the world of humans. एवं त्रयीधर्मम् अनुप्रपन्नाः In this way those who practice mere karmas prescribed in the Vedas कामकामाः desiring svarga and other enjoyments गतागतं लभन्ते get to travel to and fro from these worlds.

ऋग्यजुः सामरूपाः तिस्रो विद्याः त्रिविद्यम्, केवलं त्रिविद्यनिष्ठाः त्रैविद्याः, न तु त्रय्यन्तं निष्ठाः । त्रय्यन्तनिष्ठा हि महात्मानः पूर्वोक्तप्रकारेण अखिलवेदवेद्यं माम् एव ज्ञात्वा अतिमात्रमद्भुत-कारितकीर्तनादिभिः ज्ञानयज्ञेन च मदेकप्राप्या माम् एव उपासते । त्रैविद्याः तु वेदप्रतिपाद्य-केवलेन्द्रादियागशिष्ट-सोमान् पिबन्तः, पूतपापाः - स्वर्गादिप्राप्तिविरोधि-पापात् पूताः, तैः केवलेन्द्रादिदैवत्यतया अनुसंहितैः यज्ञैः वस्तुतः तद्रूपं माम् इष्ट्वा तथा अवस्थितं माम् अजानन्तः स्वर्गतिं प्रार्थयन्ते । ते पुण्यं - दुःखासंभिन्नं सुरेन्द्रलोकं प्राप्य तत्र तत्र दिव्यान् देवभोगान् अश्रन्ति ।

ते तं विशालं स्वर्गलोकं भुक्त्वा तदनुभव हेतुभूते पुण्ये क्षीणे पुनरपि मर्त्यलोकं विशन्ति । एवं त्रय्यन्तसिद्धज्ञानविधुराः काम्यस्वर्गादिकामाः केवलं त्रयीधर्मम् अनुप्रपन्नाः गतागतं लभन्ते - अल्पास्थिरस्वर्गादीन् अनुभूय पुनः पुनः निवर्तन्ते इत्यर्थः ।

ऋग्यजुः सामरूपाः तिस्रो विद्याः त्रिविद्यम्, केवलं त्रिविद्यनिष्ठाः त्रैविद्याः, न तु त्रय्यन्तं निष्ठाः – The vidyas which are existing in three forms as ऋक्, यजुस् and साम is called त्रिविद्यम्. Those who are steadfast in those three vidyas are त्रैविद्याs. They are not steadfast in त्रय्यन्त which are the Upanishads, also called as वेदान्त.

त्रैयन्तनिष्ठा हि महात्मानः पूर्वोक्तप्रकारेण अखिलवेदवेद्यं माम् एव ज्ञात्वा अतिमात्रमद्भुति-कारितकीर्तनादिभिः
ज्ञानयज्ञेन च मदेकप्राप्या माम् एव उपासते – The greatminded ones are established in the teachings of
the Upanishads, having known as taught earlier ME only who is the ONE to be known from all
Vedas, and due to their utmost love towards ME, they meditate on ME with chanting and others,
also with the sacrifice of the form of Knowledge, having ME only as the ultimate object to be
attained.

त्रैविद्याः तु वेदप्रतिपाद्य-केवलेन्द्रादियागशिष्ट-सोमान् पिबन्तः, - They take the prasadam of Yajnas such as
Soma after offering to Gods such as Indra and others without the knowledge of the inner-
controller Paramatman and these are the sacrifices told in the Vedas,

पूतपापाः - स्वर्गादिप्राप्तिविरोधि-पापात् पूताः, With that they get rid of their sins – means those sins
which were blocking them from attaining the fruits such as svargaloka etc.

तैः केवलेन्द्रादिदैवत्यतया अनुसंहितैः यज्ञैः वस्तुतः तद्रूपं माम् इष्ट्वा तथा अवस्थितं माम् अजानन्तः स्वर्गतिं प्रार्थयन्ते –
Having performed the sacrifices which were performed with the view of mere Indra and other
Gods as the objects of worship without knowing the reality that I am only being worshipped by
all those sacrifices, they pray to attain the svarga loka.

ते पुण्यं - दुःखासंभिन्नं सुरेन्द्रलोकं प्राप्य तत्र तत्र दिव्यान् देवभोगान् अश्नन्ति – They enjoy the various divine
pleasures having attained the Surendra Loka which is पुण्य means दुःखासंभिन्न without any grief.

ते तं विशालं स्वर्गलोकं भुक्त्वा तदनुभव हेतुभूते पुण्ये क्षीणे पुनरपि मर्त्यलोकं विशन्ति – Having enjoyed the
pleasures of the svarga loka which is vast, when the fruits of good deeds done which was the
cause of they attaining these benefits gets exhausted, they enter the world of humans again.

एवं त्रय्यन्तसिद्धज्ञानविधुराः काम्यस्वर्गादिकामाः केवलं त्रयीधर्मम् अनुप्रपन्नाः गतागतं लभन्ते - अल्पास्थिरस्वर्गादीन्
अनुभूय पुनः पुनः निवर्तन्ते इत्यर्थः – Thus, being without the knowledge established in the Upanishads
and being desirous of only pleasures such as Svarga etc, practicing only the Yajnas etc told in
the three Vedas with mere devatas in mind, they get the sate of travelling to and fro to this world
means having enjoyed the svarga and other lokas which are meager and impermanent, they
come back here again and again.

ऋग्यजुः सामरूपाः तिस्रो विद्याः त्रिविद्यम्, केवलं त्रिविद्यनिष्ठाः त्रैविद्याः, न तु त्रय्यन्तं निष्ठाः – The Vedas are known as three – वेदास्त्रयस्त्रयी and also it is said as त्रयीधर्मम् – so bhashya is ऋग्यजुस्सामरूपाः तिस्रो वेदाः. Since they have karmas alone in mind and not all things told in Vedas, केवलं त्रिविद्यनिष्ठाः is told.

त्रय्यन्तनिष्ठा हि महात्मानः पूर्वोक्तप्रकारेण अखिलवेदवेद्यं माम् एव ज्ञात्वा अतिमात्रमद्भुक्ति-कारितकीर्तनादिभिः ज्ञानयज्ञेन च मदेकप्राप्या माम् एव उपासते – Why are these nobles ones established in the Upanishads which are a part of the Vedas? Because they know very clearly that all Vedas are preaching about Bhagavan only through the respective deities. So they have the right knowledge (यथावस्थित) as it is and they desire fruits according to that and hence follow the required means. They know decidedly that all karmas are forms of worship of the Paramapurusha only. This vidya established in Upanishads is praised as एषा तेज्जीविकी विद्या चतुर्थी सांपरायिकी (भा.मो. 319-46). It is known as चतुर्थी विद्या which is सांपरायिकी helps one to attain Moksha.

त्रैविद्याः तु वेदप्रतिपाद्य-केवलेन्द्रादियागशिष्ट-सोमान् पिबन्तः, - Here वेदप्रतिपाद्य means कर्मभागमात्र-प्रतिपाद्य as per explanations of this sloka. When the Somayaga and others are performed by noble ones as accessories to Upasana (normally one need not do and does not do but in case one has to perform, they may perform it as an accessory to Upasana being done) and they do partake the Soma rasa which is the prasadam of the Yaga. In order to differentiate them from the कामकामाः, bhashya is केवलेन्द्रादियागशिष्ट. And it cannot be अयज्ञशिष्ट as in that case it would become अधर्म. It has to be यागशिष्ट only.

पूतपापाः - स्वर्गादिप्राप्तिविरोधि-पापात् पूताः, - पाप becoming पूत means getting destroyed only. Then only the person becomes pure. So पूतपापाः means having got rid of sins. And not all sins accumulated from beginningless time. Only the sins responsible for blocking one from attaining such heavens etc. because the benefit is also told as स्वर्गतिं प्रार्थयन्ते. It is said about Ashvamedha yaga – सर्वं पाप्मानं तरति तरति ब्रह्महत्याम् etc – here also सर्वं पाप्मानम् means after doing the yaga whatever fruits are attained, the sins which were obstructing those fruits only get destroyed so that the person gets those fruits. By mere Yajnas mukti does not happen. In Bruhadaranyaka a question is asked – what lokas will a शताश्वमेधी (one who has performed 100 Ashvamedhas) attain? He also attains some worlds within this प्रकृतिसमण्डल and as told

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन they keep coming to this world again and again. Upanishats say this in many ways – न हि अध्रुवैः प्राप्यते ध्रुवं तत् – Yajnas are told as अध्रुवः means the fruits attained by Yajnas are impermanent. By such karmas, a permanent fruit of the form of Moksha cannot be obtained. प्लवा ह्येते अध्रुवा यज्ञारूपाः - the boats of the form of Yajnas are not strong and so they cannot help one to cross over the ocean of Samsara.

तैः केवलेन्द्रादिदैवत्यतया अनुसंहितैः यज्ञैः वस्तुतः तद्रूपं माम् इष्ट्वा तथा अवस्थितं माम् अजानन्तः – Their अनुष्ठानवैकल्य or what is missing in their performance of Yaga is that lack of proper knowledge that even the Yagas performed to please Gods such as Indra and others are in reality the worship of Paramapurusha only who is the inner-controller of all.

इष्ट्वा स्वर्गतिं प्रार्थयन्ते – This bhashya इष्ट्वा प्रार्थयन्ते shows how the Yaga is performed – having completed the yaga, the Yajamana has to pray to the deity as ‘फलं देहि’. That order is indicated here. What should one ask from Bhagavan? Is it some material benefit or enjoyments in heavens etc? which are all impermanent. Mahatmas ask for nothing other than Bhagavan HIMSELF. While the ignorant ones ask for svargati.

ते पुण्यं - दुःखासंभिन्नं सुरेन्द्रलोकं प्राप्य तत्र तत्र दिव्यान् देवभोगान् अश्नन्ति – In the sloka after mentioning सुरेन्द्रलोकम्, दिवि is also told. This indicates there are many places inside that loka where varieties of pleasures are experienced. That is indicated in Bhashya as तत्र तत्र दिव्यान् भोगान्. The word दिव्यान् shows they are different than what is available here. The deities provide such enjoyments which they experience to those who worship them also.

ते तं विशालं स्वर्गलोकं भुक्त्वा तदनुभव हेतुभूते पुण्ये क्षीणे पुनरपि मर्त्यलोकं विशन्ति – The पुण्यs which are responsible for attaining the स्वर्गलोकs end and not all पुण्यs. He will return to this world after enjoying the fruits of specific good deeds with the residual karmas and has to exhaust all of them to attain Liberation. That is told तदनुभवहेतुभूत.

एवं त्रय्यन्तसिद्धज्ञानविधुराः काम्यस्वर्गादिकामाः केवलं त्रयीधर्मम् अनुप्रपन्नाः गतागतं लभन्ते - The reason why they resort to त्रयीधर्म and become कामकामिs is told as त्रय्यन्तसिद्धज्ञानविधुराः. What is ज्ञान and अज्ञान is told as ‘संदृश्यते चाप्यभिगम्यते च तत् ज्ञानम् अज्ञानम् अतोऽन्यदुक्तम्’.

The mula sloka says गतागतं कामकामा लभन्ते. Generally कामकामs means wanting to attain their desires. Here one question may arise, even Moksha is a काम as that is also desired. So does this apply to such a person also? In order to show that the desire for Moksha is needed, it is विहित, the Bhashya very clearly says काम्यस्वर्गादिकामाः - desiring svarga and others.

अल्पास्थिरस्वर्गादीन् अनुभूय पुनः पुनः निवर्तन्ते इत्यर्थः – The defect in attaining Svarga and such lokas is not limited to गमनागमन alone – returning etc. Even during the time of enjoyment, it is very meager and causes grief only. Upanishat says यथा पशुरयं स देवानाम् (बृ. 1-4-41). They are treated like pashus. When one goes to Indra loka, after some time they will want to become Indra and then Brahma and so on. When they are in Indra loka, they think of the enjoyments of Brahma and others and feel sad that they did not get that. There is no limit to desire and so it causes grief only is the bhava.

And the fact that it is अस्थिर causes more grief. They always have the fear of it getting over and falling back into this world. Just like fear of death here there is this constant fear of end of enjoyments there. The word गतागति shows it is like a flood and innumerable and the grief that is causes cannot be even expressed.

Sloka 9.22

महात्मानः तु निरतिशयप्रियरूपं मच्चिन्तनं कृत्वा माम् अनवधिकातिशयानन्दं प्राप्य न पुनरावर्तन्ते इति तेषां विशेषं दर्शयति -

But the greatminded ones having involved in my contemplation which is incomparably dear to them, and having attained ME who is of the nature of unsurpassed bliss will not return to this world and such is their greatness is shown now.

The means adopted by those who desire only Bhagavan and nothing else is by itself of the nature of utmost joy. The adjective अनन्याः in mula indicates that the चिन्तने is of निरतिशयसुखरूप. The fruits they attain is also eternal and without any blemish and of the nature of unparalleled

bliss. This is their specialty. Such noble ones are praised here. This is as told in महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः (9-13).

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 22 ॥

अनन्याः Not desiring any benefit other than thinking of ME मां चिन्तयन्तः meditating on ME ये जनाः those devotees who पर्युपासते perform Upasana तेषां नित्याभियुक्तानां such ones who desire eternal communion with ME योगक्षेमम् attainment and protection of the same अहं वहामि I will bear the responsibility.

अनन्याः – अनन्यप्रयोजनाः, मच्चिन्तनेन विना आत्मधारणालाभात् मच्चिन्तनैकप्रयोजनाः मां चिन्तयन्तो ये महात्मानो जनाः पर्युपासते - सर्वकल्याणगुणान्वितं सर्वविभूतियुक्तं मां परित उपासते, अन्यूनम् उपासते तेषां नित्याभियुक्तानां - मयि नित्याभियोगं काङ्क्षमाणानाम्, अहं मत्प्राप्तिलक्षणं योगम्, अपुनरावृत्तिरूपं क्षेमं च वहामि ।

अनन्याः – अनन्यप्रयोजनाः, मच्चिन्तनेन विना आत्मधारणालाभात् मच्चिन्तनैकप्रयोजनाः – अनन्याः means अनन्यप्रयोजनाः not desiring for any other benefit and not able to support their very existence without contemplating on ME, having my contemplation as their sole benefit,

मां चिन्तयन्तो ये महात्मानो जनाः पर्युपासते - सर्वकल्याणगुणान्वितं सर्वविभूतियुक्तं मां परित उपासते, अन्यूनम् उपासते – meditating on ME only those noble ones पर्युपासते – means do upasane of ME who is associated with all auspicious qualities and having every possible glory, without any blemish

तेषां नित्याभियुक्तानां - मयि नित्याभियोगं काङ्क्षमाणानाम्, अहं मत्प्राप्तिलक्षणं योगम्, अपुनरावृत्तिरूपं क्षेमं च वहामि – for those who desire eternal communion with ME, I will give them their desired attainment which is of the form of attaining ME and also protection of the same which is of the form of not going back to Samsara again.

अनन्याः – अनन्यप्रयोजनाः, - In the next sloka it is said येऽप्यन्यदेवता भक्ताः.. So it may appear as though here also अनन्याः would mean not worshipping any other deity. But considering the fact that काम्य

is already eliminated and it is told as पर्युपासते – so अनन्य प्रयोजनाः is more appropriate as in Bhashya. Here एकत्वानुसन्धान is not told and from that also अनन्य प्रयोजनाः is more apt.

मच्चिन्तनेन विना आत्मधारणालाभात् मच्चिन्तनैकप्रयोजनाः मां चिन्तयन्तो – Since mula sloka is अनन्याश्चिन्तयन्तः it eliminates everything other than चिन्तन.

ये महात्मानो जनाः – Though mula has just ये जनाः, according to context bhashya is ये महात्मानो जनाः. जनाः means those who are born. And when will the birth become worthy or purposeful – when they have this kind of bhakti. For them only जन्मसाफल्य happens. Their birth becomes worthy. So Bhagavan Krishna HIMSELF praises such devotees as Mahatmas.

पर्युपासते - सर्वकल्याणगुणान्वितं सर्वविभूतियुक्तं मां परित उपासते, - In पर्युपासते the upasarga परि is meaningful and interpreted as सर्वकल्याणगुणान्वितं.

अन्यूनम् उपासते – The meaning of पर्युपासते is given thus. It eliminates प्रतीकोपासना where one object is superimposed on another and meditated upon. Like मनो ब्रह्मेत्युपासीत. Meditating on the mind thinking it is Brahman. The mahatmas told here meditate upon Bhagavan along with HIS divine auspicious qualities and glory etc.

तेषां नित्याभियुक्तानां - मयि नित्याभियोगं काङ्क्षमाणानाम्, अहं मत्प्राप्तिलक्षणं योगम्, अपुनरावृत्तिरूपं क्षेमं च वहामि – वहामि अहम् the word अहम् indicates Bhagavan's परमोदारत्व and सौशील्य. His utmost generosity and quality of mingling with very ordinary beings as though there is no difference. The meaning of योगक्षेम is – अप्राप्तस्य प्राप्तिः योगः, प्राप्तस्य परिरक्षणम् क्षेमः. It is said that Bhagavan gives आनुषङ्गिकभोगs for those who desire moksha alone also by himself. But even then, HE does not give another body etc which are of no use for them. So he gives them HIMSELF and that is the Yoga for them and HE protects it for ever so that they never return back to samsara. This YogaKshema no one else can give other than Bhagavan because others including Chaturmukha Brahma cannot protect their own wealth etc as they are also part of srushti-pralaya cycle. So Bhagavan says that for such Bhaktas HE HIMSELF gives them this Yoga Kshema.

Swamy Deshikan says समर्थे सर्वज्ञे सहजसुहृदि स्वीकृतभरे – three adjectives which differentiate Bhagavan from everyone else – HE is omnipotent, all capable – समर्थ and if one has capability but does not know our problems, no use. HE is सर्वज्ञ – all knowing, omniscient. Even after knowing everything and having all capability, one may not do anything but Bhagavan is सहजसुहृत् – सुहृदं सर्वभूतानाम् – HE is the eternal well wisher हितैषि for all and so HE is eager to help. When such Bhagavan says HE will take care of योगक्षेम – योगक्षेमम् वहामि अहम् – that shows the greatness of such devotees.

The meaning of वहामि is ददामि – I will give them.

Sloka 9.23

येऽत्वन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ 23 ॥

ये अन्यदेवताभक्ताः Those who are devoted to other deities श्रद्धयान्विताः यजन्ते worship them with shraddhe or faith तेऽपि they also कौन्तेय Hey Arjuna, अविधिपूर्वकं without having the knowledge taught in the Vedas मामेव यजन्ति worship ME only.

They worship the deities without knowing what is prescribed in the Vedas that Bhagavn is अन्तर्यामि etc and karmas should be done with that knowledge. But even if they do not have that knowledge, in reality they are worshipping ME only.

ये तु इन्द्रादिदेवताभक्ताः केवलत्रयीनिष्ठाः श्रद्धया अन्विताः इन्द्रादीन् यजन्ते; तेऽपि पूर्वोक्तेन न्यायेन सर्वस्य मच्छरीरतया मदात्मकत्वेन इन्द्रादि शब्दानां च मद्वाचित्वात् वस्तुतो माम् एव यजन्ते; अपि तु अविधिपूर्वकं यजन्ते । इन्द्रादीनां देवातानां कर्मसु आराध्यतया अन्वयं यथा वेदान्तवाक्यानि 'चतुर्होतारो यत्र संपदं गच्छन्ति देवैः' (तै.आ. 3-11-21) इत्यादीनि विदधति; न तत्पूर्वकं यजन्ते । वेदान्तवाक्यजातं हि परमपुरुषशरीरतया अवस्थितानाम् इन्द्रादीनाम् आराध्यत्वं विदधत् आत्मभूतस्य परमपुरुषस्य एव साक्षात् आराध्यत्वं विदधाति । चतुर्होतारः – अग्निहोत्र-दर्शपूर्णमासादीनि कर्माणि, यत्र - परमात्मनि आत्मतया अवस्थिते सति एव तच्छरीरभीतैः इन्द्रादिदेवैः, संपदं गच्छन्ति, इन्द्रादिदेवतानाम् आराधनानि एतानि कर्माणि इति इमां संपदं गच्छन्ति इत्यर्थः ।

ये तु इन्द्रादिदेवताभक्ताः केवलत्रयीनिष्ठाः श्रद्धया अन्विताः इन्द्रादीन् यजन्ते; - But those who are devotees of Indra and other gods and are dedicated to mere karmas found in the Vedas but being endowed with faith worship Indra and other Gods through sacrifices,

तेऽपि पूर्वोक्तेन न्यायेन सर्वस्य मच्छरीरतया मदात्मकत्वेन इन्द्रादि शब्दानां च मद्राचित्वात् वस्तुतो माम् एव यजन्ते; - they also as per what was told earlier worship ME only in reality. Because everything is having ME as its self being MY body and because all words such as Indra and others are having their connotation in ME,.

अपि तु अविधिपूर्वकं यजन्ते – But they worship ME not according to what is ordained in the Vedas. Here विधिपूर्वक means with the knowledge taught in Vedas that everything is my body and I am the antaryami and all words in reality have their connotation in ME only and so on. And अविधिपूर्वकम् means without such knowledge.

इन्द्रादीनां देवातानां कर्मसु आराध्यतया अन्वयं यथा वेदान्तवाक्यानि 'चतुर्होतारो यत्र संपदं गच्छन्ति देवैः' (तै.आ. 3-11-21) इत्यादीनि विदधति; न तत्पूर्वकं यजन्ते – Vedanta vakyas such as 'चतुर्होतारो यत्र संपदं गच्छन्ति देवैः' ordain how deities such as Indra and others get to be objects of worship in karmas. They perform the karmas involving Indra and other deities not as per what is ordained in such Vedanta Vakyas.

वेदान्तवाक्यजातं हि परमपुरुषशरीरतया अवस्थितानाम् इन्द्रादीनाम् आराध्यत्वं विदधत् आत्मभूतस्य परमपुरुषस्य एव साक्षात् आराध्यत्वं विदधाति – The entire group of Vedanta Vakyas while establishing the aspect of Indra and other Gods, who are existing as the sharira (body) of Paramapurusha, being objects of worship in Karmas actually establish that Paramapurusha who is the inner-self of all is the one worshipped directly. When one performs those karmas with such knowledge that Bhagavan is the Atman and all karmas are for worshipping HIM only, it becomes विधिपूर्वक and when karmas are not done with such knowledge they becomes अविधिपूर्वक – अज्ञानपूर्वक without भगवदात्मकज्ञान.

चतुर्होतारः – अग्निहोत्र-दर्शपूर्णमासादीनि कर्माणि, यत्र - परमात्मनि आत्मतया अवस्थिते सति एव तच्छरीरभीतैः इन्द्रादिदेवैः, संपदं गच्छन्ति, इन्द्रादिदेवतानाम् आराधनानि एतानि कर्माणि इति इमां संपदं गच्छन्ति इत्यर्थः – The meaning of the Aranyaka Veda Vakya is explained here – चतुर्होतारः means karmas such as

अग्निहोत्र, दर्श, पूर्णमास and others. यत्र means only because Paramatman is present as their inner Self, तच्छरीरभीतैः इन्द्रादिदेवैः - by the respective deities such as Indra and others who are the body of Paramatman संपदं गच्छन्ति – get to become known that these are all the karmas having Indra and other deities as objects of worship. Indra and other deities are worshipped and performers of such yagas receive the benefits and these are all possible only because Paramatman is present as the inner-self of all these deities who are HIS body – supported and controlled by HIM and HE is the Lord and everything becomes Bhagavan's worship only.

A doubt may arise here – Because paramatman is the inner-self of all deities, worshipping any deity is actually worshipping Paramatman only and this Bhagavan knows very well. So even if the worshipper is not aware of this, because Bhagavan knows this, why not HE bestow the Yogakshema of the form of Moksha to all? This is clarified by the word तु. ये तु अन्यदेवताभक्ताः.

ये तु इन्द्रादिदेवताभक्ताः – Here अन्यदेवताभक्ताः is about Indra and other gods.

केवलत्रयीनिष्ठाः श्रद्धया अन्विताः इन्द्रादीन् यजन्ते; तेऽपि पूर्वोक्तेन न्यायेन – What is told in Bhashya as पूर्वोक्त न्यायेन is according to मयि सर्वमिदं प्रोतम् (7-7), मया ततमिदं सर्वम् (9-4) etc.

सर्वस्य मच्छरीरतया मदात्मकत्वेन इन्द्रादि शब्दानां च मद्वाचित्वात् वस्तुतो माम् एव यजन्ते; अपि तु अविधिपूर्वकं यजन्ते – Performing sacrifices to worship Bhagavan with the knowledge that HE is only the inner-self of all Gods and so all these sacrifices are in reality for worshipping Bhagavan only is विधिपूर्वक.

While performing sacrifices with the knowledge that only those respective deities such as Indra and others are worshipped is अविधिपूर्वक. The Karmakanda vakyas mention the names of Indra and others as objects of worship. But their real nature is that because Bhagavan is present is the inner-self they become objects of worship and the main person worshipped is Bhagavan only and this is the teaching of Vedantas. So there is no contradiction between the karmakanda and Vedantas. Shrutis such as अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा (य.आ. 3-10-2), यस्य आदित्यः शरीरम् (बृ. 9-4) and others which declare that everything is body to Paramatman. Since Bhagavan has done antah-pravesha, every word in reality connotes Bhagavan only. Even directly they are the names of Bhagavan. In the Brahmasutra साक्षादप्यविरोधं जैमिनिः this is established. The word

Indra means Paramatman through the root इदि परमैश्वर्ये – one who has paramaishvarya. Agni is अग्रं नयति इति अग्निः and so on.

इन्द्रादीनां देवातानां कर्मसु आराध्यतया अन्वयं यथा वेदान्तवाक्यानि 'चतुर्होतारो यत्र संपदं गच्छन्ति देवैः' (तै.आ. 3-11-21) इत्यादीनि विदधति; न तत्पूर्वकं यजन्ते । वेदान्तवाक्यजातं हि परमपुरुषशरीरतया अवस्थितानाम् इन्द्रादीनाम् आराध्यत्वं विदधत् आत्मभूतस्य परमपुरुषस्य एव साक्षात् आराध्यत्वं विदधाति । चतुर्होतारः – अग्निहोत्र-दर्शपूर्णमासादीनि कर्माणि, यत्र - परमात्मनि आत्मतया अवस्थिते सति एव तच्छरीरभीतैः इन्द्रादिदेवैः, संपदं गच्छन्ति, इन्द्रादिदेवतानाम् आराधनानि एतानि कर्माणि इति इमां संपदं गच्छन्ति इत्यर्थः – The संपत् or glory or benefit that is obtained through Karmas having Devatas as objects of worship is the excellence of the form of worshipping Bhagavan only.

Sloka 9.24

अतः त्रैविद्या इन्द्रादिशरीरस्य परमपुरुषस्य आराधनानि एतानि कर्माणि, आराध्यः च स एव, इति न जानन्ति, ते च परिमितफलभागिनः च्यवनस्वभावाः च भवन्ति, तद् आह -

So those who are established in mere karmas found in the three Vedas, do not know that all these karmas are for worshipping Paramapurusha only who has Indra and other gods as HIS body and so HE only is the object of worship and so they get to experience limited enjoyments and their nature becomes one of perishing. That is being told now.

अहम् हि सर्वयज्ञानाम् भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ 24 ॥

सर्वयज्ञानां भोक्ता च प्रभुश्च अहमेव हि । I am only the भोक्तृ and bestower of fruits for all Yajnas. ते तु But those who desire wealth मां तत्त्वेन न अभिजानन्ति do not know ME in the real sense. अतः ते च्यवन्ति So they perish.

प्रभुः एव च - तत्र तत्र फलप्रदाता च अहम् एव इत्यर्थः ।

प्रभुरेव च means in all those instances I am only the bestower of fruits.

अतः त्रैविद्या इन्द्रादिशरीरस्य परमपुरुषस्य आराधनानि एतानि कर्माणि, आराध्यः च स एव, इति न जानन्ति, ते च परिमितफलभागिनः च्यवनस्वभावाः च भवन्ति, तद् आह -

सर्वयज्ञानाम् – Means all Yajnas performed keeping in mind Indra and other deities as objects of worship.

भोक्ता – By the word भोक्तृ it is indicated that HE is the आराध्य – one who is worshipped.

च्यवन्ति – Means it is known that they fall down from something. What is it from where they fall is explained as the fruits obtained. The fruits obtained from such those respective karmas are impermanent. Those are indicated as यान्ति in the next sloka.

परिमित फलभागिनः - The fruits get exhausted because they are limited by space, time and by their nature. So to the doubt that if Paramatman is only being worshipped, is it of no use worshipping Indra and others? Will one not get any benefit? Answer is worshipping Indra and others is also purposeful because whether one knows or not, Paramatman is the object of worship. Those who perform thus will also get fruits otherwise one would lose faith in Vedas itself. But if one performs the karmas with the proper knowledge they get aparimita phala and those who perform karmas without the knowledge that Paramatman only is being worshipped and HE is the one who gives the fruits, they get limited fruits based on the limited powers of those deities themselves. And such fruits will be impermanent because the deities themselves are impermanent.

प्रभुः एव च - तत्र तत्र फलप्रदाता च अहम् एव इत्यर्थः – In the sloka गतिर्भर्ता प्रभुस्साक्षी (9-18), the meaning of प्रभुः is शासिता one who commands or rules over. Here according to context it is तत्र तत्र फलप्रदाता. This is established in the Brahma Sutra फलमत उपपत्तेः (ब्र. सू. 3-2-37). In Sribhashya bhashyakarakar says for this sutra – ‘स एव हि सर्वज्ञः सर्वशक्तिः महोदारः यागदानहोमादिभिः उपासनेन च आराधितः ऐहिकामुष्मिक भोगजातं स्वस्वरूपावाप्तिरूपम् अपवर्गं च दातुमीष्टे’. And in the sutra ‘पूर्वं तु बादरायणः हेतुव्यपदेशात्’ bhashyakarakar quotes this sloka of Gita. So it is well established in Vedatna that Paramapurusha only gives fruits for all karmas. It is seen in the world also that one can please the King directly or by making his assistants happy for some benefits and in either case the benefits come from King only. Like that whether one worships Paramapurusha directly or

through Agni and other deities, ultimately HE is the one worshipped and HE only bestows the fruits.

Because the gods such as Indra and others also unite into Paramatman during प्राकृतप्रलय, if paramatman being Antaryamin was not present, how can the fruits of karmas done now be obtained by the performer at some other time? This is told as आराध्य त्रिदश विलये अच्युत नित्यं न तिष्ठसि यदि नाम त्वम् । कर्मणां कल्पितानां करोति कल्पान्तरेषु को निर्वेशम् ॥.

The अवधारण एव in प्रभुरेव च indicates that when rituals are performed thinking Indra and others are the Gods, there also I am the bestower of fruits and when they are performed with proper knowledge, there is no one else to give the fruits except ME.

Sloka 9.25

अहो महद् इदं वैचित्र्यं यद् एकस्मिन् एव कर्मणि वर्तमानाः संकल्पमात्रभेदेन केचिद् अत्यल्पफलभागिनः च्यवनस्वभावाः च भवन्ति, केचन अनवधिकातिशयानन्दपरमपुरुषप्राप्ति-रूपफलभागिनः अपुनरावर्तिनः च भवन्ति, इति आह –

This great wonder is most surprising! That is performing the same karma, due to the difference in mere sankalpa, some become beneficiaries of very meager fruits and of the nature of falling down from their attainment while some get to attain the Supreme, Parama Purusha, which is of the form of unsurpassed ultimate bliss and they attain the state of non-return to this world for ever.

The doubt here is how can the same karma be the means to enjoyments in this world and liberation also? Answer is it becomes possible due to the wonderful nature of the sankalpa which differs for each. The difference in attainment is due to the difference in sankalpa. It is well established in Yagas such as Jyotishtoma and others that difference in sankalpa begets different results. ज्योतिष्टोमेन स्वर्गकामो यजेत it is said. One who desires to attain svarga needs to perform Jyotishtoma yaga. But if one wants to perform the same without expecting anything, then the sankalpa has to be according to that and he will not get the fruits. The wonderful nature of sankalpa is such that the same karma can be performed for different results.

यान्ति देवव्रता देवान्पितॄन् यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ 25 ॥

देवव्रता: Those who perform Yagas keeping in mind the object of worship as Indra and other Gods देवान् यान्ति they attain those respective Gods. पितृव्रता: Those who perform Yagas keeping in mind the pitrus पितृन् यान्ति they attain those respective pitrus. भूतेज्या: Those worshipping bhutas भूतानि यान्ति attain those bhutas. मद्याजिन: While those who worship ME with the very same Yagas माम् अपि यान्ति attain ME only.

व्रतशब्दः संकल्पवाची । देवव्रता: - दर्शपौर्णमासादिभिः कर्मभिः इन्द्रादीन् यजामहे इति इन्द्रादि-यजनसंकल्पाः ये, ते इन्द्रादिदेवान् यान्ति । ये च पितृयज्ञादिभिः पितृन् यजामहे इति पितृयजनसंकल्पाः, ते पितृन् यान्ति । ये च यक्षरक्षःपिशाचादीनि भूतानि यजामहे इति भूतयजनसंकल्पाः, ते भूतानि यान्ति । ये तु तैः एव यज्ञैः देव पितृ भूत शरीरकं परमात्मानं भगवन्तं वासुदेवं यजामहे इति मां यजन्ते, ते मद्याजिनो माम् एव यान्ति । देवादिव्रता देवादीन् प्राप्य तैः सह परिमितं भोगं भुक्त्वा तेषां विनाशकाले तैः सह विनष्टा भवन्ति । मद्याजिनः तु माम् अनादिनिधनं सर्वज्ञं सत्यसंकल्पं अनवधिकातिशयासंख्येयकल्याण-गुणगणमहोदधिम् अनवधिकातिशयानन्दं प्राप्य न पुनः निवर्तन्ते इत्यर्थः ।

व्रतशब्दः संकल्पवाची – The word व्रत here means सङ्कल्प. Before any karma, sankalpa is done. There the person doing the sankalpa declares the purpose for which the karma is being done. The benefits or fruits would be according to what is desired and expressed thus. The karma itself does not give the fruits. The deity who is worshipped, being pleased with the worship, bestows the fruits to the performer as desired.

देवव्रता: - दर्शपौर्णमासादिभिः कर्मभिः इन्द्रादीन् यजामहे इति इन्द्रादि-यजनसंकल्पाः ये, ते इन्द्रादिदेवान् यान्ति – Those who do sankalpa that they are worshipping Indra and other deities with the karmas such as Darsha, Purnamasa and others attain the respective deities.

ये च पितृयज्ञादिभिः पितृन् यजामहे इति पितृयजनसंकल्पाः, ते पितृन् यान्ति – Those who do sankalpa to worship Pitrus with pitruyajna and others, they attain Pitru saayujya.

ये च यक्षरक्षःपिशाचादीनि भूतानि यजामहे इति भूतयजनसंकल्पाः, ते भूतानि यान्ति – The word भूत in another context means भूतं स्थावरजङ्गमम् – movables and immovables. But here it means the specific class of beings such as यक्ष, रक्षस्, पिशाच and others. And those who decide that they want to worship such bhutas attain the respective bhutas.

ये तु तैः एव यज्ञैः देव पितृ भूत शरीरकं परमात्मानं भगवन्तं वासुदेवं यजामहे इति मां यजन्ते, ते मद्याजिनो माम् एव यान्ति – While those who do sankalpa that we are worshipping Bhagavan Vasudeva who is Paramatman, who has Devas, Pitrus and Bhutas as HIS body and perform the very same Yajnas, they become my worshippers even though they are performing devayajna etc. and attain ME only.

देवादिब्रता देवादीन् प्राप्य तैः सह परिमितं भोगं भुक्त्वा तेषां विनाशकाले तैः सह विनष्टा भवन्ति – Those who worship Devas with the sankalpa they are worshipping those respective Devas only, attain their lokas and having attained them they enjoy limited pleasures along with them and when the devas etc perish, along with them their worshippers who have attained them also perish.

मद्याजिनः तु माम् अनादिनिधनं सर्वज्ञं सत्यसंकल्पं अनवधिकातिशयासंख्येयकल्याण-गुणगणमहोदधिम् अनवधिकातिशयानन्दं प्राप्य न पुनः निवर्तन्ते इत्यर्थः – While those who worship ME, they attain ME who is without beginning or end, omniscient, of True Willing, who is a great ocean of innumerable groups of unsurpassed auspicious qualities and having attained ME, they never return back to Samsara.

व्रतशब्दः संकल्पवाची – The mula sloka says देवव्रताः, पितृव्रताः etc and so the word व्रत is about sankalpa due to which the fruits can vary.

देवव्रताः - दर्शपौर्णमासादिभिः कर्मभिः इन्द्रादीन् यजामहे इति इन्द्रादि-यजनसंकल्पाः ये, ते इन्द्रादिदेवान् यान्ति । ये च पितृयज्ञादिभिः पितृन् यजामहे इति पितृयजनसंकल्पाः, ते पितृन् यान्ति । ये च यक्षरक्षःपिशाचादीनि भूतानि यजामहे इति भूतयजनसंकल्पाः, ते भूतानि यान्ति – In देवव्रताः the worshipping is through यजन and in भूतेज्याः it is व्रत. The word भूत does not mean just a being (as in भूतं स्थावरजङ्गमम्). It is about those who are worshipped in तामस and राजस Pujas. That is indicated as यक्षरक्षःपिशाचादीनि in Bhashya.

ये तु तैः एव यज्ञैः – The nature of kriya (the way karmas are performed – like for Devas it is Yaga, for Pitrus it can be shraadhya etc and for Bhutas it is vratas) worship in case of Deva, Pitru and Bhutas differs. But in case of Paramatman, there is no such difference. The very same Yajnas

are performed with proper knowledge of Bhagavan's antaryami svarupa. That is indicated as तैरेव यज्ञैः.

देव पितृ भूत शरीरकं परमात्मानं भगवन्तं वासुदेवं यजामहे इति मां यजन्ते, ते मद्याजिनो माम् एव यान्ति । देवादिब्रता देवादीन् प्राप्य तैः सह परिमितं भोगं भुक्त्वा तेषां विनाशकाले तैः सह विनष्टा भवन्ति । मद्याजिनः तु माम् अनादिनिधनं सर्वज्ञं सत्यसंकल्पं अनवधिकातिशयासंख्येयकल्याण-गुणगणमहोदधिम् अनवधिकातिशयानन्दं प्राप्य न पुनः निवर्तन्ते इत्यर्थः - In fruits also of those who worship Deva, Pitru and Bhuta are different. They attain the enjoyments equal to those Deva/Pitru/bhutas as long as those Deva, Pitru and Bhuta exist there.

While those who worship Bhagavan who has all the Devas, Pitrus and Bhutas as HIS body, attain HIM only through the very same karmas.

The word अनादिनिधनम् in bhashya indicates that the fruits are eternal. That प्राप्यनित्यत्व eliminates the possibility of return to samsara. Bhagavan's sankalpa that 'I will not make such a devotee of MINE to go back to Samsara' is true as HE is सत्यसङ्कल्प. The experience of joy is not meager as the bliss of communion with Paramatman is by very nature unsurpassed and incomparable.

And because the bliss is unsurpassed by nature, the attainer also by himself does not desire to come back. Either way it is अपुनरावृत्तिलक्षण.

Sloka 9.26

मद्याजिनाम् अयमपि विशेषोऽस्तीत्याह -

There is another specialty for my devotees, Krishna says now.

Even though the efforts and strain are similar for worshippers of Bhagavan and other deities, there is a big difference in the ultimate fruit gained (प्राप्यवैषम्य) by devotees of Bhagavan was told earlier. Now the difference in the means (उपायवैषम्य) is going to be told. Because of Bhagavan's unsurpassed accessibility (सौलभ्यातिशय) the means is easy to adopt for devotees of Bhagavan.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ 26 ॥

यः मे पत्रं पुष्पं फलं तोयं भक्त्या प्रयच्छति One who offers to ME a leaf such as the sacred Tulasi, or a flower or a fruit or just water, प्रयतात्मनः भक्त्युपहृतं तत् that offering with love of the devotee who is pure in mind अहम् अश्रामि I accept.

सर्वसुलभं पत्रं वा पुष्पं वा फलं वा तोयं वा यो भक्त्या मे प्रयच्छति – अत्यर्थमत्प्रियत्वेन तत् प्रदानेन विना आत्मधारणमलभमानतया तदेकप्रयोजनो यो मे पत्रादिकं ददाति; तस्य प्रयतात्मनः तत् प्रदानैकप्रयोजनत्वरूप शुद्धियुक्त मनसः, तत् – तथाविध भक्त्युपहृतम्, अहं – सर्वेश्वरो निखिलजगदुदय-विभवलयलीलो अवाप्तसमस्तकामः सत्यसङ्कल्पः अनवधिकातिशयासंख्येय कल्याणगुणगणः स्वाभाविकानवधिकातिशयानन्द – स्वानुभवे वर्तमानोऽपि मनोरथपथदूरवर्ति प्रियं प्राप्येव अश्रामि । यथोक्तं मोक्षधर्मे – ‘याः क्रियाः संप्रयुक्ता स्युः एकान्तगतबुद्धिभिः । तस्सर्वाः शिरसा देवः प्रतिगृह्णाति वै स्वयम्’ (मो.ध. 353-64) इति ।

सर्वसुलभं पत्रं वा पुष्पं वा फलं वा तोयं वा यो भक्त्या मे प्रयच्छति – Easily accessible leaf or flower or fruit or water, whoever offers ME with Bhakti,

अत्यर्थमत्प्रियत्वेन तत् प्रदानेन विना आत्मधारणमलभमानतया तदेकप्रयोजनो यो मे पत्रादिकं ददाति; - means with utmost love towards ME, not able to sustain self without offering ME, and treating that kind of offering alone as the benefit he who offers ME patra and others

तस्य प्रयतात्मनः तत् प्रदानैकप्रयोजनत्वरूप शुद्धियुक्त मनसः, - of such a person who thinks that offering with love to Bhagavan is the ultimate benefit and being endowed with a mind having such purity,

तत् – तथाविध भक्त्युपहृतम्, - what was offered to ME with that kind of pure love,

अहं – सर्वेश्वरो निखिलजगदुदय-विभवलयलीलो अवाप्तसमस्तकामः सत्यसङ्कल्पः अनवधिकातिशयासंख्येय कल्याणगुणगणः - I who is the Overlord of all, have as sport the creation, sustenance and dissolution of entire world, one whose all desires are fulfilled, of True Will, an abode to innumerable groups of limitless unsurpassed auspicious qualities,

स्वाभाविकानवधिकातिशयानन्द – स्वानुभवे वर्तमानोऽपि – though established in the unlimited unsurpassed bliss of self experience,

मनोरथपथदूरवर्ति प्रियं प्राप्येव अन्नामि – accept that offering as though I have obtained something which is most dear to ME but beyond my reach.

यथोक्तं मोक्षधर्मे – ‘याः क्रियाः संप्रयुक्ता स्युः एकान्तगतबुद्धिभिः । तस्सर्वाः शिरसा देवः प्रतिगृण्हाति वै स्वयम्’ (मो.ध. 353-64) इति – This is as told in Mokshadharma, ‘whatever acts of worship are performed by those who are single-mindedly devoted to Paramatman, all those acts Paramatman accepts with great respect as though it is HIS duty.

सर्वसुलभं पत्रं वा पुष्पं वा फलं वा तोयं वा यो भक्त्या मे प्रयच्छति – The bhashya is पत्रं वा पुष्पं वा etc showing any one of these is enough as not all may be available together. One of them may be available at different times etc. So it is not that all are needed but any one will do. Bhagavan will be pleased by any one of these also. It is said in Bharata as अन्यत् पूर्णादिपां कुम्भात् अन्यत् पादावनेजनात् । अन्यत् कुशलसंप्रश्नात् न चेच्छति जनार्दनः । (भा. उ. 87-13). Water is told at the end because even if none of the others are available, water should be easily available and that alone would do also. It is said वचने का दरिद्रता ? atleast enquiring wellness alone will do if nothing else is available. The word सर्वसुलभम् indicates that these are not expensive or rare things needing lot of money etc but accessible to all easily even to the poor.

It is said – ‘पत्रेषु पुष्पेषु फलेषु तोयेषु अक्रीतलभ्येषु सदैव सत्सु । भक्त्येकलभ्ये पुरुषे पुराणे मुक्त्यै किमर्थं क्रियते न यत्नः’.

अत्यर्थमत्प्रियत्वेन तत् प्रदानेन विना आत्मधारणमलभमानतया तदेकप्रयोजनो यो मे पत्रादिकं ददाति; - The mula has यो मे भक्त्या without any adjectives to यः which shows whether such a devotee is अपराधि, निरपराधि, गुणयुत or not – no such thing matters. Bhakti alone matters.

तस्य प्रयतात्मनः तत् प्रदानैकप्रयोजनत्वरूप शुद्धियुक्त मनसः, - Desire for other benefits is the अशुद्धि of mind. प्रयतात्मा means one who does not have such impurity of mind. Even in virtuous deeds the desire for the fruits is the अशुद्धि. It is said तपो न कल्कः अध्ययनं न कल्कः स्वाभाविको वेदविधिर्न कल्कः । प्रसह्य वि(चि?)त्ताहरणं न कल्कः तान्येव भावोपहतानि कल्कः’ (भा. आ. 1-301). कल्कः means sinful. Only when these are done with selfish or wrong interest, they become sinful.

तत् – तथाविध भक्त्युपहृतम्, - The word भक्ति comes twice. The repetition is to show that Bhakti only is the cause of Bhagavan's such wonderful grace. Bhagavan says in Bhagavata, अण्वप्युपाहृतं भक्तैः मम भोगाय जायते । भूर्यप्यभक्त्युपहृतं न मे भोगाय जायते ॥ (भा. 10-81-2). Other devotees also have bhakti till they get the desired fruits. But this bhakti is very different is indicated in Bhashya as तथाविध भक्ति उपहृतम्.

अहं – सर्वेश्वरो निखिलजगदुदय-विभवलयलीलो अवाप्तसमस्तकामः सत्यसङ्कल्पः अनवधिकातिशयासंख्येय कल्याणगुणगणः स्वाभाविकानवधिकातिशयानन्द – स्वानुभवे वर्तमानोऽपि मनोरथपथदूरवर्ति प्रियं प्राप्येव अश्रामि – The word अहम् in अदहं भक्त्युपहृतम् is very meaningful. It shows the greatness of the person who says HE accepts with love even very lowly things offered with devotion. The meaning of अहम् is explained as सर्वेश्वरो etc. Gods such as Indra and others accept Havis in order to increase their powers. But Bhagavan is not like that. He is सर्वनियामक. Objects such as पत्र, पुष्प etc are included in HIS लीलोपकरण itself. The devotee is not offering anything which already does not belong to Bhagavan. And HE is अवाप्तसमस्तकाम – so there is nothing that Bhagavan did not have which we are giving HIM by such offerings. So things such as पत्र and others are very meager for a person who is गुणतः स्वरूपतः निरतिशय आनन्द तृप्तः.

यथोक्तं मोक्षधर्मे – 'याः क्रियाः संप्रयुक्ता स्युः एकान्तगतबुद्धिभिः । तस्सर्वाः शिरसा देवः प्रतिगृण्हाति वै स्वयम्' (मो.ध. 353-64) इति - So Bhagavan who is परिपूर्ण accepts with respect and love whatever meager things devotees offer with Bhakti. That is told as परिपूर्णोऽपि भगवान् भक्तैः यत्किञ्चिदीरितम् । सापेक्षवत् तदादत्ते तेन प्रीतो ददात्यलम् ॥ (भा.मो. 353-64).

अश्रामि – It just indicates all that Bhagavan enjoys. If food is not available to offer to Bhagavan, even पत्र and others that are offered will do is the bhaava.

Sloka 9.27

यस्माद् ज्ञानिनां महात्मनां वाङ्मनसागोचरः अयं विशेषः तस्मात् त्वं च ज्ञानी भूत्वा उक्तलक्षणभक्तिभारावनमित आत्मात्मीयः कीर्तनयतनार्चन प्रणामादिकं सततं कुर्वाणो लौकिकं वैदिकं च नित्यनैमित्तिकं कर्म च इत्थं कुरु इति आह- यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ 27 ॥

कौन्तेय Hey Arjuna, यत्करोषि whatever you do यदश्नासि whatever you eat यज्जुहोषि whatever you do as sacrifice यत् ददासि whatever you give यत् तपस्यसि whatever penance you do तत् मदर्पणं कुरुष्व that you offer unto ME.

यत् देह्यान्नादिशेषभूतं लौकिकं कर्म करोषि, यत् च देहधारणाय अश्नासि, यत् च वैदिकं होमदानतपःप्रभृति नित्यनैमित्तिकं कर्म करोषि, तत् सर्वं मदर्पणं कुरुष्व - अर्प्यते इति अर्पणम्; सर्वस्य लौकिकस्य वैदिकस्य च कर्मणः कर्तृत्वं भोक्तृत्वं आराध्यत्वं च यथा मयि समर्पितं भवति तथा कुरु । एतद् उक्तं भवति - यागदानादिषु आराध्यतया प्रतीयमानानां देवादीनां कर्मकर्तुः भोक्तुः तव च मदीयतया मत्संकल्पायत्त-स्वरूपस्थितिप्रवृत्तितया च मयि एव परमशेषिणि परमकर्तरि त्वां च कर्तारं भोक्तारम् आराधकम् आराध्यं च देवताजातम्, आराधनं च क्रियाजातं सर्वं समर्पय । तव मन्त्रियाम्यतापूर्वकमच्छेषतैकरसताम् आराध्यादेः च एतत्स्वभावगर्भताम् अत्यर्थप्रीतियुक्तः अनुसंधत्स्व इति ।

यत् देह्यान्नादिशेषभूतं लौकिकं कर्म करोषि, यत् च देहधारणाय अश्नासि, यत् च वैदिकं होमदानतपःप्रभृति नित्यनैमित्तिकं कर्म करोषि, तत् सर्वं मदर्पणं कुरुष्व - अर्प्यते इति अर्पणम्; - यत् - means whatever worldly acts you do for the purpose of living, and whatever you eat to support the body, and whatever vedic rituals ordained as obligatory and occasional duties that you do such as Homa, Dana, Tapas etc., all that you surrender unto ME. अर्प्यते इति अर्पणम् - whatever is offered is अर्पण.

सर्वस्य लौकिकस्य वैदिकस्य च कर्मणः कर्तृत्वं भोक्तृत्वं आराध्यत्वं च यथा मयि समर्पितं भवति तथा कुरु - That means perform all acts in such a way that the doership, enjoyership and being object of worship of all wordly and Vedic karmas become surrendered unto ME.

एतद् उक्तं भवति - यागदानादिषु आराध्यतया प्रतीयमानानां देवादीनां कर्मकर्तुः भोक्तुः तव च मदीयतया मत्संकल्पायत्त-स्वरूपस्थितिप्रवृत्तितया च मयि एव परमशेषिणि परमकर्तरि त्वां च कर्तारं भोक्तारम् आराधकम् आराध्यं च देवताजातम्, आराधनं च क्रियाजातं सर्वं समर्पय - The gist is this - All the deities who appear to be objects of worship in karmas such as याग, दान and others, and you who are performing the karma and enjoying the fruits thereof - all these belong to ME and all these have their essential nature, existence and functioning are all controlled by my Willing, and for that reason offer everything including yourself who is the doer, enjoyer and worshipper and the group of deities being worshipped by you, the group of acts performed as worship - everything unto ME who is the Supreme Master and Ultimate Doer.

तव मन्नियाम्यतापूर्वकमच्छेषतैकरसताम् आराध्यादेः च एतत्स्वभावगर्भताम् अत्यर्थप्रीतियुक्तः अनुसंधत्स्व इति –

Contemplate with great Love and devotion the fact that you are being controlled by ME and so the only joy is by observing subservience towards ME and even those who appear as objects of worship are also of the same nature.

By the sloka यत्करोषि.. the मन्त्रविशेष for offering all karmas that are done as per shastra is also reminded. That is 'यत्करोमि यदश्रामि यज्जुहोमि ददामि यत् । यत्तपस्यामि भगवन् तत्करोमि त्वदर्पणम् ॥'. This is a प्रधान उपदेश of the Gita.

यत् देहयात्रादिशेषभूतं लौकिकं कर्म करोषि, - Though यत्करोषि means all karmas, the meaning is limited to what is applicable here and that is commented as देहयात्राशेषभूतं लौकिकं कर्म. This applies to all acts which are as per what is ordained in shastra (शास्त्रविहित) and acts that are done for the good of others. So this does not apply to karmas done against shastra – असाधुकर्म.

यत् च देहधारणाय अश्रासि, - In the same way the food that is taken to support the body as per what is ordained in shastra is meant here. That is अदुष्ट आहार.

यत् च वैदिकं होमदानतपःप्रभृति नित्यनैमित्तिकं कर्म करोषि, - जुहोषि, ददासि these apply to याग, दान etc which are शास्त्रप्राप्त.

तत् सर्वं मदर्पणं कुरुष्व - अपर्यत इति अर्पणम्; - Make it as that which is offered to ME is the meaning.

How can a karma which is क्षणिक become समर्पण ?

सर्वस्य लौकिकस्य वैदिकस्य च कर्मणः कर्तृत्वं भोक्तृत्वं आराध्यत्वं च यथा मयि समर्पितं भवति तथा कुरु - That means the main aspects of a karma are doership (कर्तृत्वं), enjoyership (भोक्तृत्वं) and आराध्यत्वं (being worshipped) – contemplate that all these are ME.

एतद् उक्तं भवति - यागदानादिषु आराध्यतया प्रतीयमानानां देवादीनां कर्मकर्तुः भोक्तुः तव च मदीयतया मत्संकल्पायत्त-स्वरूपस्थितिप्रवृत्तितया च मयि एव परमशेषिणि परमकर्तरि त्वां च कर्तारं भोक्तारम् आराधकम् आराध्यं च देवताजातम्, आराधनं च क्रियाजातं सर्वं समर्पय । तव मन्नियाम्यतापूर्वकमच्छेषतैकरसताम् आराध्यादेः च एतत्स्वभावगर्भताम् अत्यर्थप्रीतियुक्तः अनुसंधत्स्व इति ।

– Here the doubt is – Jivatma is told as कर्ता in shastras – कर्ता शास्त्रार्थवत्त्वात् (ब्र.सू. 2-3-33) says Jivatman is कर्ता because shastra is purposeful. And Indra and other deities are objects of

worship is also told in shastra. How can the कर्तृत्व be thought of as paramatman's? How can Paramatman be the object of worship when Indra and others are also told as आराध्यः? Will it not be भ्रान्ति that these be attributed to Paramatman who does not have such kartrutva etc?. So how can one do समर्पण to ईश्वर?

That is clarified in Bhashya as मय्येव परमशेषिणि परमकर्तरि – Jivatma's कर्तृत्व is given by paramatman. Brahma sutra says परात् तु तत् श्रुतेः (ब्र.सू.2-3-40). And because all those who perform Yaga, Dana etc and enjoy the fruits, the deities who are worshipped through the Yagas etc and the Yagas themselves are all subservient to Paramatman. They all have Paramatman as शेषि and that way Paramatman becomes the आराध्य, कर्तृ, भोक्तृ everything for all karmas. This is how one should contemplate. Because HE is परमकर्ता one should think of कर्तृत्व in HIM. Because HE is परमशेषि one should do समर्पण of आराध्यत्व etc to HIM only.

Sloka 9.28

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ 28 ॥

एवं This way संन्यासयोगयुक्तात्मा having a mind associated with the yoga of offering doership, enjoyership etc to ME शुभाशुभफलैः कर्मबन्धनैः मोक्ष्यसे will be released from the bondage of karmas having auspicious and inauspicious results विमुक्तः Having got rid of that माम् उपैष्यसि you will attain ME.

एवं संन्यासाख्ययोगयुक्तमनाः आत्मानं मच्छेषता मन्नियाम्यतैकरसं कर्म च सर्वं मदाराधनम् अनुसंदधानो लौकिकं वैदिकं च कर्म कुर्वन् शुभाशुभफलैः अनन्तैः प्राचीनकर्माख्यैः बन्धनैः मत्प्राप्तिविरोधिभिः सर्वैः मोक्ष्यसे । तैः विमुक्तो माम् एव उपैष्यसि ।

Thus being endowed with a mind associated with the Yoga called Sanyasa, thinking of yourself as subservient to ME and that the main joy is being controlled by ME only, all karmas are MY worship only and with such thinking when you perform all लौकिक and वैदिक karmas, you will be

rid of the complete bondage of karmas existing for long time and which are endless and are obstructing you from attaining ME. Having got rid of the karmas, you will attain ME only.

एवं संन्यासाख्ययोगयुक्तमनाः - What is taught in previous sloka is again summarized here in order to tell about the fruits obtained from that. This is not about ज्ञानयोग or कर्मयोग. The word योग means अनुसन्धान here - thinking or contemplating. The समर्पण told in previous sloka is indicated by सन्यास shabda here.

आत्मानं मच्छेषता मन्नियाम्यतैकरसं कर्म च सर्वं मदाराधनम् अनुसन्धानो लौकिकं वैदिकं च कर्म कुर्वन् शुभाशुभफलैः – Fruits that are favourable and not favourable.

अनन्तैः प्राचीनकर्माख्यैः बन्धनैः मत्प्राप्तिविरोधिभिः सर्वैः मोक्ष्यसे – The karmas done with समर्पणबुद्धि told now is not बन्धक at all. It does not bind one. So karmas other than those are प्राचीनकर्मसः. How are they binding means they are opposed to attainment of Bhagavan. Bondage means not making us attain what we desire. So all karmas that lead to शुभाशुभफलसः are obstructions to attaining the incomparable benefit which is भगवत्प्राप्ति and so they are to be rejected only.

तैः विमुक्तो माम् एव उपैष्यसि – Since it is told मामुपैष्यसि – one gets rid of all karmas obstructing attainment of Bhagavan. So just as the doership is HIS, just as फलप्रदत्व is HIS, in the same way the फल is HIM only.

So when one gives up attachment and performs all actions there will be no bondage. It is said एतं ह वाव न तपति । किमहं साधु नाकरवम् । किमहं पापमकरवमिति । उभे ह्येवैष एते आत्मानं स्पृणुते । (स्पृणुते – रक्षति) – he does not worry ‘I did not do good deeds which lead to svarga and others or I done bad deeds which leads to hell’ and so on. Both punya and paapa does not taint such a one.

Sloka 9.29

मम इमं परमम् अतिलोकं स्वभावं शृणु –

Listen to my nature which is beyond what is found in this world and which is most exalted.

Bhagavan Krishna showed HIS सौलभ्य in ‘पत्रं पुष्पं फलं तोयम्’ (9-26) where HE said when HIS devotees offer with pure love whatever they can HE does not discriminate the offering telling ‘oh

this is easy to get so you have offered' or 'this is very rare' and so on. HE accepts anything offered with great devotion even if it is mere water. In the sloka यत्करोषि यदश्नासि (9-27) Bhagavan said that all karmas done with भगवदर्पणबुद्धिविशेष becomes HIS worship. Now it is taught that in respect of taking refuge in Bhagavan HE does not show any discrimination with respect to class, form and others. By this HIS सौशील्य is highlighted. If a doubt is raised that when it is said as तत्कुरुष्व मदर्पणम् and मामेवैष्यसि etc how can we explain Bhagavan punishing Kamsa and others and at the same time showering HIS grace on Akrura and such devotees. That is answered now.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ 29 ॥

सर्वभूतेषु Towards all beings अहं समः I am equally disposed in respect of they surrendering unto ME. मे द्वेष्यः नास्ति I do not hate anyone. न प्रियः I do not have anyone dear. ये तु But those who मां भक्त्या भजन्ति worship ME with Love ते मयि they are in ME. अहमपि तेषु च I am also in them.

देवतिर्यङ्मनुष्यस्थावरात्मना अवस्थितेषु जातितः च आकारतः स्वभावतो ज्ञानतः च अत्यन्तोत्कृष्टापकृष्टरूपेण वर्तमानेषु सर्वेषु भूतेषु मत्समाश्रयणीयत्वे समः अहम्; अयं जात्याकारस्वभावज्ञानादिभिः निकृष्ट इति समाश्रयणे न मे द्वेष्यः अस्ति - उद्वेदनीयतया न त्याज्यः अस्ति । तथा समाश्रितत्वातिरेकेण जात्यादिभिः अत्यन्तोत्कृष्टः अयम् इति तद्युक्ततया समाश्रयणे न कश्चित् प्रियः अस्ति - न संग्राह्यः अस्ति । अपि तु अत्यर्थमत्रियत्वेन मद्भजनेन विना आत्मधारणालाभात् मद्भजनैकप्रयोजना ये मां भजन्ते ते जात्यादिभिः उत्कृष्टाः अपकृष्टा वा मत्समानगुणवत् यथासुखं मयि एव वर्तन्ते; अहम् अपि तेषु मदुत्कृष्टेषु इव वर्ते ।

देवतिर्यङ्मनुष्यस्थावरात्मना अवस्थितेषु जातितः च आकारतः स्वभावतो ज्ञानतः च अत्यन्तोत्कृष्टापकृष्टरूपेण वर्तमानेषु सर्वेषु भूतेषु मत्समाश्रयणीयत्वे समः अहम्; - Towards all beings such as gods, animals, birds, humans, immovables which are existing as superior and inferior in terms of class, form, nature, knowledge etc I am equally disposed in respect of they taking refuge in ME,

अयं जात्याकारस्वभावज्ञानादिभिः निकृष्ट इति समाश्रयणे न मे द्वेष्यः अस्ति - उद्वेदनीयतया न त्याज्यः अस्ति – In the aspect of taking refuge in ME I do not have anyone to hate thinking that this person is lowly in terms of class, form, nature, knowledge etc – means no one to be discarded by ME for the reason of causing stress.

तथा समाश्रितत्वातिरेकेण जात्यादिभिः अत्यन्तोत्कृष्टः अयम् इति तद्युक्ततया समाश्रयणे न कश्चित् प्रियः अस्ति - न संग्राह्यः अस्ति – In the same way beyond taking refuge in ME, no one is dear to me thinking that this one is of superior class, form etc and just because of being endowed with superior class etc no one is dear to me – means no one to be accepted for that reason.

अपि तु अत्यर्थमत्रियत्वेन मद्भजनेन विना आत्मधारणालाभात् मद्भजनैकप्रयोजना ये मां भजन्ते – Whatelse if you ask, those who love me so dearly that without worshipping ME they cannot survive for a moment and they think that worshipping ME is the ONLY benefit and worship ME thus,

ते जात्यादिभिः उत्कृष्टाः अपकृष्टा वा मत्समानगुणवत् यथासुखं मयि एव वर्तन्ते; अहम् अपि तेषु मदुत्कृष्टेषु इव वर्ते – whether they are superior or inferior in class and others, having attained qualities equal to ME, they are always established in ME with excessive joy. I am also disposed towards them just as I am disposed towards those superior to ME.

देवतिर्यङ्मनुष्यस्थावरात्मना अवस्थितेषु जातितः च आकारतः स्वभावतो ज्ञानतः च अत्यन्तोत्कृष्टापकृष्टरूपेण वर्तमानेषु सर्वेषु भूतेषु मत्समाश्रयणीयत्वे समः अहम्; - Here the word अहम् separates everything else from HIM and so bhashya is अतिलोकं स्वभावम् in अवतारिका. समः indicates being equal and the differences are explained as जातितः, आकारतः, स्वभावतः. जातितः means देव, मनुष्य, ब्राह्मण, क्षत्रिय and such differences. आकारतः - indicates good looking, physically handicapped, female, male, and such differences. स्वभावतः indicates differences in nature such as सात्विक, राजस, तामस etc.

The fact that even देवस can attain Bhagavan is established in Brahmasutra तदुपर्यपि बादरायणः सम्भवात् (ब्र.सू. 1-3-25). Even animals can take refuge in Bhagavan. गजेन्द्र, वानरेन्द्र and others surrendered unto Bhagavan due to their ज्ञानविशेष obtained through meritorious deeds. ऋषिः say that even those who have attained the state of immovables have exhibited knowledge. There also surrendering unto Bhagavan can happen through mental process itself.

अयं जात्याकारस्वभावज्ञानादिभिः निकृष्ट इति समाश्रयणे न मे द्वेष्यः अस्ति - उद्वेदनीयतया न त्याज्यः अस्ति – Normally hatred or liking is responsible for rejecting or accepting. When they are eliminated, even त्याग, स्वीकार are also eliminated.

तथा समाश्रितत्वातिरेकेण जात्यादिभिः अत्यन्तोत्कृष्टः अयम् इति तद्युक्ततया समाश्रयणे न कश्चित् प्रियः अस्ति - न संग्राह्यः अस्ति ।

अपि तु अत्यर्थमत्प्रियत्वेन मद्भजनेन विना आत्मधारणालाभात् मद्भजनैकप्रयोजना – Mula has भक्त्या भजन्ति. In order to show there is no repetition here, the word भक्त्या is explained as अत्यर्थमत्प्रियत्वेन मद्भजनेन विना आत्मधारणालाभात् मद्भजनैकप्रयोजनाः.

ये मां भजन्ते ते जात्यादिभिः उत्कृष्टाः अपकृष्टा वा मत्समानगुणवत् यथासुखं मयि एव वर्तन्ते; अहम् अपि तेषु मदुत्कृष्टेषु इव वर्ते ।

Sloka 9.30

तत्र अपि

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ 30 ॥

सुदुराचारः अपि Though a person of very bad conduct माम् अनन्यभाक् भजते चेत् if such a person worships me thinking that there is no other benefit than just worshipping ME साधुरेव स मन्तव्यः he is a pious one foremost among vaishnavas and should be honoured with respect. सः सम्यग्व्यवसितः he is one who made the right resolution with a firm mind.

तत्र तत्र जातिविशेषे जातानां यः समाचार उपादेयः परिहरणीयः च; तस्माद् अतिवृत्तः अपि उक्तप्रकारेण माम् अनन्यभाक् भजनैकप्रयोजनो भजते चेत्; साधुः एव सः – वैष्णवाग्रेसर एव सः, मन्तव्यः – बहुमन्तव्यः, पूर्वोक्तैः सम इत्यर्थः । कुत एतत्? सम्यग् व्यवसितो हि सः - यतः अस्य व्यवसायः सुसमीचीनः । भगवान् निखिलजगदेककारणभूतः परंब्रह्म नारायणः चराचरपतिः अस्मत्स्वामी मम गुरुः मम सुहृद् मम परमं भोग्यम् इति सर्वैः दुष्प्रापः अयं व्यवसायः तेन कृतः, तत्कार्यं च अनन्यप्रयोजनं निरन्तरं भजनं तस्य अस्ति, अतः साधुः एव; बहुमन्तव्यः च । अस्मिन् व्यवसाये तत्कार्यं च उक्तप्रकारभजने संपन्ने सति तस्य आचारव्यतिक्रमः स्वल्पवैकल्यम् इति न तावता अनादरणीयः, अपि तु बहुमन्तव्य एव इत्यर्थः ।

तत्र तत्र जातिविशेषे जातानां यः समाचार उपादेयः परिहरणीयः च; तस्माद् अतिवृत्तः अपि उक्तप्रकारेण माम् अनन्यभाक् भजनैकप्रयोजनो भजते चेत्; साधुः एव सः – वैष्णवाग्रेसर एव सः, - Though he has transgressed all the prescribed and prohibited duties and rules of conduct for those born in respective classes, if such a person worships ME with the idea that worshipping ME is the only benefit, he is the foremost among Vaishnavas

मन्तव्यः – बहुमन्तव्यः, पूर्वोक्तैः सम इत्यर्थः - and treating him like that he should be बहुमन्तव्यः - honoured with respect. That means he is equal to the devotees as told earlier.

कुत एतत् ? सम्यग् व्यवसितो हि सः - यतः अस्य व्यवसायः सुसमीचीनः - Why is it so, if it is asked, because he is सम्यग्व्यवसितः - his firm understanding or resolve is proper.

भगवान् निखिलजगदेककारणभूतः परंब्रह्म नारायणः चराचरपतिः अस्मत्त्वामी मम गुरुः मम सुहृद् मम परमं भोग्यम् इति सर्वैः दुष्प्रापः अयं व्यवसायः तेन कृतः, - 'Bhagavan is the sole cause of the entire world. He is only Parabrahman. Narayana. He is the Lord of all movable and immovable objects. He is our Lord. He is our Guru, well wisher and HE is of the nature of Supreme Bliss' – this kind of firm resolution (दृढनिश्चय) which is not possible of everyone is present in such a person.

तत्कार्यं च अनन्यप्रयोजनं निरन्तरं भजनं तस्य अस्ति, अतः साधुः एव; बहुमन्तव्यः च - And the effect of such resolution which is निरन्तर भजन or continuous and non-stop worship of Bhagavan is present in him. And for that reason, he is a साधु and deserves to be honoured with great respect.

अस्मिन् व्यवसाये तत्कार्ये च उक्तप्रकारभजने संपन्ने सति तस्य आचारव्यतिक्रमः स्वल्पवैकल्यम् इति न तावता अनादरणीयः, अपि तु बहुमन्तव्य एव इत्यर्थः - So when he has such firm resolution and the kind of incessant worship which is the effect of that resolution, he should not be treated with disrespect for his minor shortcomings in conduct. On the other hand, he is to be respected only is the gist.

सुदुराचारः - The आचार or conduct of brahmanas are adharma for others. In the same way, the आचार of shudras is adharma for ब्राह्मणः. Transgressing the rules of one's own dharma is दुराचारत्व. It is a defect. In the same way not following what is ordained to be followed and doing what is prohibited is also दुराचार.

अपि चेत् – In the sloka the word चेत् is meaningful. The explanation given in bhashya is दुराचारोऽपि भजते चेत्.

अनन्यभाक् – The meaning of this as per the context is one who has भजन only as the sole benefit. So bhashya is भजनैक प्रयोजनः. So here it is not about देवतान्तर भजन.

तत्र तत्र जातिविशेषे जातानां यः समाचार उपादेयः परिहरणीयः च; तस्माद् अतिवृत्तः अपि उक्तप्रकारेण माम् अनन्यभाक् भजनैकप्रयोजनो भजते चेत्; साधुः एव सः – वैष्णवाग्रेसर एव सः, मन्तव्यः – बहुमन्तव्यः, पूर्वोक्तैः सम इत्यर्थः – What

is the nature of साधुत्व is to be understood. Bad conduct is ridiculed as 'सन्धाहीनो अशुचिः नित्यम् अनर्हः सर्वकर्मसु', 'आचारहीनं न पुनन्ति वेदाः', 'आचार प्रभवो धर्मः' and so on. So आचार is very important – it helps one to get rid of sins and aids in getting भगवद्भक्ति. But if such Bhakti comes to one due to the meritorious deeds done earlier and the grace of Lord, even if there is some lacuna in following the rules of conduct, such a person should be highly regarded as he has Bhakti. If there is no bhakti inspite of following all rules of conduct it is not of much use. Bhakti would lead to such दृढनिश्चय – about नारायणपरत्व etc.

So here the meaning of साधुत्व is वैष्णवाग्रेसर एव सः. Because of अनन्यभजन he is the foremost among Vaishnavas - वैष्णवाग्रेसर. While the word साधु is told as साधवः क्षीणदोषाः स्युः, नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते etc. The explanation is बहु मन्तव्यः. The sloka has साधुरेव स मन्तव्यः where स is included as upasarga with mantavya: as समन्तव्यः and the meaning becomes बहुमन्तव्यः. – बहुमान - He should be honoured with great respect. And he is equal to the devotees told earlier. The अवधारण एव in साधुरेव gives meaning of साम्य – so it is to be taken to mean साधुरिव. It is like विष्णुरेव भूत्वा इमान् लोकान् अभिजयति (यजु. 2-1-3-16).

कुत एतत्? सम्यग् व्यवसितो हि सः - यतः अस्य व्यवसायः सुसमीचीनः – How can one of proper conduct and one with improper conduct be equal? How can one who has abundant means and one whose means is very weak be equal? If there is no equality in the means, there should not be equality in fruits also. The answer given is 'सम्यग्व्यवसितो हि सः'. The word हि indicates the reason why there is equality. The reason why his firm resolution is very proper, for the same reason he becomes equal and deserves to be honoured with respect.

The object of his resolution is the reason why his resolution is proper. The same is explained in Bhashya as ' भगवान् निखिलजगदेककारणभूतः परंब्रह्म नारायणः चराचरपतिः अस्मत्त्वामी मम गुरुः मम सुहृद् मम परमं भोग्यम् '.

भगवान् – By this word one who has उभयलिङ्ग is known - which is अखिलहेयप्रत्यनीकत्व and कल्याणगुणैकतानत्व. The characteristics of Brahman ब्रह्मलक्षण - as told in shruti is told as निखिलजगदेककारणम्. And the सामान्य शब्दs such as सत्, आकाश, ज्योतिस्, ब्रह्म and others culminate in the specific देवता विशेष नारायण. And that is commented as परं ब्रह्म नारायणः. This is decided based

on the shrutis पतिं विश्वस्यात्मेश्वरम्, पतिं पतीनाम्, नारायणः परंब्रह्म. This shows that such a person has परत्व व्यवसाय – firm understanding of who is Supreme. The word अस्मत्त्वामी indicates सौलभ्य अध्यवसाय. That is of the nature of firm resolution that ‘I am not outside of HIS vibhuti. Bhagavan is gracing me who is subservient to HIM by HIMSELF’. मम गुरुः - HE is the most benevolent who has given the right knowledge to me who is most ignorant. मम सुहृत् – Indicates he is a well wisher inspite of knowing that I have committed great sins. मम परमभोग्यम् – Indicates the understanding that Bhagavan has revealed HIMSELF who is without any blemish, an abode to innumerable auspicious qualities, eternal, most blissful etc to me who was associated with meager pleasures that were lowly, mixed with grief, impermanent etc.

The words गुरुः, सुहृत् indicate that HE is the means (प्रापक) and भोग्यम् indicates HE is the प्राप्य goal.

इति सर्वैः दुष्प्रापः अयं व्यवसायः तेन कृतः, - Swamy Deshika states that even among those who follow आचार to the core, this kind of firm resolution is not seen. A gem stone is a gem only even if it is lying outside while an ordinary stone is a stone even if it is lying in a gold mine. And this kind of firm resolution comes after innumerable births – it is said ये जन्मकोटिभिः सिद्धाः. अनेक जन्मसंसारचिते पापसमुच्चये । नाक्षीणे जायते पुंसां गोविन्दाभिमुखी स्थितिः. Janaka tells Shuka – ज्ञानं च व्यवसायश्च द्वौ परप्रतिपादकौ । व्यवसायादृते ब्रह्म नासादयति तत्परम्’ (भा.मो. 334-47).

तत्कार्यं च अनन्यप्रयोजनं निरन्तरं भजनं तस्य अस्ति, अतः साधुः एव; बहुमन्तव्यः च – Mere व्यवसाय of that kind leads to अनन्यप्रयोजनभजन – that is the effect of such firm resolution. Bhashya is तत्कार्यं च अनन्यप्रयोजनं निरन्तरं भजनं . भजने should be निरन्तर and performed for the sake of doing it only. That is only the prayojana for such devotees. In the sloka, भजते माम् अनन्यभाक् includes such व्यवसाय – दृढनिश्चय. And व्यवसितः in सम्यग्व्यवसितः means भजन.

अस्मिन् व्यवसाये तत्कार्यं च उक्तप्रकारभजने संपन्ने सति तस्य आचारव्यतिक्रमः स्वल्पवैकल्यम् इति न तावता अनादरणीयः, अपि तु बहुमन्तव्य एव इत्यर्थः – Such devotees though having some lacuna in conduct should not be looked at with disrespect. That would be a great sin – महापराध is the bhaava.

Sloka 9.31

ननु 'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥' (क. उ. 1-2-24)
इत्यादिश्रुतेः आचारव्यतिक्रम उत्तरोत्तरभजनोत्पत्तिप्रवाहं निरुणद्धि इति अत्र आह –

'Not resting from doing bad deeds, one whose desire and anger have not quietened, not having peace of mind, not winning over the mind, such a person cannot attain HIM through knowledge' – as per such shruti vakyas, would not transgressing prescribed conduct block the way to perfection of Upasana by blocking the continuous stream of upasana? That question is answered in the following sloka.

What was told earlier that one who has very bad conduct but is involved in the worship of Bhagavan with great love should be honoured with respect. Others may honour him but what about fruition of upasana for such a person? The shrutis declare clearly that a person who has not put a stop to bad conduct would not only be able to realize Paramatman but he will not be able to continue Upasana. As said 'पापः प्रज्ञां नाशयति क्रियमाणं पुनः पुनः । नष्टप्रज्ञः पापमेव पुनरारभते द्विज' (भा.उ. 35-73). आचार or proper conduct is prescribed in order to get rid of sins which have accumulated due to the obstructing रजस् and तमस्. So for a person who has दुराचार or bad conduct Upasana itself will not be possible is the aspect that is answered now.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ 31 ॥

(One who has such firm resolution as told earlier) क्षिप्रं Very soon धर्मात्मा भवति will be able to worship ME without any obstructions. शश्वत् For ever शान्तिं निगच्छति gets rid of any bad conduct that is opposed to attaining ME. कौन्तेय Hey Arjuna, न मे भक्तः प्रणश्यति my Bhakta will not perish प्रतिजानीहि you take a vow to affirm this clear and loud.

मत्प्रियत्वकारित-अनन्यप्रयोजन-मद्भजनेन विधूतपापतया एव समूलोन्मूलितरजस्तमोगुणः क्षिप्रं धर्मात्मा भवति - क्षिप्रम् एव विरोधिरहित-सपरिकर-मद्भजनैकमना भवति । एवंप्रभजनम् एव हि 'धर्मस्य अस्य परंतप ।' (9-3) इति उपक्रमे धर्मशब्दोदितम् । शश्वच्छान्तिं निगच्छति । शाश्वतीम् अपुनरावर्तिनीं मत्प्राप्तिविरोध्याचारनिवृत्तिं गच्छति । कौन्तेय त्वम् एव अस्मिन् अर्थे प्रतिज्ञां कुरु - मद्भक्तौ उपक्रान्तो विरोध्याचारमिश्रः अपि न नश्यति । अपि तु मद्भक्तिमाहात्म्येन सर्वं विरोधिजातं नाशयित्वा शाश्वतीं विरोधिनिवृत्तिम् अधिगम्य क्षिप्रं परिपूर्णभक्तिः भवति ।

मत्प्रियत्वकारित-अनन्यप्रयोजन-मद्भजनेन विधूतपापतया एव समूलोन्मूलितरजस्तमोगुणः क्षिप्रं धर्मात्मा भवति - क्षिप्रम् एव विरोधिरहित-सपरिकर-मद्भजनैकमना भवति – Through my worship prompted by excessive love towards ME and performed without any other expectation having shaken off all sins and having got the qualities of Rajas and Tamas eradicated with their roots, very soon he becomes one having his mind only in my worship along with all accessories and without any obstacles.

एवंरूपभजनम् एव हि 'धर्मस्य अस्य परंतप ।' (9-3) इति उपक्रमे धर्मशब्दोदितम् – Is it not this kind of Bhajane only that was told in the beginning with the word धर्म as in 'Hey parantapa, in the aspect of this Upasana'.

शश्वच्छान्तिं निगच्छति । शाश्वतीम् अपुनरावर्तिनीं मत्प्राप्तिविरोध्याचारनिवृत्तिं गच्छति – He gets rid of bad conduct which is opposed to my attainment. And this destruction will be for ever and and such bad conduct will not happen again.

कौन्तेय त्वम् एव अस्मिन् अर्थे प्रतिज्ञां कुरु - मद्भक्तौ उपक्रान्तो विरोध्याचारमिश्रः अपि न नश्यति – Hey Arjuna, in this matter you only take a vow that one who has started to worship ME with such devotion will not perish even though he has bad conduct that is opposed to attaining ME.

अपि तु मद्भक्तिमाहात्म्येन सर्वं विरोधिजातं नाशयित्वा शाश्वतीं विरोधिनिवृत्तिम् अधिगम्य क्षिप्रं परिपूर्णभक्तिः भवति – But on the other hand, due to the excellence of the devotion towards ME, having got all obstructions destroyed he attains for ever destruction of obstructions and very soon becomes one whose devotion is perfect.

When one who has bad conduct starts to worship Bhagavan dearly, all his sins will get destroyed and so there will be no onstruction to Upasana is being told in Bhashya as 'मद्भजनेन विधूत पापतया'.

क्षिप्रं भवति धर्मात्मा – To the doubt whether there will be delay in realizing fruits due to Bhajane which has some lacuna, the answer is क्षिप्रम् – very soon. The word धर्म in धर्मात्मा indicates अनन्यभजने and आत्मा means mind. The same is told earlier as अनन्य मनसः (9-13) and later as मन्मना भव (9-34). Another doubt can be - how can Bhajane remove the obstacles to its own fruition. The answer is – the cause is भक्त्युपक्रम - starting of Bhakti and the fruit is परिपूर्णभजने -

perfection of bhajane. So this is proper only. Another doubt is – why not the word धर्म mean वर्णाश्रम धर्म here? Answer is – in any context, it is proper to understand an unqualified word with respect to the subject matter of the prakarana. At the beginning of this chapter the word धर्म is used to indicate the special subject matter of भजन. So the word धर्म in this context is to be taken to mean अनन्यभजने only.

शश्वत् शान्तिं निगच्छति – Eradication of conduct that is opposed to realization of Bhagavan is told in this prakarana using the word शान्ति. This eradication of obstructions is eternal and does not happen again is the bhava. It is said शमार्थं सर्वशास्त्राणि विहितानि मनीषिभिः । स एव सर्वशास्त्रज्ञः यस्य शान्तं मनः सदा ॥.

प्रतिजानीहि – This does not just mean ‘know’. The upasarga प्रति is meaningful here. So it indicates concluding and establishing firmly what is learnt. That is why Bhashya is त्वमेव अस्मिन्नर्थे प्रतिज्ञां कुरु. Krishna does not say ‘प्रतिजानामि’ but says ‘प्रतिजानीहि’ to Arjuna who is the listener. This is to establish very firmly what is to be affirmed through a vow. And it is about what is being told here. It is not about one who has attained perfection already because there is no doubt about such a bhakta. So Bhashya is – मद्भक्तौ उपक्रान्तः विरोध्याचारमिश्रोऽपि - ‘One who is involved in Bhakti towards ME will not perish even though he is having very bad conduct opposed to attaining ME’.

Here the greatness of Arjuna’s vow is also reminded. His प्रतिज्ञे is said to be वीरप्रतिज्ञे. In Bharata it is said न देवाः न गन्धर्वाः न असुरो रग-राक्षसाः उत्साहन्ते अन्यथा कर्तुं प्रतिज्ञां सव्यसाचिनः - his vow is famous and cannot be broken by devas, gandharvas, asuras etc. Lord Krishna is giving the entire world surety here through Arjuna’s vow that one who has started to have Bhakti in Krishna will never perish and even if he has some lacuna in following rules of conduct.

न मे भक्तः प्रणश्यति – The word भक्तः indicates here one who is starting to worship Bhagavan with love. The word भक्त only is used even for one who is just starting bhakti. And because of the power of Bhakti, all his obstacles will get destroyed and very soon he becomes one who has perfected bhakti.

Bhakti's important aspects are – that it has to be प्रियत्व ध्यान – meditation with utmost love, it has to be निरन्तर ध्यान – should be incessant and continuous, it has to be about Bhagavan's असाधारण दिव्य गुणs etc – meditation on HIS स्वरूप, रूप, गुण, विभव etc. that is told as मत्प्रियत्वकारित- अनन्यप्रयोजन-मद्भजनेन, and भगवान् निखिलजगदेककारणभूतः परंब्रह्म नारायणः चराचरपतिः अस्मत्स्वामी मम गुरुः मम सुहृद् मम परमं भोग्यम्. All these aspects are to be meditated upon with great love.

The greatness of Bhakti, even if it has just started, in destroying further obstructions is extolled. And that is why one who has started भगवद्भजन is to be honoured with respect even if there is some वैकल्य in आचार. Swamy Deshika gives some examples, Prahlada who was well known as उपमानमशेषाणां साधूनां यस्सदाऽभवत् (वि. 1-15-156) – was one time trying to fight against Bhagavan but very soon he woke up and realized his mistake and then got the wonderful grace of Bhagavan. Similarly क्षत्रबन्धु who was known as पापिष्ठ started chanting the sacred divine names of Bhagavan, remembered his previous birth and with utter grief surrendered unto Bhagavan and got liberated.

One who has bhakti very soon becomes धर्मात्मा – dharma is – कृष्णं धर्मं सनातनम्, रामो विग्रहवान् धर्मः - as told he will be thinking of Bhagavan only all the time.

Now Krishna tells Arjuna directly that Arjuna has that capability and that he should do Bhajane.

Sloka 32, 33

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ 32 ॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ 33 ॥

पार्थ Hey Arjuna, स्त्रियो वैश्याः तथा शूद्राः women, vaishyas and shudras येऽपि whoever it may be पापयोनयः स्युः are having sinful birth मां व्यपाश्रित्य having taken refuge in ME तेऽपि even they परां गतिं यान्ति attain supreme goal.

That being so, पुण्याः those of meritorious deeds भक्ताः and devotees ब्राह्मणाः who are Brahmanas तथा राजर्षयः and in the same way Rajarshi's किं पुनः will attain supreme goal, is there a need to tell it explicitly? अनित्यम् इमं लोकं प्राप्य You who have attained this world which is impermanent and without any comfort मां भजस्व worship ME.

स्त्रियो वैश्याः शूद्राः च पापयोनयः अपि मां व्यपाश्रित्य परां गतिं यान्ति । किं पुनः पुण्ययोनयो ब्राह्मणाः राजर्षयः च मद्भक्तिम् आश्रिताः । अतः त्वं राजर्षिः अस्थिरं तापत्रयाभिहततया असुखं च इमं लोकं प्राप्य वर्तमानो मां भजस्व ।

स्त्रियो वैश्याः शूद्राः च पापयोनयः अपि मां व्यपाश्रित्य परां गतिं यान्ति । किं पुनः पुण्ययोनयो ब्राह्मणाः राजर्षयः च मद्भक्तिम् आश्रिताः - Women, vaishyas and shudras even though are having sinful birth, will attain the supreme goal by taking refuge in ME. That being so is it needed to say that Brahmanas and Rajarshis who are of virtuous birth will attain ME having bhakti in ME.

अतः त्वं राजर्षिः अस्थिरं तापत्रयाभिहततया असुखं च इमं लोकं प्राप्य वर्तमानो मां भजस्व – So, you, who is a Rajarshi and who have come to this world which is transcient and is without any sukha due to being hit by the three-fold afflictions, worship ME with love.

In the sloka अपि चेत् सुदुराचारः (9-30), the aspect of sins that are not permanent but come and go was taught. Not being like that, those who are born itself in a lowly birth, they also by just taking refuge in Bhagavan will attain the furits told earlier is told now. And for the same reason those who are born in virtuous births and worship Bhagavan with love will also attain HIM and this is understood and need not be told. These are explained in this sloka. So Krishna tells Arjuna that he has a virtuous birth and that he should adopt the means without having any doubt about the fruits.

That there is some obstruction to women, vaishyas and shudras from attaining the supreme goal is told as पापयोनयः. To the doubt that how can a vaishya who is among the त्रैवर्णिकसः and has अधिकारः for ब्रह्मोपासना be included here, answer is that they do not have अधिकारः for सत्रयागः.

By the word राजर्षिः, it is indicated that Arjuna has the capability to perform Bhakti.

The word प्राप्य indicates प्राप्य वर्तमानः. So it does not mean that one should put efforts to attain this world which is impermanent and then do Bhajana. It is not a विधि but अनुवाद. It means you who have come to this world and are here now perform Bhajana. It is said that रमणीयचरणाः

रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा etc. कपूयचरणाः कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा etc. So you who have got a virtuous birth having done meritorious deeds, now do my bhajane is the meaning. अनित्य indicates that the nature of matter or प्रकृति is always undergoing changes – सततविक्रिया is told for prakruti.

The word असुख is commented as तापत्रयाभिहततया – three types of तापs आदिभौतिक, आदिदैविक and आध्यात्मिक etc. Even सांसारिकसुख is included as dukha only.

इमं लोकम् – Indicates अतिक्षुद्रत्व – that it is very meager.

So this way by showing again and again clearly the defects such as अनित्यत्व, असुखत्व, क्षुद्रत्व etc. भजनवैमुख्य which is turning away from Bhajana is eliminated and one gets interested in Bhajana and starts to worship Lord with love.

In this sloka, our Acharyas give additional explanations. One is that it is said that स्त्रियो वैश्याः etc to mainly highlight the merits of ब्राह्मणs and राजर्षिs. It is called नहिनिन्दान्याय – नहि निन्दा निन्द्यं निन्दितुं प्रवर्तते अपि तु निन्दितादितरत् प्रशंसितुम्. The Purvapaksha that is told in our bhashyas is also not to ridicule or show defects in other systems – that is not the main purpose but to highlight the good qualities of our system. In the same way it is to be treated here.

Secondly, पापयोनयोऽपि is to be taken as separate group. पशु, पक्षि, सरीसृप etc are told to be पापयोनिs. So स्त्रियः, वैश्याः, शूद्राः, पापयोनयः there are four categories told. By this पापयोनित्व is eliminated for other categories. This is another way of explaining so as not to inflict पापयोनित्व to all.

===== additional points =====

Thirdly, it is said in Taittiriya AraNyaka

स्त्रियस्सतीः । ता उ मे पुंस आहुः । (1-41)

Bhatta Bhashkara Bhashya - स्त्रियः एव अज्ञा एव सतीः ता उ एव मे मम प्रसादेन मद्विभूतिज्ञाने सति पुंस आहुः पावनस्वभावानेवाचक्षते मन्त्रदृशोऽपि, नाहमेव ।

One who has the knowledge of the Real is called a Man even though such a person is by body-structure a woman. One who does not have such knowledge is a woman even if bodily such a person looks a male.

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Sloka 9.34

भक्तिस्वरूपम् आह -

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ 34 ॥

मद्भक्तः Having unsurpassable love in ME मन्मना भव become one who has fixed his mind in ME.
मद्याजी Be performing sacrifices having ME only as object of worship. मां नमस्कुरु Pay obeisance to ME. मत्परायणः With the knowledge that I am only the ultimate goal, एवम् आत्मानं युक्त्वा in this way uniting your mind in ME माम् एव एष्यसि you will attain ME only.

मन्मना भव - मयि सर्वेश्वरेश्वरे निखिलहेयप्रत्यनीक कल्याणैकताने, सर्वज्ञे, सत्यसंकल्पे, निखिल-जगदेककारणे, परस्मिन् ब्रह्मणि, पुरुषोत्तमे, पुण्डरीकदलामलायताक्षे, स्वच्छनीलजीमूतसंकाशे, युगपदुदित-दिनकरसहस्रसदृशतेजसि, लावण्यामृतमहोदधौ, उदारपीवरचतुर्बाहौ, अत्युज्ज्वल-पीताम्बरे, अमलकिरीट-मकरकुण्डल-हारकेयूर-कटकभूषिते, अपारकारुण्य-सौशील्य-सौन्दर्य-माधुर्य-गाम्भीर्योदार्य-वात्सल्यजलधौ, अनालोचित-विशेषाशेष-लोकशरण्ये सर्वस्वामिनि तैलधारावद् अविच्छेदेन निविष्टमना भव । तद् एव विशिनष्टि - मद्भक्तः - अत्यथमत्प्रियत्वेन युक्तो मन्मना भव इत्यर्थः । पुनः अपि विशिनष्टि - मद्याजी - अनवधिकातिशयप्रियमदनुभवकारित-मद्यजनपरो भव । यजनं नाम परिपूर्णशेषवृत्तिः, औपचारिक-सांस्पर्शिकाभ्यवहारिकादि-सकलभोगप्रदानरूपो हि यागः । यथा मदनुभवजनित निरवधिकातिशय प्रीतिकारितमद्यजनपरो भवसि तथा मन्मना भव इत्युक्तं भवति । पुनः अपि तद् एव विशिनष्टि - मां नमस्कुरु, अनवधिकातिशयप्रिय-मदनुभवकारितात्यर्थ-प्रियाशेषशेषवृत्तौ अपर्यवस्यन् मयि अन्तरात्मनि अतिमात्रप्रह्वीभावव्यवसायं कुरु । मत्परायणः - अहम् एव परम् अयनं यस्य असौ मत्परायणः, मया विना आत्मधारणासंभावनया मदाश्रय इत्यर्थः । एवम् आत्मानं युक्त्वा मत्परायणः त्वम् एवम् अनवधिकातिशयप्रीत्या मदनुभवसमर्थं मनः प्राप्य माम् एव एष्यसि । आत्मशब्दो हि अत्र मनोविषयः । एवंप्रकारेण मनसा मां ध्यात्वा माम् अनुभूय माम् इष्ट्वा मां नमस्कृत्य मत्परायणो माम् एव प्राप्स्यसि इत्यर्थः । तद् एवं लौकिकानि शरीरधारणार्थानि वैदिकानि च नित्यनैमित्तिकानि कर्माणि मत्प्रीतये मच्छेषतैकरसो मया एव कारित इति कुर्वन् सततं मत्कीर्तन-यतन-नमस्कारादिकान् प्रीत्या कुर्वाणो मन्त्रियाम्यं

निखिलजगत् मच्छेषतैकरसम् इति च अनुसंधानः, अत्यर्थप्रियमद्गुणगणं च अनुसंधाय अहरहः उक्तलक्षणम् इदम् उपासनम् उपाददानो माम् एव प्राप्स्यसि ।

मन्मना भव - मयि सर्वेश्वरेश्वरे निखिलहेयप्रत्यनीक कल्याणैकताने, सर्वज्ञे, सत्यसंकल्पे, निखिल-जगदेककारणे, परस्मिन् ब्रह्मणि, पुरुषोत्तमे, पुण्डरीकदलामलायताक्षे, स्वच्छनीलजीमूतसंकाशे, युगपदुदित-दिनकरसहस्रसदृशतेजसि, - means 'be one whose mind is firmly fixed in ME who is the Overlord of all Lords, has a nature opposed to evil and an abode to only all the auspicious qualities, omniscient, of True Will, the sole cause of the entire world, Supreme Brahman, Purushottama, one who has pure and broad eyes like the petals of a Lotus, has the hue of clear dark clouds, has the brilliance similar to that of a thousand suns arisen at a time,

लावण्यामृतमहोदधौ, उदारपीवरचतुर्बाहौ, अत्युज्ज्वल-पीताम्बरे, अमलकिरीट-मकरकुण्डल-हारकेयूर-कटकभूषिते, अपारकारुण्य-सौशील्य-सौन्दर्य-माधुर्य-गाम्भीर्यौदार्य-वात्सल्यजलधौ, – who is a great ocean of nectar called Lavanya, has four long and strong arms, who adorns the most beautiful Pitambara, is bedecked with spotless crown, ear-rings of the design of crocodile, garland, arm-band, hand rings, who is an ocean of unlimited qualities such as compassion, saushleelya, beauty, sweetness, grandeur, benevolence, motherly love,

अनालोचित-विशेषाशेष-लोकशरण्ये सर्वस्वामिनि तैलधारावद् अविच्छेदेन निविष्टमना भव - मन्मनाभव - who is the refuge of all the people of the world with no expectation of any specific qualification, who is the Lord of all, fix your mind on HIM without break just like the continuous unbroken flow of oil.

तद् एव विशिनष्टि - मद्भुक्तः अत्यथमत्प्रियत्वेन युक्तो मन्मना भव इत्यर्थः । पुनः अपि विशिनष्टि - मद्याजी अनवधिकातिशयप्रियमदनुभवकारितमद्यजनपरो भव - That only is again qualified – मद्भुक्तः - means being filled with Love whose depth is beyond words towards ME मन्मनाभव means be one whose mind is fixed in ME. Again he explains qualifying the same further. मद्याजी – means be devoted to my worship which as an effect of the experience of ME which has unlimited excellence.

यजनं नाम परिपूर्णशेषवृत्तिः, औपचारिकसांस्पर्शिकाभ्यवहारिकादिसकलभोगप्रदानरूपो हि यागः - यजन means observing complete subservience. याग is of the form of offering all kinds of bhoga - enjoyments consisting of औपचारिक which is अर्घ्य, पाद्य, आचमनीय etc, सांस्पर्शिक which is अभिषेक, पुष्पार्चन, गन्ध etc, and आभ्यवहारिक which is निवेदन, ताम्बूल etc. to Bhagavan.

यथा मदनुभवजनितनिरवधिकातिशयप्रीतिकारितमद्यजनपरो भवसि तथा मन्मना भव इत्युक्तं भवति - The gist of what is told so far is 'Be one who has fixed your mind in ME in such a way that you get engaged in my worship which is the effect of unsurpassable love out of experiencing ME'.

पुनः अपि तद् एव विशिनष्टि - मां नमस्कुरु, अनवधिकातिशयप्रिय-मदनुभवकारितात्यर्थ-प्रियाशेषशेषवृत्तौ अपर्यवस्यन् मयि अन्तरात्मनि अतिमात्रप्रह्वीभावव्यवसायं कुरु - Again the same is further qualified. मां नमस्कुरु – means not stopping at engaging in MY subservience which is incomparably dear and is an effect of experiencing ME the excellence of which is unsurpassably dear, practice utmost humility towards ME who is the inner self.

मत्परायणः - अहम् एव परम् अयनं यस्य असौ मत्परायणः, मया विना आत्मधारणासंभावनया मदाश्रय इत्यर्थः । एवम् आत्मानं युक्त्वा मत्परायणः त्वम् एवम् अनवधिकातिशयप्रीत्या मदनुभवसमर्थं मनः प्राप्य माम् एव एष्यसि मत्परायणः - means one for whom I am the Supreme Goal to be attained, means one who has taken refuge in ME only as it is impossible for such a devotee to even support self without ME. Thus you, who have fixed your mind in ME, have ME as your Supreme Goal, will obtain the mind capable of experiencing ME with utmost love as told earlier.

आत्मशब्दो हि अत्र मनोविषयः । एवंप्रकारेण मनसा मां ध्यात्वा माम् अनुभूय माम् इष्ट्वा मां नमस्कृत्य मत्परायणो माम् एव प्राप्स्यसि इत्यर्थः - Here the word आत्म means mind. Meditating on ME with such a mind, experiencing ME, worshipping ME only, prostrating to ME, having ME as the Supreme Goal to be attained, you will attain ME only is the meaning.

तद् एवं लौकिकानि शरीरधारणार्थानि वैदिकानि च नित्यनैमित्तिकानि कर्माणि मत्प्रीतये मच्छेषतैकरसो मया एव कारित इति कुर्वन् सततं मत्कीर्तन-यतन-नमस्कारादिकान् प्रीत्या कुर्वाणो मन्त्रियाम्यं निखिलजगत् मच्छेषतैकरसम् इति च अनुसंधानः, अत्यर्थप्रियमद्गुणगणं च अनुसंधाय अहरहः उक्तलक्षणम् इदम् उपासनम् उपाददानो माम् एव प्राप्स्यसि - With a firm understanding that the wordly acts needed to support the body and the Vedic daily and occasional obligatory duties are being performed only to please ME, are being done by ME only, and thinking that observing subservience to ME comprises of all kinds of joy, being engaged always in chanting my holy names, performing duties useful to my worship, prostrating to ME and doing all these with utmost love, thinking that the entire world which is ruled over by ME finds joy in being subservient to ME only, contemplating on the groups of MY auspicious

qualities which are most dear, if you perform this upasanaa having the characteristics told so far every single day, you will attain ME only.

मयि सर्वेश्वरेश्वरे etc. – The word मत् in मन्मनाभव – indicates the स्वरूप, रूप, गुण etc of Paramatman who is told as उपास्य or object of meditation in all ब्रह्मविद्याs. That उपास्यस्वरूप is explained starting with सर्वेश्वरेश्वरे in bhashya.

सर्वेश्वरेश्वरे – Shvetashvatara upanishat says तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् (श्वे. 6-7), Mahanarayana न तस्येशे कश्चन (महा.). That is indicated by this word – HE is the Supreme Ruler of all. Even Brahma, Rudra and others cannot give moksha. There is not much use in serving those who are not capable. For a Jivatma, purity comes from the knowledge of Ishvara or Parabrahman – क्षेत्रज्ञस्य ईश्वरज्ञानात् विशुद्धिः परमा मता (या.स्मृ. 3-34) it is said.

निखिलहेयप्रत्यनीके...एकताने – That which can be subjected to defects and which is devoid of good qualities is not suitable for enjoyment. So they are all eliminated by these attributes. The object of सगुण and निर्गुण श्रुतिs is well established and so Paramatman's उभयलिङ्गत्व becomes established. The meaning of निर्गुणवाक्यs is that Paramatman's essential nature is opposed to all that is evil. HE is also one who can make others get rid of all evil and HIS nature is most enjoyable and so Paramatman is only उपास्य or the object of meditation.

सर्वज्ञे सत्यसङ्कल्पे – These qualities are useful for bestowing मोक्ष. Because Paramatman is an abode to unlimited groups of auspicious qualities, the sole cause of this Universe and also one who gives moksha, HE is only ध्येय or to be meditated upon. The question is asked in Upanishat कश्च ध्येयः, and it gives the answer as कारणं तु ध्येयः.

Shruti says यः सर्वज्ञः सर्ववित् (मु. 1-1-9), सत्यकामः सत्यसङ्कल्पः (छा. 8-7-7) etc. There is nothing that HE does not know while eliminating all evil of those who take refuge in HIM. And HE does not need anything else. HE is all knowing and also knows all modes. HE is of True Will etc.

निखिल-जगदेक-कारणः - The word निखिल indicates that HE is the cause of अव्यक्त and others and also for ब्रह्म, रुद्र and others. Shruti starts with यतो वा इमानि भूतानि जायन्ते and ends with तद्विजिज्ञासस्व.

परस्मिन् ब्रह्मणि पुरुषोत्तमे – By this all other views such as निर्गुणवाद etc are refuted. It also shows that words used in general sense and words denoting specific object are indicating the same object which is Paramatman. By this the characteristics of सर्वात्मकत्व and सर्वविलक्षणत्व – Parabrahman is Paramatma or sarvatmaka and Purushottama is उत्तमः पुरुषस्त्वन्यः - sarva vilakshana – both these attributes qualify the same object is indicated here. This reminds of नारायणानुवाक and पुरुषसूक्त which is found in all branches of Vedas (सर्वशाखादिपठित) and also established the विशिष्ट स्वरूप or qualified nature of Paramatman.

पुण्डरीकदलामलायताक्षे – From here the दिव्यमङ्गलविग्रह or the divine auspicious form of Bhagavan and HIS divine qualities are told. It is as per shruti vakyas such as तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी (छा. 1-6-7) etc. स्वच्छ-नीलजीमूतसंकाशे, नीलतोयदमध्यस्था (महा) and others are reminded by this.

युगपदुदित दिनकर सहस्र सदृश तेजसि – This explains the meanings of shruti vakyas – तमेव भान्तमनुभाति सर्वम् (मु. 2-1-10), दिवि सूर्य सहस्रस्य (गी. 11-12) etc. The word युगपत् indicates the abundance of his brilliance and that it cannot be seen by those opposed to him.

लावण्यामृतमहोदधौ – The aspects of अनुकूलभोग्यत्व and आकर्षकत्व are told. Most favourable for enjoyment, most attractive. लावण्य is that collective beauty which is most joyful to the eyes. This is as what is told लोचनैरनुजग्मुस्ते तमादृष्टिपथात्पुनः । मनोभिरनुजग्मुश्च कृष्णं प्रीतिसमन्विताः ॥ अतृप्तमनसामेवं तेषां केशवदर्शने । क्षिप्रम् अन्तर्दधे शौरिः चक्षुषां प्रियदर्शनः (भा.सभा. 2-26), अमृतस्येव नातृप्यन् प्रेक्षमाणा जनार्दनम्, नहि तस्मान्मनः कश्चित् चक्षुषी वा नरोत्तमात् । नरश्शक्रोत्यपाक्रुष्टं अतिक्रान्तेऽपि राघवे ॥ (रा.अ. 17-15) etc.

उदार पीवर चतुर्बाहौ – HIS आजानुबाहुत्व indicates HIS benevolence and the aspect of bestowing all desires. चतुर्भुज indicates Krishna's पररूप. This generally indicates all HIS incarnations. It is as said – भुजैश्चतुर्भिः समुपेतम् एतद्रूपं विशिष्टं दिवि संस्थितं च । भूमौ गतं पूजयता प्रमेयं सदा हि तस्मिन्निवसामि देवाः (भा.मौ. 5-34).

अत्युज्ज्वलपीताम्बरे – As said in shruti महारजनं वासः - the well known aspect of HE having पीताम्बर is told by this.

किरीट मकर कुण्डल...भूषिते - The entire group of divine ornaments adorning all parts of HIS divine auspicious form from शिरस् to पाद are indicated by these. This is told to be meditated upon thus –
ध्येयस्सदा सवितृमण्डल मध्यवर्ती नारायणः सरसिजासन सन्निविष्टः । केयूरवान् मकरकुण्डलवान् किरीटी हारी
हिरण्मयवपुः धृतशङ्खचक्रः. When Krishna was born, Devaki and Vasudeva saw HIM thus – तमद्भुतं
बालकम् अम्बुजेक्षणं चतुर्भुजं शङ्खगदार्युदायुधम् । महार्हकेयूर किरीट कुण्डल त्विषापरिष्वक्त सहस्रकुन्तलम् ।
श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सान्द्रपयोदसौभगं । उद्दामकाञ्च्यङ्गद कङ्कणादिभिः विरोचमानं वसुदेव ऐक्षत ।

अपारकारुण्य ... शरण्ये – HIS nature and qualities which makes it possible for us to approach HIM for protection are explained here.

सर्वलोकशरण्याय – It is as said विभीषणो वा सुग्रीव यदि वा रावणः स्वयम्, मित्रभावेन संप्राप्तं न त्यजेयं कथञ्चन,
दोषो यद्यपि तस्य स्यात् सतामेतत् अगर्हितम् and so on. HE protects all those who surrender unto HIM without seeing anything specific in them.

सर्वस्वामिनि – HE is the Lord of all. So if anyone takes refuge in HIM, Paramatman feels HE is only benefited by that. कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम् (भा. सभा. 42-23) it is said. Shruti says –
hiranya garbha sukta.

तैलधारावदविच्छेदेन निविष्टमनाः - This indicates that one should meditate upon HIM without break as told in shrutis निदिध्यासितव्यः (वृ. 4-5-6), ध्यायीत (मु. 2-2-6), ध्रुवा स्मृतिः (छा. 7-26-2), आवृत्तिसकृदुपदेशात् (ब्र. 4-1-1) etc. So the word मनस् here means the special function of the mind called meditation - ध्यान. It is going to be told as मन्येव मन आधत्स्व (गी.12-8). Here मामेवैष्यसि shows the अवधारण in साध्य what is to be attained. In the same way it is implied that अवधारण exists in साधन also which is ध्यान. So that is commented as तैलधारावत् अविच्छेदेन.

यजनं नाम परिपूर्णशेषवृत्तिः - The word यजन here indicates worship which is a unique characteristic of Bhakti and the mode of worship as told in shastras because in this context भक्तिस्वरूप is being established. So यजन is परिपूर्णशेषवृत्तिः - शेषवृत्ति means कैङ्कर्य. This is as summarized in shloka पत्रं पुष्पं etc and detailed in भगवच्छास्त्र. So the word यजन is not meaning दर्शपूर्णमास and other yagas here. As per यज देवपूजायाम् it indicates परमपुरुषाराधन. याग is told as देवतामुद्दिश्य द्रव्यत्यागः. The detailed mode of worship of Bhagavan told in Agamas etc is meant by यजन here.

The *karma-kaanda* of the Vedaas establishes the *aaraadhana svarooa* of Bhagavaan. The *jnyaana-kaanda*, *uttara kaanda* establishes the *Bhagavat svarooa*. *Shrutis* completely establish the *Bhagavat aaraadhana svarooa* and *Bhagavat svarooa*.

The Bhashya पुनरपि for all these aspects indicates that everything told here is about the same object of worship and not to be taken independent of each other or with respect to something else.

औपचारिक – These are नीराजन, अर्घ्य, पाद्य, आचमनीय etc.

सांस्पर्शिक – Offering garland, sandal paste etc.

आभ्यवहारिक – Offering food – निवेदन and others.

शेषवृत्तौ अपर्यवस्यन् – Now that which is beyond what was told earlier is being explained and so bhashya says 'not stopping at kainkarya'.

मयि अत्यन्तम्-अतिमात्र-प्रह्वीभाव-व्यवसायम् कुरु – The word अत्यन्तम् indicates that दास्य is स्वरूपप्राप्त by our nature we are subservient. अतिमात्रम् indicates such subservience which is present by very nature is incomparably joyful. The meaning of नमस्कार is त्रिविधप्रणाम and as per dhatu णम् प्रह्वीभावे it is explained. The word व्यवसाय in bhashya indicates it is ज्ञानविशेष – one should contemplate such that I am very lowly etc. The word नमः is explained as प्रेक्षावतः प्रवृत्तिर्या प्रह्वीभावात्मिका स्वतः । उत्कृष्टं परमुद्दिश्य तन्नमः परिकीर्त्यते ॥ (अहि. 52-10).

मत्परायणः - The word पर is commented as अहमेव based on शब्दस्वारस्य – it indicates Bhagavan Krishna naturally. The result of it is taking refuge in HIM as otherwise it is not possible to even sustain self. This is परमकाष्ठा of Bhakti - the supreme state of Bhakti. This is the state which exists at the moment just before attainment of Bhagavan.

आत्मानं युक्त्वा – The proper meaning of these two words is explained as मदनुभव समर्थं मनः प्राप्य. The meaning of मन्मना भव is indicated by एवं आत्मानं युक्त्वा as told in bhashya आत्म शब्दो ह्यत्र मनोविषयः.

तद् एवं लौकिकानि शरीरधारणार्थानि वैदिकानि च नित्यनैमित्तिकानि कर्माणि मत्प्रीतये मच्छेषतैकरसो मया एव कारित इति कुर्वन् सततं मत्कीर्तन-यतन-नमस्कारादिकान् प्रीत्या कुर्वाणो मन्त्रियाम्यं निखिलजगत् मच्छेषतैकरसम् इति च अनुसंधानः, अत्यर्थप्रियमद्गुणगणं च अनुसंधाय अहरहः उक्तलक्षणम् इदम् उपासनम् उपाददानो माम् एव प्राप्स्यसि –

The main teaching of this chapter which is भक्तिस्वरूप is summarized along with its accessories and fruit etc. clearly in this part of the bhashya. The meaning of तत् in तदेवम् is तस्मात्. Because you are caught in this संसार which is filled with grief and I being endowed with the qualities of परत्व, and सौलभ्य, am the one who can uplift you from this ocean of grief and that the means is very easy to adopt – all these are implied in तस्मात्.

एवम् – means in the way told here.

लौकिकानि शरीरधारणार्थानि वैदिकानि च नित्यनैमित्तिकानि कर्माणि – As told earlier यत्करोषि यदश्नासि यज्जुहोषि etc.

मन्त्रियाम्यं निखिलजगत् – As told मया ततमिदं सर्वम् etc.

अत्यर्थप्रियमद्गुणगणं – The unique and divine qualities told through समोऽहं सर्वभूतेषु, पत्रं पुष्पं फलं तोयं and others.

मद्गुणगणं च अनुसंधाय अहरहः उक्तलक्षणम् इदम् उपासनम् – How can one achieve Bhakti is told as through contemplation of Bhagavan's divine auspicious qualities with great love. The word अहरहः indicates मन्मना भव etc. This is also as per brahma sutras आप्रयाणत् तत्रापि हि दृष्टम् (4-1-12), आवृत्तिरसकृदुपदेशात् etc.

उक्तलक्षणम् इदम् उपासनम् उपाददानः – The characteristics of Bhakti or Upasana told above – it motivates the devotee to engage in नमस्कार etc which are स्वयंप्रयोजन and takes a devotee to a state where he has Bhagavan alone as the support – that upasana which is निरतिशयप्रीतिरूप – of the form of unsurpassable love towards Bhagavan – engaging in such upasana is the bhaava.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः

Swamy Desikan's **Tatparya Chandrika**

(Gita Bhashyam – Chapter 10)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

Sri:

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Viswaroopam
Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 10th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ दशमोऽध्यायः

Sloka 10.1

भक्तियोगः सपरिकर उक्तः । इदानीं भक्त्युत्पत्तये तद्विवृद्धये च भगवतो निरङ्कुशैश्वर्यादि-कल्याण-गुणगणानन्त्यं, कृत्स्नस्य जगतः तच्छरीरतया तदात्मकत्वेन तत्प्रवर्त्यत्वं च प्रपञ्च्यते –

So far Bhaktiyoga was taught with all accessories. Now in order to induce such devotion and to nourish it so that it becomes abundant, the eternity of the groups of auspicious qualities such as unchallenged sovereignty etc. of Bhagavan and that everything is being HIS body has HIM only as the Self and is governed by HIM is being explained in detail.

This is the सङ्गति or सम्बन्धभाष्य giving the transition from previous chapter. Here the gist of the 7th, 8th and 9th chapters is summarized as भक्तियोगः उक्तः. The teachings of the tenth chapter are summarized in Gitartha Sangraha by Sri Alavandar as स्वकल्याणगुणानन्त्यं कृत्स्नस्वाधीनतामतिः । भक्त्युत्पत्तिविवृद्धयर्था विस्तीर्णा दशमोदिता ॥ (गी.सं.14).

In the previous chapters, the divine auspicious qualities of Bhagavan were told briefly while teaching Bhaktiyoga along with all disciplines in detail. Now it is being told in detail and so there is no defect of the form of पुनरुक्ति or repetition. Now Bhagavan tells about his infinite auspicious attributes such as HIS निरङ्कुशैश्वर्य and others – that HE is the Supreme Ruler and HIS rule is unchallenged, and the entire world is HIS body – meaning - is controlled by HIM, meant for HIS purpose as HE is the master and is supported by HIM and being the inner self HE controls it.

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

महाबाहो Hey Arjuna, भूय एव again अहं प्रीयमाणाय ते हितकाम्यया यत् वक्ष्यामि what I am going to teach you who is pleased to listen मे परमंवचः शृणु listen to that supreme teaching of mine.

मम माहात्म्यं श्रुत्वा प्रीयमाणाय ते मद्भक्त्युत्पत्तिं विवृद्धिरूपं हितकामनया भूयः मन्माहात्म्य-प्रपञ्च-विषयम् एव परमं वचो यद् वक्ष्यामि । तद् अवहितमनाः शृणु ।

To you who have unsurpassable love towards ME after having listened to my greatness, I will impart this supreme teaching again about the vastness of my excellence in order to do utmost good to you by inducing and furthering devotion in you. That teaching you listen with rapt attention.

Bhagavan starts teaching further without being asked. About whom it is said, श्रवणायापि बहुभिर्यो न लभ्यः such Supreme Bhagavan is directly teaching Arjuna and asking him to listen. The reason is told as प्रीयमाणाय. Because Arjuna loves Krishna dearly and is overjoyed on listening to Krishna's greatness, Bhagavan continues to teach him even without being specifically asked to do so. And by this it is also indicated that Arjuna has the eligibility to listen to further teaching. And Krishna is asking him to be attentive as this teaching is परमहित, of utmost good, to him. What is श्रेयस् is हित. As told in Kathopanishat श्रेयश्च प्रेयश्च मनुष्यमेतः... श्रेय आदधानस्य साधु भवति हीयते अर्थात् य उ प्रेयो वृणीते. Arjuna asked for यत् श्रेयः निश्चितं ब्रूहि तन्मे – प्रेयस् is pleasures of sense experiences and श्रेयस् is experience of Bhagavan and HIS guna, vibhuti etc.

The reason why Arjuna is so dear to Krishna is explained as मम माहात्म्यं श्रुत्वा प्रीयमाणाय. Arjuna was immensely pleased on learning about Krishna's unparalleled greatness.

महाबाहो – Normally powerful ones feel jealous on listening to other's greatness. Here Bhagavan addresses Arjuna as महाबाहो, प्रीयमाणाय etc. to congratulate Arjuna that in this world where Shishupala and others are present Arjuna is genuinely pleased with Krishna and that is due to some meritorious deed done by him earlier. It also indicates that just as Arjuna has conquered external enemies with his powerful arms, he has also conquered his internal enemies with his Love for Bhagavan.

मद्भक्त्युत्पत्ति-विवृद्धिरूपा – The हित is told as setting in of Bhakti and furthering of Bhakti according to context here. Later in this chapter it will be told as सर्वपापैः प्रमुच्यते (10-3), सोऽविकम्प्येन योगेन युज्यते (10-7) etc.

भूयः - Simply repeating what was told earlier is not of much use. So bhashya explains the meaning of भूयः as detailing the अर्थविशेषः - special meanings of the most secret teachings taught earlier.

शृणु – When Arjuna is listening only why again telling him to listen? The reason is that what is going to be told is more important and that he should listen to it with rapt attention. First Arjuna was taught the secret teachings as he did not have any jealousy. Now due to Arjuna showing great love for Krishna and being immensely pleased and having all good qualities to listen to HIS teachings, Krishna is going to teach in detail all the inner meanings. So he has to listen to this teaching very carefully and attentively is the bhaava.

Sloka 10.2

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ 2 ॥

महर्षयः Great sages, सुरगणाः groups of demi-gods, मे प्रभवं न विदुः do not know my greatness. देवानां महर्षीणां च For all great sages and demi-gods, सर्वशः in every way अहम् आदिः हि I am the primeval cause.

सुरगणाः महर्षयः च अतीन्द्रियार्थदर्शिनः अधिकतरज्ञाना अपि मे प्रभवं - प्रभावं न विदुः - मम नाम-कर्म-स्वरूपस्वभावादिकं न जानन्ति । यतः तेषां देवानां महर्षीणां च सर्वशः अहम् आदिः - तेषां स्वरूपस्य ज्ञानशक्त्यादेः च अहम् एव आदिः । तेषां देवत्व-देवऋषित्वादिहेतुभूत-पुण्यानुगुणं मया दत्तं ज्ञानं परिमितम्, अतः ते परिमितज्ञानाः मत्स्वरूपकादिकं यथावत् न जानन्ति ।

सुरगणाः महर्षयः च अतीन्द्रियार्थदर्शिनः अधिकतरज्ञाना अपि मे प्रभवं - प्रभावं न विदुः - मम नाम-कर्म-स्वरूपस्वभावादिकं न जानन्ति - Though the groups of gods and great sages who are capable of

supersensory perception and thus have much greater knowledge compared to others, they do not comprehend my greatness. Means they do not comprehend my name, acts, nature and others.

यतः तेषां देवानां महर्षीणां च सर्वशः अहम् आदिः - तेषां स्वरूपस्य ज्ञानशक्त्यादेः च अहम् एव आदिः - Because of the reason that I am the cause of those gods and great sages in all aspects for the same reason I am only the cause of their very nature, knowledge, power and others.

तेषां देवत्व-देवऋषित्वादिहेतुभूत-पुण्यानुगुणं मया दत्तं ज्ञानं परिमितम्, अतः ते परिमितज्ञानाः मत्स्वरूपकादिकं यथावत् न जानन्ति - The knowledge which I have bestowed upon them as per their meritorious deeds according to which they have attained the position of god, maharshi etc., that knowledge is limited. So they are all of limited knowledge and they do not know my nature and others as it exists.

The knowledge that is going to be imparted now is very very difficult to get and is to be highly revered Bhagavan says.

न मे विदुः प्रभवम् – The meaning of प्रभवम् is not origin but प्रभाव because for Bhagavan there is no उत्पत्ति or birth which is कर्माधीन and so knowledge of that is not meant here. Even in the next sloka यो माम् अजमनादिं च – the knowledge of HIS प्रभाव only is told. And that प्रभाव includes नाम, कर्म, स्वरूप, स्वभाव etc.

सर्वशः - Mula sloka is अहमादिर्हि देवानां महर्षीणां च सर्वशः - the word सर्वशः does not mean all gods or groups of gods etc because that is already indicated in the plural usage of देवानाम्. So meaning of सर्वशः is explained in bhashya as स्वरूप, ज्ञान, शक्ति etc. So the powers and knowledge of Gods and Sages was given to them by Bhagavan only according to the meritorious deeds done by them. That is limited and hence they cannot know HIS प्रभाव. That is told by shruti as – को अद्धा वेद क इह प्रवोचत् । कुत आजाता कुत इयं विसृष्टिः । अर्वाग्देवा अस्य विसर्जनाय । अथा को वेद यत आ बभूव । ... यो अस्याध्यक्षः परमे व्योमन् । सो अङ्ग वेद यदि वा न वेद । (ऋ. 2-8-9-76) – the meaning is same as यतो वाचो निवर्तन्ते अप्राप्य मनसा सह. In Smruti it is said – यन्न देवा न मुनयः नचाहं न च शंकरः । जानन्ति परमेशस्य तद्विष्णोः परमं पदम् (वि. 1-9-55).

Sloka 10.3

तदेतत् देवाद्यचिन्त्य-स्वयाथात्म्यविषयज्ञानं भक्त्युत्पत्तिविरोधि-पापविमोचनोपायम् आह –

Bhagavan says that knowledge of HIS real nature which is beyond the grasp of even Gods is the means to eliminate the sins which are obstructing the onset of Bhakti.

It was told earlier that it is impossible for even Devas to know HIS real nature. Now how to acquire that knowledge and how one who has known Bhagavan gets liberated is going to be told.

सर्वपापैः प्रमुच्यते – Because the fruit of acquiring that knowledge is told as getting rid of all sins that are binding, it is to be understood that it is ordained as the means for the same.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ 3 ॥

मर्त्येषु Among the mortals असम्मूढः यः he who, not being deluded माम् अजम् अनादिं सर्वलोकमहेश्वरं च वेत्ति knows ME as one who is without birth, without a beginning, and that I am the Supreme Lord of all worlds being the support, the controller, ruler and master सः such a one सर्वपापैः प्रमुच्यते would be released from all sins.

न जायते इति अजः । अनेन विकारिद्रव्याद् अचेतनात् तत्संसृष्टात् संसारिचेतनात् च विसजातीयत्वम् उक्तम् । संसारिचेतनस्य हि कर्मकृताचित्संसर्गो जन्म । अनादिम् इति अनेन पदेन आदिमतः अजात् मुक्तात्मनः विसजातीयत्वम् उक्तम् । मुक्तात्मनो हि अजत्वम् आदिमत्, तस्य हेयसम्बन्धस्य पूर्ववृत्तत्वात् तदर्हता अस्ति । अतः अनादिम् इति अनेन तदनर्हतया तत्प्रयनीकता उच्यते । 'निरवद्यम्' (श्वे. उ 6-19) इत्यादि श्रुत्या च । एवं हेयसम्बन्ध प्रत्यनीक स्वरूपतया तदनर्हं मां लोकमहेश्वरं - लोकेश्वराणाम् अपि ईश्वरं मर्त्येषु असंमूढो यो वेत्ति । इतरसजातीयतया एकीकृत्य मोहः संमोहः, तद्रहितोऽसंमूढः, स मद्भक्त्युत्पत्तिविरोधिभिः सर्वैः पापैः प्रमुच्यते । एतद् उक्तं भवति - लोके मनुष्याणां राजा इतरमनुष्यसजातीयः, केनचित् कर्मणा तदाधिपत्यं प्राप्तः । तथा देवानाम् अधिपतिः अपि । तथा अण्डाधिपतिः अपि इतरसंसारिसजातीयः, तस्यापि भावनात्रयान्तर्गतत्वात्; 'यो ब्रह्माणं विदधाति' (श्वे. उ. 6-18) इति श्रुतेः च । तथा अन्ये अपि ये केचन अणिमाद्यैश्वर्यं प्राप्ताः । अयं तु लोकमहेश्वरः - कार्यकारणावस्थाद् अचेतनाद् बद्धात् मुक्तात् च चेतनाद् ईशितव्यात् सर्वस्मात् निखिलहेयप्रत्यनीकानवधिकातिशयासंख्येय-कल्याणगुणैकतानतया नियमनैक-स्वभावतया च विसजातीय इति, इतरसजातीयतामोहरहितो यो मां वेत्ति, स सर्वैः पापैः प्रमुच्यते इति ।

न जायते इति अजः । अनेन विकारिद्रव्याद् अचेतनात् तत्संसृष्टात् संसारिचेतनात् च विसजातीयत्वम् उक्तम् ।
संसारिचेतनस्य हि कर्मकृताचित्संसर्गो जन्म – That which is not born is अज. By this that fact that HE is different and distinct from the nonsentient which undergoes modifications and from the bound Self who is enjoined with matter. For a bound Self birth is nothing but association with matter due to karmas.

अनादिम् इति अनेन पदेन आदिमतः अजात् मुक्तात्मनः विसजातीयत्वम् उक्तम् । मुक्तात्मनो हि अजत्वम् आदिमत्, तस्य हेयसम्बन्धस्य पूर्ववृत्तत्वात् तदर्हता अस्ति –And by the word अनादि the fact that Bhagavan is different and distinct from the Liberated Self who is without birth but has a beginning is told. For a मुक्त or liberated self is अज or unborn but has a beginning and so is not अनादि. Prior to being liberated he was associated with matter and can be said to be having a beginning.

अतः अनादिम् इति अनेन तदनर्हतया तत्प्रयनीकता उच्यते । 'निरवद्यम्' (श्वे. उ. 6-19) इत्यादि श्रुत्या च – So by the word अनादि – beginningless, the aspect of Bhagavan being opposed to having a beginning is meant as HE is अकर्मवश्य. This is also established by shruti pramanas such as 'He is without defects' etc.

एवं हेयसम्बन्ध प्रत्यनीक स्वरूपतया तदनर्ह मां लोकमहेश्वरं - लोकेश्वराणाम् अपि ईश्वरं मर्त्येषु असंमूढो यो वेत्ति – Thus having a nature that is opposed to association with defect, he among the mortals who is without such delusion knows ME as लोकमहेश्वर the Supreme Ruler of even the rulers of this world and without having any defect etc.

इतरसजातीयतया एकीकृत्य मोहः संमोहः, तद्रहितोऽसंमूढः, स मद्भक्त्युत्पत्तिविरोधिभिः सर्वैः पापैः प्रमुच्यते – The meaning of संमोह is knowing ME as being of the same class as others, one who does not have such perception is असंमूढ. Such a person would be released from all sins that are obstructing the rise of devotion or Bhakti.

एतद् उक्तं भवति - लोके मनुष्याणां राजा इतरमनुष्यसजातीयः, केनचित् कर्मणा तदाधिपत्यं प्राप्तः – All of this can be summarized thus: In this world the king who rules over men is of the same class as all other men. Only he got such rulership due to some good karma.

तथा देवानाम् अधिपतिः अपि । तथा अण्डाधिपतिः अपि इतरसंसारिसजातीयः, तस्यापि भावनात्रयान्तर्गतत्वात्; 'यो ब्रह्माणं विदधाति' (श्वे. उ. 6-18) इति श्रुतेः च – It is the same for the king of Gods also. And also is the Lord of the Cosmic Egg. He is of the same class as other bound selves as he is also a क्षेत्रज्ञ. He is also subjected to the three भावनाs – tendencies namely कर्मभावना, ब्रह्मभावना, उभयभावना. These are tendency to engage in work alone, tendency to engage in meditation alone, tendency to engage in work and meditation. Shruti also says 'He who creates Brahma first'.

तथा अन्ये अपि ये केचेन अणिमाद्यैश्वर्यं प्राप्ताः – In the same way some others have attained superhuman powers such as अणिमा, महिमा, गरिमा, लघिमा and so on.

अयं तु लोकमहेश्वरः - कार्यकारणावस्थाद् अचेतनाद् बद्धात् मुक्तात् च चेतनाद् ईशितव्यात् सर्वस्मात् निखिलहेयप्रत्यनीकानवधिकातिशयासंख्येय-कल्याणगुणैकतानतया नियमनैक-स्वभावतया च विसजातीय इति, इतरसजातीयतामोहरहितो यो मां वेत्ति, स सर्वैः पापैः प्रमुच्यते इति – But this one is the Supreme Lord of all worlds – is different and distinct from the non-sentient which exists in the states of cause and effect (means it keeps undergoing modification), from the sentient bound and the liberated selves and from all that which is ruled over, due to having a nature that is opposed to everything defiling, being an abode to innumerable unparalleled auspicious qualities and being of the nature of controlling everything and so is distinct and different from everything else – one who is without this delusion of knowing ME as of the same class as others, such a one would be released from all evils.

संसारिचेतनस्य कर्मकृत अचित्संसर्गः - The individual selves are told to be अजोनित्यः शाश्वतोऽयं पुराणः - so how can he be told to be not अजः is explained in bhashya thus. The अचित्संसर्ग is due to karma and due to that he is said to be born etc. But ईश्वर being सर्वशरीरि – has everything as HIS body and so is associated with प्रकृति also always – it is said to be अपृथक्सिद्धसम्बन्ध. The word कर्मकृत shows the difference. The अचित्संसर्ग for Ishvara is not due to karma. And a mukta also has अनादित्व by nature – स्वरूपतः - but there is beginning for his state of liberation. So that way he also cannot be told as अनादि.

Such knowledge which is not possible for even Gods to acquire is possible for a very fortunate one among mortals due to some great meritorious deed is the bhaava.

असंमूढः स मर्त्येषु – The benefit of knowing thus is told in the latter half of the sloka and so these is no proper connection to the words असंमूढः and मर्त्येषु. That is explained in bhashya as मर्त्येषु असंमूढः यो वेत्ति inline with what is told later in 15th chapter as यो मामेवम् असंमूढो जानाति परमेश्वरम् (15-19).

सर्वपापैः प्रमुच्यते – The sins told here is to be taken to mean those that are obstructing the rise of devotion only and not all the sins. This is as per what is going to be told here as एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः । सोऽविकम्प्येन योगेन युज्यते नात्र संशयः (10-7). So that is commented as मद्भक्ति उत्पत्ति विरोधिभिः पापैः.

एतद् उक्तं भवति - लोके मनुष्याणां राजा इतरमनुष्यसजातीयः, केनचित् कर्मणा तदाधिपत्यं प्राप्तः । तथा देवानाम् अधिपतिः अपि । तथा अण्डाधिपतिः अपि इतरसंसारिसजातीयः, तस्यापि भावनात्रयान्तर्गतत्वात्; 'यो ब्रह्माणं विदधाति' (श्वे. उ. 6-18) इति श्रुतेः च । तथा अन्ये अपि ये केचन अणिमाद्यैश्वर्यं प्राप्ताः । अयं तु लोकमहेश्वरः - कार्यकारणावस्थाद् अचेतनाद् बद्धात् मुक्तात् च चेतनाद् ईशितव्यात् सर्वस्मात् निखिलहेयप्रत्यनीकानवधिकातिशयासंख्येय-कल्याणगुणैकतानतया नियमनैक-स्वभावतया च विसजातीय इति, इतरसजातीयतामोहरहितो यो मां वेत्ति, स सर्वैः पापैः प्रमुच्यते इति ।

The word लोकमहेश्वरम् in sloka is explained as being unique to Bhagavan. How is that possible is shown in the last part of bhashya starting with एतदुक्तं भवति. When ब्रह्म, रुद्र and others are present as Lords of the world, how can लोकमहेश्वरम् indicate only Bhagavan is the doubt. And if परमपुरुष is different and distinct from bound and liberated selves, how can he be told as different from नित्यस? Those who are eternally liberated and never had karma and so never came in contact with matter due to karma. These are all explained here. In this world, the kinds are having other kings belonging to the same class. That way they do not belong to a unique class. And just like the rulers of men and gods, even the ruler of the cosmic egg, चतुर्मुख ब्रह्म gets his position only due to the grace of the Lord as told – युगकोतिसहस्राणि विष्णुमाराध्य पद्मभूः. So their rulership is also under the control of Bhagavan and given to them by HIM due to their पुण्यविशेष and their period is also limited. So only Bhagavan has ऐश्वर्य which is endless and eternal. And the word लोकमहेश्वरं indicates all ऐश्वर्य's that are known and hence includes nityas also who do not have such powers as they also function according to Lord's willing only.

The साजात्य or being of same class – for अण्डाधिपतिs with other संसारिचेतनs is due to being subjected to भावनात्रयs. It is said अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः (वि. 6-7-77), आब्रह्मस्तम्बपर्यन्ता जगदन्त्यवस्थिताः । प्राणिनः कर्मजित संसारवशवर्तिनः । यतस्ततो न ते ध्यानेध्यानिनामुपकारकाः (वि. ध. 104-22). So they are not objects of meditation for mumukshus. That is told as ब्रह्माणं शितिकण्ठं च याश्चान्याः देवताः स्मृताः । प्रतिबुद्धा न सेवन्ते यस्मात् परिमितं फलम् । (भा. मो. 350-36).

And even superhuman powers such as अणिमा, महिमा etc are attained by Bhagavan's willing according to one's karmas.

Sloka 10.4, 10.5

एवं स्वस्वभावानुसंधानेन भक्त्युत्पत्तिविरोधिपापनिरसनं, विरोधिनिरसनाद् एव अर्थतो भक्त्युत्पत्तिं च प्रतिपाद्य स्वैश्वर्य-स्वकल्याणगुणगण-प्रपञ्चानुसंधानेन भक्तिविवृद्धिप्रकारम् आह -

Thus having taught that the facts that by contemplating on Bhagavan's nature of अजत्व, अनादित्व, सर्वलोकमहेश्वरत्व the sins obstructing the rise of Bhakti would get destroyed and then due to destruction of the sins, bhakti would arise, Bhagavan now teaches how that Bhakti develops abundantly by contemplation of Bhagavan's ऐश्वर्य (Overlordship) and the innumerable groups of HIS auspicious qualities -

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ 4 ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ 5 ॥

बुद्धिः Capability of mind to delineate ज्ञानम् knowledge of specificity of substances असंमोहः being undeluded क्षमा tolerance सत्यं speaking what is good to beings दमः control of external senses शमः control of internal sense organ सुखं दुःखं happiness and gried भवः state of mind responsible for giving agreeable experience अभावः depression of mind भयम् fear arising from perceiving some cause of grief that may occur अभयमेव च getting rid of such fear also अहिंसा not causing

grief to others समता equanimity of mind तुष्टिः being happy तपः penance दानं donation यशः fame
अयशः infamy पृथग्विधाः भावाः all these different mental functions भूतानां of beings मत्त एव भवन्ति are
caused being controlled by MY willing only.

बुद्धिः - मनसो निरूपणसामर्थ्यम्; ज्ञानं - चिदचिद्वस्तुविशेषविषयः निश्चयः । असंमोहः - पूर्व-गृहीताद् रजतादेः
विसजातीये शुक्तिकादिवस्तुनि सजातीयता बुद्धिनिवृत्तिः । क्षमा - मनोविकारहेतौ सति अपि अविकृतमनस्त्वम् । सत्यं -
यथादृष्टविषयं भूतहितरूपं वचनम्, तदनुगुणा मनोवृत्तिः इह अभिप्रेता, मनोवृत्तिप्रकरणात् । दमः - बाह्यकरणानाम्
अनर्थविषयेभ्यो नियमनम् । शमः - अन्तःकरणस्य तथा नियमनम् । सुखम् - आत्मानुकूलानुभवः । दुःखं - प्रतिकूलानुभवः ।
भवो - भवनम्; अनुकूलानुभवहेतुकं मनसो भवनम् । अभावः - प्रतिकूलानुभव-हेतुको मनसः अवसादः । भयम् - आगामिनो
दुःखस्य हेतुदर्शनजं दुःखम्, तन्निवृत्तिः - अभयम् । अहिंसा - परदुःखाहेतुत्वम् । समता - आत्मनि सुहृत्सु विपक्षेषु च
अर्थानर्थयोः सममतिवत्त्वम् । तुष्टिः - सर्वेषु आत्मसु दृष्टेषु तोषस्वभावत्वम् । तपः - शास्त्रीयो भोगसंकोचरूपः कायक्लेशः ।
दानं - स्वकीयभोग्यानां परस्मै प्रतिपादनम् । यशः - गुणवत्ताप्रथा, अयशः - नैर्गुण्यप्रथा, एतच्चोभयं तदनुगुण मनोवृत्ति द्वयं
मन्तव्यं तत् प्रकरणात् । तपोदाने च तथा । एवमाद्याः सर्वेषां भूतानां भावाः प्रवृत्तिनिवृत्तिहेतवो मनोवृत्तयो मत्त एव -
मत्संकल्पायत्ताः भवन्ति ।

बुद्धिः - मनसो निरूपणसामर्थ्यम्; ज्ञानं - चिदचिद्वस्तुविशेषविषयः निश्चयः - Intellect – capability of the mind to
determine, knowledge – firm understanding of the differences between sentient and non-
sentient substances.

असंमोहः - पूर्व-गृहीताद् रजतादेः विसजातीये शुक्तिकादिवस्तुनि सजातीयता बुद्धिनिवृत्तिः - Not having the wrong
understanding that the conch and other substances that are recognized from the earlier
cognized silver as belonging to same class.

क्षमा - मनोविकारहेतौ सति अपि अविकृतमनस्त्वम् । सत्यं - यथादृष्टविषयं भूतहितरूपं वचनम्, तदनुगुणा मनोवृत्तिः इह
अभिप्रेता, मनोवृत्तिप्रकरणात् - Forbearance – being undisturbed in mind even when causes of
disturbance are present, Truthfulness – speaking what is seen as is and also being good to
beings; having a mind following such discipline is meant here according to the context.

दमः - बाह्यकरणानाम् अनर्थविषयेभ्यो नियमनम् । शमः - अन्तःकरणस्य तथा नियमनम् - दमः is restraint of
external senses from their tendencies to move towards sense objects which cause harm. शमः is
Controlling the internal sense organ which is the mind in the same way.

सुखम् - आत्मानुकूलानुभवः । दुःखं - प्रतिकूलानुभवः – Happiness is experience which is agreeable to self. Grief is experience which is not agreeable.

भवो - भवनम्; अनुकूलानुभवहेतुकं मनसो भवनम् । अभावः - प्रतिकूलानुभव-हेतुको मनसः अवसादः – Meaning of भवः is भवनम् – happening or coming into being. The state of mind attained due to agreeable experiences. अभाव is the depressed state of mind caused by disagreeable experiences.

भयम् - आगामिनो दुःखस्य हेतुदर्शनजं दुःखम्, तन्निवृत्तिः - अभयम् । अहिंसा - परदुःखाहेतुत्वम् – भय is the grief caused by the perception of causes of future grief. अभय is removal of such grief. अहिंसा is not being a source of sorrow to others.

समता - आत्मनि सुहृत्सु विपक्षेषु च अर्थानर्थयोः सममतित्वम् । तुष्टिः - सर्वेषु आत्मसु दृष्टेषु तोषस्वभावत्वम् – समता is having equanimity of mind in respect of good and bad things that may happen to self or friends or enemies. तुष्टि is being pleased by nature with respect to all beings seen.

तपः - शास्त्रीयो भोगसंकोचरूपः कायक्लेशः – तपस् is subjecting the body to hardship of the form of denied pleasures while following scriptural mandates.

दानं - स्वकीयभोग्यानां परस्मै प्रतिपादनम् – Offering to others, things which provides enjoyment to self.

यशः - गुणवत्ताप्रथा, अयशः - नैर्गुण्यप्रथा, एतद्धोभयं तदनुगुण मनोवृत्ति द्वयं मन्तव्यं तत् प्रकरणात् – यशस् is attaining fame as good natured. Infamy of the form of not being good-natured. Both these should be known as states of mind of the respective form because this section deals with the functions of the mind.

तपोदाने च तथा – तपस् and दान are also to be known in the same way.

एवमाद्याः सर्वेषां भूतानां भावाः प्रवृत्तिनिवृत्तिहेतवो मनोवृत्तयो मत्त एव - मत्संकल्पायत्ताः भवन्ति – All these and such states of mind of beings responsible for acting and withdrawal – are generated being controlled by MY WILLING.

बुद्धिः ज्ञानम् – These words are not repetitions and that is shown by the explanation. बुद्धि can be understood from the usage बुद्धिमत्त्वात् जानाति – the capacity of the mind to determine things. Or it can be बुद्ध्यते अनया. Since ज्ञानम् and असंमोहः are used together, the word ज्ञान indicates not being deluded. So it is explained as clear understanding about the difference between sentient and non-sentient substances.

क्षमा – This does not just say absence of anger. It indicates absence of anger when causes of anger are present. A question may arise here – when there is a cause there has to be an effect, how can that be avoided? The answer is that there is no such rule. When there is no obstruction effect will happen. So the instrument of anger is to be controlled through the obstruction of the form of विवेक or discriminatory knowledge and then it would be nullified.

सत्यम् – Proper perception is also needed for truth. Even if one perceives wrongly, telling what is perceived as it is is not wrong. But when something is perceived perfectly if it causes harm to some being, telling it as it is will not be called truth. It is said सत्यं भूतहितं प्रोक्तम् (व्या.स्मृ). So bhashya is भूतहितरूपम्. This is also about the act of mind. The sloka has भवन्ति भावाः and the word भाव is well known to indicate मनोवृत्ति – function of mind.

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There is a story – some robbers are chasing one and he comes to the Ashrama of a sage and asks for protection. Later the robbers come searching for him and asks the sage whether he knows where such and such a person is hiding. The sage in order to tell the truth, shows him where he is hiding and immediately the robbers rob him and kill him. The sage's telling the truth did not do BhutaHita and it is not considered as truth. Bhashya is यथादृष्टविषयं भूतहितरूपं वचनम्.

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दमः शमः - Each of these words is capable of giving the complete meaning by itself. But in order to eliminate repetition, one is taken to mean external senses and the other internal sense organ. Since the mind has to function as per what is ordained by the shastra, the controlling is in respect of those which lead to अनर्थ or seeking wrong benefits.

सुखम् दुःखम् – The meaning of सुख is अनुकूलत्व or being agreeable and दुःख is प्रतिकूलत्व or being disagreeable. Since the context is about functions of mind, the bhashya indicates it as अनुभव - experience.

भवः is commented as अनुकूलानुभवहेतुकं मनसो भवनम् – Since it is juxtaposed with अभाव it means हर्ष here. State of mind caused by experiencing joy.

अहिंसा – is explained as परदुःखाहेतुत्वम् – The word दुःख here actually means that which is अहित only and not every kind of pain because the pain caused during treatment of diseases or during तापसंस्कार etc is considered हित and so it is not अहिंसा.

समता - सममत्तित्वम् – Reminds what is told in Vishnu Purana – सममतिरात्मसुहृद्विपक्षपक्षे (वि.पु. 3-7-20).

तुष्टिः - Since here it is said along with समता – commented as सर्वेषु आत्मसु दृष्टेषु – it applies to even with respect to enemies who have prospered. For the Self, finding happiness everywhere is normal. Feelings such as disagreement etc are responsible for enmity etc. This indicates what is told in yoga shastra as मुदिता. A yogi should feel happy when something good happens to others.

अयशः - The bhashya नैर्गुण्यप्रथा – means सदोषत्वप्रथा – infamy coming from defects or bad nature etc.

The gist is that Bhagavan says HE is only responsible for all these mutually opposed aspects. When HE is responsible for the states of mind which make one act or withdraw, it is understood that for the action or inaction also HE is only responsible. Means everything functions being ruled by HIS WILL.

===== additional notes related to agency of Jivatman etc. =====

Here मत्त एव – everything is controlled by ME. I am the support, controller, ruler of everything including the mental dispositions etc is told. This is to be understood inline with all other pramanas – सर्वश्रुतिसामञ्जस्य – is the uniqueness of our sidhanta.

First it was told that attribute doership to Gunas of prakruti – अहङ्कारविमूढात्मा कर्ताहमिति मन्यते – The Jivatma thinks he is the doer while the doership is because of Prakruti. Then it was told मयि सर्वाणि कर्माणि सन्यस्य etc - give up all doership, enjoyership etc and attribute it to paramatman who is the ultimate doer, ultimate owner, ultimate enjoyer of all fruits etc. This raises a question does the Jivatma have any doership at all? This is clarified in Gita itself here is so many places such as शनैः शनैः उपरमेत्, न किञ्चिदपि चिन्तयेत्, कर्म कुरु, मान्मना भव, मद्याजी भव, माम् नमस्कुरु a and so many such teaching asking us to do, do, do. Control your senses – that means Jivatman should put effort and control, न किञ्चिदपि चिन्तयेत् - do not think of anything else – means Jivatman can do that. So the samanvaya between these types of statements is done in Brahmasutras. Jivatma has doership because prakruti is matter, non-sentient, inert and cannot act by itself. It does not have consciousness. So any act has to be by Jivatman. But his real nature is consciousness and association with prakruti is only due to karmas. All kinds of doership seen here is all due to karma and karma can come to an end and when that happens he will be in his real state and there the only kartrutva is to serve bhagavan. There also he has doership. The second reason is if doership is not there, shastras will become futile. कर्ता शास्त्रार्थवत्त्वात् Brahma sutra says. Shastra says do this, do not do that etc. they instruct one. Shastras cannot instruct a Chenata if he does not have any doership. Shastras are bhagavan's order and they instruct Jivatman only. So he has to have doership.

But since the very existence of Jivatma is dependent on Paramatman, the capability to function is also given by Paramatman, the capability to think is also given by HIM, all these are under the control of Bhagavan. So this doership etc is under the control of Bhagavan – परात् तु तत् श्रुतेः sutra says. It is given by Bhagavan. But Bhagavan being without any blemish, he gives Jivas the capability to act by themselves at the very first instant. He has given freedom to Jivatman at the first instant of every single act. We can actually experience this if we contemplate carefully. We have the freedom and this freedom is also given by Bhagavan out of HIS स्वातन्त्र्य. That is very important to understand. Jiva by himself is lying like an inert object during pralaya and he cannot do anything by himself. So the body, senses everything is given by Bhagavan and shastras to show him the path and Acharyas who can guide one and then Bhagavan leaves him to decide what to do. If Bhagavan decides, HE can take back the freedom but HE does not do

that because the law of Karma has to function and Bhagavan being without any blemish, gives equal opportunity to all. Those who due to some sukruta – good deed – done knowingly or unknowingly get to approach a Guru and learn shastrarthas and decide to take right decisions, they move along the right path and finally get liberated. Those who do not do that are driven by karma vaasanas and get bound more and more deeply to the samsara. Using the freedom given by Bhagavn out of HIS compassion, one has to overpower the lure of vaasanas and make the right decisions. Once a decision is made at the first instant, then on, Bhagavan assists in carrying out the decision – good or bad. That is again influenced a lot at every step by previous karma vaasanas. So taking the right decision needs to be practised continuously and repeatedly – अभ्यासेन तु कौन्तेय - Krishna says. It may take a long time for one to perfect it – as told बहूनां जन्मनाम् अन्ते. So the kartrutva and svatantrya of Jivatma are governed by the Supreme Svatantrya of Bhagavan and the Jivatman is utterly dependent on Bhagavan for everything. There is no contradiction here.

So anywhere this kind of kartrutva etc are discussed, it has to be understood under such framework.

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Sloka 10.6

सर्वस्य भूतजातस्य सृष्टिस्थित्योः प्रवर्तयितारः च मत्संकल्पायत्तप्रवृत्तय इत्याह –

Even all those who control the creation and sustenance of भूतजातस्य - all the groups of sentient associated with the non-sentient matter (अचिन्मिश्र-चेतनवर्ग) are also having their functioning dependant on my सङ्कल्प – says Lord now.

In this world, those who are responsible for creation and sustenance should not be thought of as being totally independent. Bhagavan's willing is only the source for their willing also. The aspects of सृष्टि and स्थिति - creation and sustenance is to be taken in respect of महर्षि's and मनु's.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ 6 ॥

लोके इमाः प्रजाः All these people existing in this world येषां were created by whom, such मानसाः the maanasa putras (those born of mind) of Brahma, पूर्वे सप्तमहर्षयः Bhrugu and such sapta-maharshis who were born prior to others तथा and in the same way चत्वारो मनवः four Manus मद्भावाः all abide by my Willing only.

पूर्वे सप्त महर्षयः - अतीतमन्वन्तरे ये भृगवादयः सप्त महर्षयो नित्यसृष्टिप्रवर्तनाय ब्रह्मणो मनःसंभवाः,
नित्यस्थितिप्रवर्तनाय ये च सावर्णिका नाम चत्वारो मनवः स्थिताः येषां संतानमये लोके जाता इमाः सर्वाः प्रजाः,
प्रतिक्षणम् आप्रलयाद् अपत्यानाम् उत्पादकाः पालकाश्च भवन्ति, ते भृगवादयो मनवः च मद्भावाः - मम यो भावः स एव
येषां भावः ते मद्भावाः, मन्मते स्थिताः, मत्संकल्पानुवर्तिन इत्यर्थः ।

पूर्वे सप्त महर्षयः - अतीतमन्वन्तरे ये भृगवादयः सप्त महर्षयो नित्यसृष्टिप्रवर्तनाय ब्रह्मणो मनःसंभवाः, - Those Bhrugu
and other sapta-rushis who were born of the mind of Brahma in the past मन्वन्तर - (period or
cycle of the past manu) - in order to propagate the eternity of this creation,

नित्यस्थितिप्रवर्तनाय ये च सावर्णिका नाम चत्वारो मनवः स्थिताः - The four Manus known as सावर्णिकs - In
order to further sustenance so that it continues eternally the four Manus called as सावर्णिकs who
are present,

येषां संतानमये लोके जाता इमाः सर्वाः प्रजाः, - All these people born in the world filled with the progeny
of whom,

प्रतिक्षणम् आप्रलयाद् अपत्यानाम् उत्पादकाः पालकाश्च भवन्ति, ते भृगवादयो मनवः - and who become the
creators and also sustainers of children every second will pralaya or delusion, such Bhrugu and
such saptarshis and the Manus,

च मद्भावाः - मम यो भावः स एव येषां भावः ते मद्भावाः, मन्मते स्थिताः, मत्संकल्पानुवर्तिन इत्यर्थः - are all मद्भावाः
means - they function as per MY disposition as their willing also will be same as MY willing.
That means they act according to MY WILL is the meaning.

In the Vishnu Purana all these are told in detail. Seven मानसपुत्रs were born of चतुर्मुखब्रह्म. They are told as - ब्रह्मणः सप्त वै पुत्राः महात्मानः स्वयम्भुवः । मरीचिः अत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः । वसिष्ठश्च

महाभागाः सदृशो वै स्वयम्भुवा । सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः । (वि.पु. 1-7-6). It is also said भृगुं पुलस्त्यं पुलहं क्रतुम् अङ्गिरसस्तथा । मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसान् । (वि.पु. 1-7-4, 5). Later it will be told as महर्षीणां भृगुरहम् (10-25). So the maharshis are seven and that is told as भृगवादयः. In Subalopanishat it is said स मानसान् सप्त पुत्रान् असृजत्. The word नित्य in नित्यसृष्टिप्रवर्तनाय ब्रह्मणो मनःसंभवाः – indicates it is not नैमित्तिकसृष्टि.

चत्वारो मनवः - ब्रह्मसावर्णः, रुद्रसावर्णः, धर्मसावर्णः, दक्षसावर्णः - these four Manus assist in creation it is told.

Here the teaching is that all these Manus and those created by them are all having the mental disposition in line with MY WILL. Their mental disposition is also controlled by Bhagavan's Sankalpa is the main teaching here.

उत्पादकाः पालकाश्च – the creators are महर्षिःs and पालकाःs are Manus.

Sloka 10.7

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्प्येन योगेन युज्यते नात्र संशयः ॥ 7 ॥

मम एतां विभूतिं This sovereignty of MINE योगं च and Yoga, यः तत्त्वतः वेत्ति one who knows as it exists सः such a one अविकम्प्येन योगेन युज्यते will be enjoined with unshakable Bhaktiyoga. अत्र न संशयः There is no doubt about this.

विभूतिः - ऐश्वर्यम्, एतां सर्वस्य मदायत्तोत्पत्तिस्थितिप्रवृत्तिरूपां विभूतिं, मम हेयप्रत्यनीक-कल्याणगुणगणरूपं योगं च यः तत्त्वतो वेत्ति, सः अविकम्प्येन अप्रकम्प्येन भक्तियोगेन युज्यते । न अत्र संशयः । मद्विभूतिविषयं कल्याणगुणविषयं च ज्ञानं भक्तियोगवर्धनम् इति स्वयम् एव द्रक्ष्यसि इत्यभिप्रायः ।

विभूतिः - means sovereignty, this sovereignty of mine of the form of having the creation, sustenance and functioning of everything being subordinated to ME and my योग which is my being associated with the groups of auspicious qualities and being opposed to everything evil, one who knows these as they are to be known, such a person will be enjoined with the Bhaktiyoga which is अविकम्प्य – meaning unshakable.

न अत्र संशयः । मद्भिभूतिविषयं कल्याणगुणविषयं च ज्ञानं भक्तियोगवर्धनम् इति स्वयम् एव द्रक्ष्यसि इत्यभिप्रायः -

There is no doubt in this. You will see for yourself that the knowledge of my sovereignty and auspicious qualities will make your bhaktiyoga progress abundantly.

This sloka and the bhashya are very much inline with Sri Alavandar's sangraha sloka –

स्वकल्याणगुणानन्त्य कृत्स्नस्वाधीनतामतिः । भक्त्युत्पत्तिविवृद्ध्यर्था विस्तीर्णा दशमोदिता ।

The aspects of creation, sustenance and functioning represent sovereignty. Creation and sustenance ruled by Bhagavan as they are subordinated to Bhagavan's sankalpa.

The word विभु means controller or ruler. So विभवन is नियमन. The object of such नियमन is called विभूति. Also kosha says विभूतिर्भूतिरैश्वर्यम्.

योगम् – As per व्युत्पत्ति - युज्यते इति योगः, it is explained as उभयलिङ्गत्वयोग of Bhagavan.

तत्त्वतः वेत्ति – One who knows reality as it. That means not superimposing qualities such as subservience, grief, ignorance etc. which are the nature of one who is not Bhagavan on Bhagavan. In the same way not superimposing the qualities of ईश्वर such as स्वतःसिद्धत्व or being self-established etc. on someone who is not ईश्वर. Which means knowing the nature and attributes of ईश्वर and others as they are.

अविकम्प्येन – It means not only that by itself it is steady but also that it is unshakable by even hundreds of other obstacles.

योगेन युज्यते – The word योग comes twice here. Same word has different meanings when applied to different things. With respect to Bhagavan, Yoga told here is उभयलिङ्गत्वयोग. With respect to a साधक the Yoga is भक्तियोग. So योगेन युज्यते is steadfastness in the special means adopted for the उपासक.

नात्रसंशयः - The explanation given is very interesting in bhashya. Bhashyakarar explains it as स्वयमेव द्रक्ष्यसि – even though it is established by shastra, it is properly understood with all clarity when it is directly perceived – that is साक्षात्कार gives most clarity. So मद्भिभूतिविषयं कल्याणगुणविषयं च ज्ञानं भक्तियोगवर्धनम् इति स्वयम् एव द्रक्ष्यसि is the bhashya.

Sloka 10.8

विभूतिज्ञानविपाकरूपां भक्तिवृद्धिं दर्शयति –

Increase in Bhakti of the form of perfection of the knowledge of Bhagavan's sovereignty is shown with an example here:

The meaning of earlier teachings is explained by showing an example. The knowledge of sovereignty of Lord itself gets modified as devotion is shown here.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 8 ॥

अहं सर्वस्य प्रभवः I am the cause of creation of the entire world consisting of sentient and non-sentients. सर्वं मत्तः प्रवर्तते Everything is being made to function by ME only इति मत्वा knowing thus बुधाः the knowledgeable ones or wise ones भावसमन्विताः seeking ME only and having developed great love towards ME मां भजन्ते they worship ME.

अहं सर्वस्य विचित्रचिदचित्प्रपञ्चस्य, प्रभवः - उत्पत्तिकारणम्, सर्वं मत्त एव प्रवर्तते, इति इदं मम स्वाभाविकं निरङ्कुशैश्वर्यं, सौशील्यसौन्दर्यवात्सल्यादिकल्याणगुणगणयोगं च मत्वा बुधाः - ज्ञानिनो भावसमन्विताः मां - सर्वकल्याणगुणान्वितं भजन्ते । भावः - मनोवृत्तिविशेषः । मयि स्पृहयालवो मां भजन्त इत्यर्थः ।

अहं सर्वस्य विचित्रचिदचित्प्रपञ्चस्य, प्रभवः - उत्पत्तिकारणम्, - The meaning of सर्वस्य is the entirety of this world consisting of the wonderful collectivity of sentient and non-sentients, प्रभवः means here cause of creation. (in the sloka नमो विदुः सुरगणाः प्रभवं न महर्षयः, it was explained as प्रभाव) but here it means उत्पत्तिकारणम्.

सर्वं मत्त एव प्रवर्तते, इति इदं मम स्वाभाविकं निरङ्कुशैश्वर्यं, - Everything functions being ruled by ME only, thus knowing this natural sovereignty of MINE which is unchallenged,

सौशील्यसौन्दर्यवात्सल्यादिकल्याणगुणगणयोगं च मत्वा – And the association of the groups of most auspicious attributes such as सौशील्य, सौन्दर्य, वात्सल्य etc. having known these,

बुधाः - ज्ञानिनो भावसमन्विताः मां - सर्वकल्याणगुणान्वितं भजन्ते – बुधाः means the knowledgeable ones, worship ME as being endowed with all the auspicious qualities.

भावः - मनोवृत्तिविशेषः । मयि स्पृहालवो मां भजन्त इत्यर्थः – The meaning of भाव in भावसमन्विताः is a particular function of the mind. That is explained as – desiring ME only they meditate upon ME is the meaning.

सर्वस्य प्रभवः - The word सर्वस्य here is to be taken without any reduction in sense and hence it is explained as including everything such as the Brahma and others who are also effects. So bhashya is विचित्रचिदचिदप्रपञ्चस्य. The word प्रभवः is not meaning mere act of creation but being the cause of creation. So उत्पत्तिकारणम् is bahshya. It includes the association of all auspicious qualities such as सर्वज्ञत्व, सर्वशक्तित्व, वात्सल्य, दया etc which are all useful for creation.

मत्तः सर्वं प्रवर्तते – This shows even all the powers that Brahma and others have are also under my control.

स्वाभाविकं निरङ्कुशैश्वर्यम् – The word स्वाभाविकम् eliminates all other Demigods who are known as ईश्वरs. This ऐश्वर्य of Lord is established by shruti itself and not obtained from someone else and there is nothing above this. Shruti says न तस्य ईशे कश्चन. There is no other ईश्वर for HIM – no other ruler. He is the Supreme ruler and such Supremacy is natural to HIM.

मां भजन्ते – The अवतार सौलभ्य of Bhagavan is indicated by the word माम्. Lord Krishna says this directly. The wonderful auspicious qualities such as सौशील्य – a superior person mixing with the lowly ones as though there is no difference. These qualities are most useful for भजने and so association with such qualities is the meaning of योग in मम विभूतिं योगं च – explained as सौशील्य-सौन्दर्य-वात्सल्यादिकल्याणगुणगणयोगम्. One who is qualified by all these qualities is to be meditated upon. And these qualities are indicative of all other innumerable qualities associated with Lord. The word सौन्दर्य also indicates the groups of attributes of the most attractive divine auspicious form – आकर्षकतम-दिव्यमङ्गलविग्रह.

मत्वा भावसमन्विताः - The meditative nature of mind arises out of such knowledge. And the nature of that knowledge is मयि स्पृहालवः - desiring ME intensely with utmost love.

Sloka 10.9

कथम् –

How to worship – how to do Bhajane is told next.

When Lord said they worship HIM hving intense desire which was told as भावसमन्विताः, a question would arise how? And that is being explained in detail. That is how Bhashyakarar provides the अवतारिके for this sloka.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 9 ॥

मच्चित्ताः Having their minds fixed in ME मद्गतप्राणाः having their very living in ME परस्परं बोधयन्तः teaching ME mutually नित्यं मां कथयन्तश्च and all the time speaking about my most lovely divine acts तुष्यन्ति च those who tell get great happiness रमन्ति च and those who listen enjoy.

मच्चित्ताः - मयि निविष्टमनसः, मद्गतप्राणाः – मद्गतजीविताः, मया विना आत्मधारणम् अलभमाना इत्यर्थः । स्वैः स्वैः अनुभूतान् मदीयान् गुणान् परस्परं बोधयन्तः, मदीयानि दिव्यानि रमणीयानि कर्माणि च कथयन्तः तुष्यन्ति च रमन्ति च - वक्तारः तद्वचनेन अनन्यप्रयोजनेन तुष्यन्ति, श्रोतारश्च तच्छ्रवणेन अनवधिकातिशयप्रियेण रमन्ते ।

मच्चित्ताः - मयि निविष्टमनसः, मद्गतप्राणाः – मद्गतजीविताः, मया विना आत्मधारणम् अलभमाना इत्यर्थः – मच्चित्ताः means having fixed their mind in ME, मद्गतप्राणाः means having their very life in ME, means not able to sustain their self without ME.

स्वैः स्वैः अनुभूतान् मदीयान् गुणान् परस्परं बोधयन्तः, मदीयानि दिव्यानि रमणीयानि कर्माणि च कथयन्तः –

Teaching each other mutually the greatness of MY divine qualities experienced by each of them. Explaining each other the most wonderful divine acts of MINE.

तुष्यन्ति च रमन्ति च - वक्तारः तद्वचनेन अनन्यप्रयोजनेन तुष्यन्ति, श्रोतारश्च तच्छ्रवणेन अनवधिकातिशयप्रियेण रमन्ते – Very nicely explained by Bhashyakarar. Those who tell delight in those talks which are not

aimed at any other benefit and listeners find bliss on listening to the talks that are incomparably dear to them.

The process of gradual perfection of devotion is explained by means of four attributes here – मञ्चिताः, मद्गतप्राणाः, बोधयन्तः and कथयन्तः.

मद्गतप्राणाः - the meaning is having their प्राण in Bhagavan. How that can happen is explained as मया विना आत्मधारणमलभमानाः - not able to live for a moment without thinking of Bhagavan.

बोधयन्तः कथयन्तश्च – There is no पुनरुक्ति in these terms. That is clearly explained in bhashya.

बोधयन्तः is about explaining the greatness of the divine qualities of Lord as experienced by them.

कथयन्तः is explaining the divine lovely acts of Lord as found in इतिहास, पुराण etc.

दिव्यानि रमणीयानि – The word दिव्य means that which is अतिमानुष - beyond human capabilities and which is done as an act of sport by Bhagavan – लीलाचेष्टित. Creation itself is लीलाकार्य as told in Brahma Sutra - लोकवत्तु लीलाकैवल्यम्. The word रमणीयानि shows that meditating on such divine acts is most enjoyable.

तुष्यन्ति च रमन्ति च – Again Bhashya wonderfully explains these words. If both are applicable to those who speak there will be no difference between them in meaning. So one is applicable to speakers and the other to listeners. That is how it is explained. Such talks of Bhagavan's great qualities is not meant to please some one or for self enjoyment or for any other benefit but it is अनन्यप्रयोजन is the bhava. One who listens to such talks finds great delight in them. The same person might find joy on speaking about it and on another occasion might delight on listening as told in bhashya वक्तारः, श्रोतारः.

When devotees meet each other, they exchange their divine experiences and discuss about the divine form, auspicious qualities of Bhagavan and get mutual enjoyment. Those who describe the greatness get one kind of joy and those who listen get ecstatic. In Tirukkovalur when three alwars meet also this happened. One alwar was enjoying the bliss of Bhagavan when another came and both sat down. When the third alwar came they all stood up and were enjoying the

bliss of Bhagavan's rupa, guna etc. Bhagavan was so happy that he also joined them and they felt someone pushing them etc. and then one alwar lit the lamp and the second saw HIS divine auspicious form and the third one sang in praise of Lord.

Nammalwar's tiruvaimozhi was an outpouring of bhakti which he could not contain in his mind. Every verse or pashura extols a guna of Bhagavan. He has taught what he experienced – the divine qualities, divine acts during HIS incarnations etc as perceived by Alwar. Bhaktas share their experiences of Lord's qualities, svarupa, rupa etc and enjoy mutually.

In Upanishats also we see many nidarshanas for such things. When brahmajnanis came together, they discussed को नु आत्मा – they did enquiry into Brahman. When three learned ones adept at उद्गीथ met they discussed what is the goal of साम – का सामो गतिः finally they conclude आकाश – सर्वाणि ह वा इमानि भूतानि आकाशादेव समुत्पद्यन्ते आकाशं प्रत्यस्तं यन्ति. One addressed as आकाश is none other than parabrahman and that is decided in the Brahmasutra – आकाशः तल्लिङ्गात् – the असाधारणधर्म of Bhagavan which is being the creator, sustainer of all worlds shows it is none other than Bhagavan. That is what is told here as अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधाः भावसमन्विताः ॥. So for such devotees भगवद्गुणानुसन्धान by way of telling about it or listening to another - is most blissful is told here.

Sloka 10.10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ 10 ॥

तेषां सततयुक्तानां भजतां To such devotees who meditate upon ME desiring eternal communion with ME ते येन माम् उपयान्ति by which Buddhi Yoga they attain ME तं बुद्धियोगं that Buddhi Yoga प्रीतिपूर्वकं ददामि I will give them lovingly.

तेषां सततयुक्तानां - मयि सततयोगम् आशंसमानानां मां भजमानानाम् अहं तमेव बुद्धियोगं विपाकदशापन्नं प्रीतिपूर्वकम् ददामि; येन ते माम् उपयान्ति ।

To such devotees who meditate upon ME or do my Upasane desiring nityayoga with ME – eternal communion with ME, I grant them lovingly that BuddhiYoga which has attained perfection. Through which BuddhiYoga they attain ME, such BddhiYoga I grant them lovingly.

It was told that the knowledge of Bhagavan's auspicious qualities and HIS sovereignty would lead to the rise and furthering of Bhakti. Now it is told here that such Bhakti would lead one to the state of vivid perception of Lord which happen just before attaining Bhagavan and that is also due to the wonderful grace of Bhagavan.

सततयुक्तानाम् – Though the word युक्तानाम् means having attained already, it is not to be taken that way in this context as such सततयोग is still not attained by the devotee. सतत is not to be used along with Bhajana Yoga here. And सतत cannot be taken to mean 'daily' also here. सतत भजने is not what is prayed here but सतत प्राप्ति of Bhagavan. And that is desired by such devotees.

Considering all these, bhashya is सततयोगम् आशंसमानानाम् – those desiring eternal communion. Always say this all the time. Once they experience Bhagavan in the mind and immediately they show intense desire for बाह्यसंश्लेष – perceiving HIM directly – Oru NaaL kaaNa vaaraaye – alwar says – I want to see your majestic walk – he prays. That is आशंसमानानाम् – desiring Bhagavan's eternal communion.

प्रीतिपूर्वकं ददामि – This is a very significantly interpreted in our bhashya. The word भजताम् already shows प्रीति – प्रीतिपूर्वमनुष्ठानं भक्तिरित्यभिधीयते is told for Bhakti. And devotees who desire eternal communion would worship HIM with love only. So प्रीतिपूर्वकं भजताम् would not be proper. And to show the greatness of Bhagavan's परमोदारत्व – supreme benevolence and grace etc., bhashya is प्रीतिपूर्वकं ददामि.

And it is said न देवा दण्डमादाय रक्षन्ति पशुपालवत् । यं तु रक्षितुमिच्छन्ति बुद्ध्या संयोजयन्ति तम् । - Gods do not protect using stick just as cow etc. Whoever they want to protect, they give them the right knowledge. Bhagavan says बुद्धियोगम् ददामि – knowledge of HIS essential nature, attributes, sovereignty and so on.

माम् उपयान्ति – The words माम् and उपयान्ति apply to Bhagavan and Devotees attaining HIM and this clearly shows भेद between प्राप्य and the bhakti who attains HIM and this is established through valid means.

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Shankara Bhashya – ददामि बुद्धियोगम् – ददामि प्रयच्छामि बुद्धियोगं बुद्धिः सम्यग्दर्शनं मत्-तत्त्वविषयं तेन योगो बुद्धियोगः तं बुद्धियोगम् । येन बुद्धियोगेन सम्यग्दर्शनलक्षणेन मां परमेश्वरम् आत्मभूतम् आत्मत्वेन उपयान्ति प्रतिपद्यन्ते ।

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Sloka 10.11

किं च –

Likewise-

Elimination of obstacles blocking the rise of BuddhiYoga is going to be told.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ 11 ॥

तेषामेव अनुकम्पार्थम् In order to grace them who meditate upon ME as told अहम् आत्मभावस्थः I make myself the object of their mind's activities and भास्वता ज्ञानदीपेन with the lamp of knowledge that is glowing brilliantly अज्ञानजं तमः नाशयामि I destroy darkness of the form of ignorance caused by previous karmas.

तेषाम् एव अनुग्रहार्थम् अहम्, आत्मभावस्थः - तेषां मनोवृत्तौ विषयतया अवस्थितो मदीयान् कल्याणगुणगणांश्च आविष्कुर्वन् मद्भिषयज्ञानाख्येन भास्वता दीपेन ज्ञानविरोधिप्राचीनकर्म-रूपाज्ञानजं मद्भ्यतिरिक्त-विषय-प्रावण्यरूपं तमः नाशयामि ।

In order to grace such devotees only, I, आत्मभावस्थः - I stay in their mind being the object of their mind's activities and enlightening them with my auspicious qualities, with the brilliant lamp of knowledge, I destroy the darkness of the form of indulgence in senses, which is opposed to

knowledge, which is caused by ignorance of the form of प्राचीनकर्म karma of yore, and which has arisen due to continuously indulging in objects other than ME for long long time.

Destruction of all obstacles to the rise of BuddhiYoga is told here.

अनुकम्पार्थम् – This indicates the अनुग्रहविशेष – अनुकम्पा indicates अनिष्टनिवृत्तिपूर्वकैष्टप्राप्तिहेतु - the special grace of Lord which leads to attainment of the ultimate goal through elimination of all evils. This is also going to be told as मदनुग्रहायपरमम् (11-1). So it is not mere सहजकारुण्य as अर्थ also is very meaningful. Hence the word अनुकम्पार्थम् is commented as अनुग्रहार्थम्.

अहम् – The स्वरूप of Bhagavan having ज्ञान, शक्ति, कारुण्य, दिव्यमङ्गलविग्रह which are useful for अनुग्रह is indicated by this word.

आत्मभावस्थः - This does not mean आत्मत्व or स्वस्वभावत्व here as such meanings are not of much use in this context. What is useful for BuddhiYoga is being the object of thought. How can the all-pervading Bhagavan be present in thought is explained as विषयतया – being the object of thought. आत्म means mind here. HE stays in the मनोभाव.

ज्ञानदीपेन भास्वता – Knowledge itself is light as it illumines objects. Brilliance of knowledge is the capability to show all the special modes etc of realities. Ignorance gets destroyed by such vivid experience. That means indulgence in qualities of matter such as shabda, sparsha etc. will get destroyed. Alwar says to Bhagavan – you have come into this small hut and lighted the नन्दादीप – which is ever bright and revealed your self to ME and what can I do in return for this?

अज्ञानजं तमः - तमस् which is born of अज्ञान is told. So cause is अज्ञान and effect is तमस्. Hence they have different meanings here. Karma is also called अज्ञान as it is opposed to ज्ञान. It is said in Vishnu Purana अविद्या कर्मसंज्ञान्या (वि.पु. 6-7-61). The darkness which is obstructing the light of the form of vivid perception of Bhagavan is caused by karma of yore. This is nothing but indulgence in sense objects. Knowledge of Bhagavan which is of unsurpassably dear to one would eliminate desire in all enjoyable things other than Bhagavan. As Sri Alavandar has said – स्थितेऽरविन्दे मकरन्दनिर्भरे मधुव्रतो नेक्षुरकं हि वीक्षते (स्तो.र. 27). The विषयप्रावण्य that is told here is that सूक्ष्मप्रावण्य which continues due to संस्कारविशेष. That will get eliminated by Bhajane.

Alwars have expressed this in so many pashurams – Periyalwar says –

‘ennuLLe pltahavADaipiRAn piramaguruvAhi vandu...’

‘ಎನ್ನುಳ್ಳೆ ಪೀದಹವಾಡೈಪ್ಪಿರಾನಾರ್ ಪಿರಮಗುರುವಾಹಿ ವಂದು ಪೋದಿಲ್ಕಮಲವಲ್ ನೆಂಜಂ ಪುಹುಂದು ಎನ್ ಶೆನ್ನಿತ್ತಿಡರಿಲ್ ಪಾದಂ ಇಲಿಚ್ಚಿನ್ನೈ ವೈತ್ತಾರ್ ಪಂದನ್ನು ಪಟ್ಟಣಿಂ ಕಾಪ್ಪೇ’.

Tirumangai Alwar says – ‘vandAy en manam puhundAy manni ninRAy nandAda kuZhum shuDare’

ತಿರುಮಂಗೈ ಆಳ್ವಾರ್ – ‘ವಂದಾಯ್ ಎನ್ ಮನಂ ಪುಹುಂದಾಯ್ ಮನ್ನಿ ನಿನ್ರಾಯ್ ನಂದಾದ ಕುಜ್ಞುಂ ಶುಡರೇ’.

Sri ShankaraBhashya is also very nice here – He says ज्ञानदीपेन विवेकप्रत्ययरूपेण भक्तिप्रसादस्नेहाभिषिक्तेन मद्भावना-अभिनिवेशवातोरितेन ब्रह्मचर्यादि साधनसंस्कारवत् प्रज्ञावर्तिना विरक्तान्तःकरणाधारेण विषयव्यावृत्तचित्त-रागद्वेषाकलुषित-निवातापवरकस्थेन नित्यप्रवृत्त-
ऐकाग्र्यध्यानजनितसम्यग्दर्शन-भास्वता-ज्ञानदीपेनेत्यर्थः.

Sloka 10.12, 13

एवं सकलेतरविसजातीयं भगवदसाधारणं शृण्वतां निरतिशयानन्दजनकं कल्याणगुणगणयोगं तदैश्वर्यविततिं च श्रुत्वा तद्विस्तारं श्रोतुकामः अर्जुन उवाच –

Thus Arjuna had the great fortune of listening directly to Bhagavan who is the ध्येय वस्तु standing in front of him and telling him about HIS greatness unique to HIM which is HIS nature being different and distinct from everything else, and all the innumerable groups of auspicious qualities which generate incomparable bliss to listeners and the expanse of HIS sovereignty etc. Having heard all these, Arjuna had a deep desire to listen to all these aspects in great detail. So he says thus.

The सङ्गति for seven slokas starting with परं ब्रह्म परंधाम and till शृण्वतो नास्ति मेऽमृतम् with the previous prakarana here and the prakarana afterwords is summarized in this avatarike. Arjuna knew that Bhagavan’s nature was सकलेतरविसजातीय when Lord taught him यो माम् अजमनादिं च वेत्ति लोकमहेश्वरम् and that the greatness of HIS auspicious qualities is most blissful to listeners as well

as to those who tell as told तुष्यन्ति च रमन्ति च. Now he wants to listen to these aspects in more detail and is requesting Krishna to tell about HIS greatness in detail.

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ 12 ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ 13 ॥

परंब्रह्म The Supreme Brahman, परंधाम the great abode of attainment परमं पवित्रं and the most pure one – whoever is praised thus by the shrutis भवान् that is none other then YOU only. सर्वे ऋषयः All the sages say that त्वां you are पुरुषं the ParamaPurusha शाश्वतं the eternal दिव्यम् one who is present in the divine Vaikuntha आदिदेवम् you are Deva, who is the primeval cause अजम् who is without any modifications such as being born etc आहुः the Rushis say thus. तथा In the same way देवर्षिः नारदः Narada who is a Devarshi, असितः Asita, देवलः Devala व्यासः and Vyasa say thus. स्वयं चैव मे ब्रवीषि and you are also telling the same to me.

परं ब्रह्म परं धाम परमं पवित्रम् इति यं श्रुतयो वदन्ति स हि भवान्। 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व, तद्ब्रह्मेति' (तै. उ. 3-1) 'ब्रह्मविदाप्नोति परम्' (तै. उ. 2-1) 'स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति' (मु. उ. 3-2-9) इति । तथा परं धाम, धामशब्दो ज्योतिर्वचनः, परं ज्योतिः 'अथ यदतः परो दिव्यो ज्योतिर्दीप्यते' (छा. उ. 3-13-7) 'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते' (छा. उ. 8-12-2) 'तद् देवा ज्योतिषां ज्योतिः' (बृ. उ. 4-4-16) इति । तथा च परमं पवित्रं - परमं पावनं; स्मर्तुः अशेषकल्मषाश्लेषकरं विनाशकं च । 'यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते' (छा. उ. 4-14-3) तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवै हास्य सर्वे पाप्मानः प्रदूयन्ते' (छा. उ. 5-24-3)। 'नारायण परं ब्रह्म तत्त्वं नारायणः परः । नारायण परो ज्योतिरात्मा नारायणः परः ॥' (महाना. 1-4) इति हि श्रुतयो वदन्ति ।

ऋषयः च सर्वे परावरतत्त्वयाथात्म्यविदः त्वाम् एव शाश्वतं दिव्यं पुरुषम् आदिदेवम् अजं विभुम् आहुः । तथा एव देवर्षिः नारदः असितो देवलो व्यासः च । 'एष नारायणः श्रीमान् क्षीरार्णवनिकेतनः । नागपर्यङ्कमुत्सृज्य ह्यागतो मधुरां पुरीम् ।' (हरिवंश, विष्णुपर्व.123-62), 'पुण्या द्धारवती तत्र यत्रास्ते मधुसूदनः । साक्षाद्देवः पुराणोऽसौ स हि धर्मः सनातनः।' (म. अरण्य. 86-28,25), 'ये च वेदविदो विप्रा ये चाध्यात्मविदो जनाः । ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ॥ पवित्राणां हि गोविन्दः पवित्रं परमुच्यते । पुण्यानामपि पुण्योऽसौ मङ्गलानां च मङ्गलम् ॥ त्रैलोक्यं पुण्डरीकाक्षो देवदेवः

सनातनः । आस्ते हरिरचिन्त्यात्मा तत्रैव मधुसूदनः ॥' (म. वन. 76- 24-28) तथा 'यत्र नारायणो देवः परमात्मा सनातनः । तत्र कृत्स्नं जगत्पार्थ तीर्थान्यायतनानि च ॥ तत्पुण्यं तत्परं ब्रह्म तत्तीर्थं तत्तपोवनम् । तत्र देवर्षयः सिद्धाः सर्वे चैव तपोधनाः ।... आदिदेवो महायोगी यत्रास्ते मधुसूदनः । पुण्यानामपि तत्पुण्यं माभूत्ते संशयोऽत्र वै ॥' (म. वन. 90-28-32) कृष्ण एव हि लोकानामुत्पत्तिरपि चाप्ययः । कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम् ॥' (म. सभा. 38-33) इति । तथा स्वयम् एव ब्रवीषि च 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥' (7-8) इत्यादिना, 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (10-8) इत्यन्तेन ।

परं ब्रह्म परं धाम परमं पवित्रम् इति यं श्रुतयो वदन्ति स हि भवान् – You are the one extolled as परंब्रह्म, परंधाम, परमंपवित्रम् etc by shrutis.

'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व, तद्ब्रह्मेति' (तै. उ. 3-1) – By whom all these beings are born, by whom all the beings that are born are living, staying in WHOM they merge unto HIM, meditate upon HIM. That is Brahman.

'ब्रह्मविदाप्नोति परम्' (तै. उ. 2-1) – One who meditates on Brahman and realizes HIM, attains that Parabrahman only.

'स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति' (मु. उ. 3-2-9) इति – One who does upasane on Brahman and perceives HIM, attains similarity with Brahman. Thus say the shrutis.

तथा परं धाम, धामशब्दो ज्योतिर्वचनः, परं ज्योतिः 'अथ यदतः परो दिव्यो ज्योतिर्दीप्यते' (छा. उ. 3-13-7) – In the same way one who is extolled as परंधाम is you only. The word धाम means ज्योति – light or brilliance. 'Now that Light which shines beyond the द्युलोक'.

'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते' (छा. उ. 8-12-2) – Having reached the परंज्योति he reveals in his real natural form.

'तद् देवा ज्योतिषां ज्योतिः' (बृ. उ. 4-4-16) इति – The gods meditate upon HIM as the light of lights. Thus praise the shrutis.

तथा च परमं पवित्रं - परमं पावनं; स्मर्तुः अशेषकल्मषाक्षेपकरं विनाशकं च – In the same way परमं पवित्रम् is also about you only. That means that which is most pure. Means one who makes sure that the evils

that may happen in future do not touch and the evils which exist already get destroyed for one who thinks of HIM.

'यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते' (छा. उ. 4-14-3) – Just as the waters do not stick to a Lotus leaf, in the same way the evil deeds do not stick to one who meditates upon HIM'.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवै हास्य सर्वे पाप्मानः प्रदूयन्ते' (छा. उ. 5-24-3)- Just as the cotton which is present in इषीक grass gets burnt in fire, in the same way all his sins get burnt'.

'नारायण परं ब्रह्म तत्त्वं नारायणः परः । नारायण परो ज्योतिरात्मा नारायणः परः ॥' (महाना. 1-4) इति हि श्रुतयो वदन्ति – Narayana only is परंब्रह्म, Narayana only is परतत्त्व, Narayana only is परंज्योति, Narayana only is परमात्मा. Is this what the shrutis say?

ऋषयः च सर्वे परावरतत्त्वयाथात्म्यविदः त्वाम् एव शाश्वतं दिव्यं पुरुषम् आदिदेवम् अजं विभुम् आहुः । तथा एव देवार्षिः नारदः असितो देवलो व्यासः च – All the sages who know as is the real nature of the higher and the lower order of reality have told that you are the Eternal, you are the one having the Vaikuntha as your abode, you are called by the word Purusha, you are the primeval god, the Immutable, and you are all pervading. And Narada who is a Devarshi and Asita, Devala and Vyasa also say the same.

'एष नारायणः श्रीमान् क्षीरार्णवनिकेतनः । नागपर्यङ्कमुत्सृज्य ह्यागतो मधुरां पुरीम् ।' (हरिवंश, विष्णुपर्व.123-62), - This one is Narayana who resides in क्षीराब्धि and who is inseparably associated with Goddess Lakshmi. Now he has left that नागशयन and come to the city of Madhura.

'पुण्या द्वावती तत्र यत्रास्ते मधुसूदनः । साक्षाद्देवः पुराणोऽसौ स हि धर्मः सनातनः।' (म. अरण्य. 86-28,25), - The द्वावतीक्षेत्र where Sri Krishna who is मधुसूदन lives is most sacred. He is the very same parama Purusha. This पुराणपुरुष is the embodiment of सनातनधर्म.

'ये च वेदविदो विप्रा ये चाध्यात्मविदो जनाः । ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ॥ पवित्राणां हि गोविन्दः पवित्रं परमुच्यते । पुण्यानामपि पुण्योऽसौ मङ्गलानां च मङ्गलम् ॥ त्रैलोक्यं पुण्डरीकाक्षो देवदेवः सनातनः । आस्ते हरिरचिन्त्यात्मा तत्रैव मधुसूदनः ॥' (म. वन. 76-24-28) – The learned Brahmins who know the Vedas

and those who have the knowledge of the Atman or know the अध्यात्मविद्या – they all say that the great Krishna is an embodiment of सनातनधर्म. Govinda is the most pure among whatever is pure. He is the sacred among all that is sacred. The most auspicious among all that is auspicious. All the three worlds are this पुण्डरीकाक्ष who is the God of Gods and is सनातन. One who has a nature beyond grasp, who is Madhusudana, that Hari lives there only.

तथा 'यत्र नारायणो देवः परमात्मा सनातनः । तत्र कृत्स्नं जगत्पार्थ तीर्थान्यायतनानि च ॥ तत्पुण्यं तत्परं ब्रह्म तत्तीर्थं तत्तपोवनम् । तत्र देवर्षयः सिद्धाः सर्वे चैव तपोधनाः ।... आदिदेवो महायोगी यत्रास्ते मधुसूदनः । पुण्यानामपि तत्पुण्यं माभूते संशयोऽत्र वै ॥' (म. वन. 90-28-32) – In the same way, where ever is Narayana who is सनातन, परमात्मा and देव, hey Arjuna, there lies the entire world, all the पुण्यतीर्थs (sacred waters), पुण्यक्षेत्रs (holy shrines), that only is the sacred place. That place only is परब्रह्म. That is तपोवन. All the देवर्षिs, सिद्धs, तपोधनाs all dwell there. Where ever dwells Madhusudana who is आदिदेव and महायोगी, that place is most sacred among all sacred places. You shall not have any doubt in this aspect.

कृष्ण एव हि लोकानामुत्पत्तिरपि चाप्ययः । कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम् ॥' (महा. सभा. 38-33) इति – Krishna only is the cause of the creation and delusion of all worlds. This world of movables and immovables is created only for HIS Krishna's sake.

तथा स्वयम् एव ब्रवीषि च 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥' (7-8) इत्यादिना, 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (10-8) इत्यन्तेन – In the same way you also say, starting with 'My prakruti is of eight-fold – earth, waters, fire, air, aakasha, mind, mahat-tatva and ahankaara-tatva' and ending with 'I am the origin of the entire world and everything is made to function by ME only'.

यतो वा इमानि – This indicates the Brahman who is उपास्य – the object of meditation. In order to show that the Brahman who is the object of meditation is the one to be attained also and is परत्वविशिष्ट - qualified by supremacy – the shruti ब्रह्मविदाप्नोति परम्.

Both these aspects are clearly known from the shruti vakya – स योह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति. Because of attaining similarity with Brahman it is told as ब्रह्मैव भवति. This is explained in Shribhashya as ब्रह्म-अत्यन्तसाम्यात् ब्रह्मव्यपदेशः - So it is साधर्म्यमूलव्यपदेश – due to similarity in some attributes. Or the word एव can be used in the sense of इव according to निघण्टु – इववद्वैवमेव. The well known shruti vakya वैष्णवं वामनमालभेत स्पर्धमानो विष्णुरेव भूत्वेमान् लोकान् अभिजयति (यजु. 2-1-3-16) also shows this usage. Here विष्णुरेव means विष्णुरिव. Just by doing the पशुयाग told here one does not become विष्णु. And one who is competing does not have eligibility for मोक्ष. And the shruti does not stop at विष्णुरेव भूत्वा but continues to say the fruit as इमान् लोकान् अभिजयति – which is सांसारिकफल. So such a person gets some qualities of Vishnu such as पराक्रम or valour etc is the meaning. In the same way ब्रह्मैव भवति is also to be understood. The shruti परमं साम्यमुपैति (मु. 3-1-3) tells the same clearly. In this shastra also मम साधर्म्यमागताः (14-2) is going to be told.

परं धाम – The word धाम does not indicate place etc here but indicates ज्योति and the usage परंज्योतिः is well known. The shruti अथ यदतः परो दिवो ज्योतिः - shows अप्राकृतलोकादिविशिष्टत्व – that HE is qualified by the divine Vaikuntha and परंज्योतिरुपसंपद्य – shows मुक्तप्राप्यत्व – one attained by the liberated and it also indicates the well known usage of परंज्योतिः for Paramatman. The shruti तं देवा ज्योतिषां ज्योतिः - shows his परत्व or supremacy due to the aspects of being the object of meditation for even Gods and being Light of Lights.

पवित्रं परमम् – The aspect of परमपावनत्व – supreme purity is unique to Bhagavan. The qualification परमम् indicates it is only Paramatman. The meaning of प्रदूयन्ते in पाप्मानः प्रदूयन्ते is नश्यन्ति – get destroyed. It is as told in brahma sutra – तदधिगम उत्तरपूर्वाघयोः अश्लेषविनाशौ तद्व्यपदेशात् (ब्र. 4-1-13). That is told in bhashya as स्मर्तुः अशेषकल्मष-अश्लेषकरम् विनाशकरं च.

The shruti vakyas नारायण परं ब्रह्म etc from नारायणानुवाक where तत्त्वनिर्णय is done as per Bhashyakarar shows the one who is addressed as भवान् here is नारायण only. Here the नारायण शब्द is लुप्तविभक्तिक – the प्रत्यय of प्रथमाविभक्ति is absent. It should be नारायणः परंब्रह्म as told in तत्त्वं नारायणः परः. In महोपनिषत् it is clearly said नारायणः परं ब्रह्म.

Thus what is established clearly by shrutis is also established by the sayings of महर्षि's in स्मृति, इतिहास, पुराण etc and by the words of सर्वज्ञ, Sri Krishna, which do not need any other pramana to validate it just like the shrutis – Sri Krishna is directly telling also.

ऋषयः च सर्वे परावरतत्त्वयाथात्म्यविदः त्वाम् एव शाश्वतं दिव्यं पुरुषम् आदिदेवम् अजं विभुम् आहुः । तथा एव देवार्षिः नारदः असितो देवलो व्यासः च –

सर्वे ऋषयः - All the Rushis – indicates that they all opine the same way – एकाभिप्राय is present among them.

परावरतत्त्वयाथात्म्यविदः - This is the meaning of the word ऋषि. They are आत्मतमस is also indicated. A ऋषि is one who is यथार्थदर्शि, यथार्थदृष्टार्थवादि.

त्वाम् – Sloka says आहुः त्वाम् ऋषयः सर्वे – the word त्वाम् is commented as त्वाम् एव. That means Brahma, Rudra and others are excluded. The अवधारण in Bhashya indicates it. Or it could also mean You only who have manifested as Krishna now.

शाश्वतं दिव्यं पुरुषम् – The order in sloka is पुरुषं शाश्वतं दिव्यम् which is commented in the order of शाश्वतं दिव्यं पुरुषम्. Prashnopanishat says – परात्परं पुरिशयं पुरुषमीक्षते (प्र. 5-5). Meaning of शाश्वतम् is नित्य. Meaning of दिव्यं is one who is in परमव्योम. As per पुरुषसूक्त which says त्रिपादस्यामृतं दिवि – The Purusha who is in Paramapada told as द्युलोक here is qualified by the त्रिपाद्विभूति which is अमृत. That is HIS शाश्वतत्व told here.

आदिदेवम् – This word can be split as आदिश्चासौ देवश्च. आदिः means one who is जगत्कारणभूत and देव indicates as per व्युत्पत्ति दिवु क्रीडायाम् – that creation is HIS sport. This is told as क्रीडतो बालकस्येव चेष्टां तस्य निशामय (वि.पु. 1-2-18), क्रिडा हरेरिदं सर्वम् (भा.मो.), बालः क्रीडनकैरिव (भा.स.90-31) etc. And also in Brahma sutra – लोकवत्तु लीलाकैवल्यम् (ब्र. 2-1-33). By this it becomes clear that even Chaturmukha Brahma and others who are called Devas are instruments of HIS sport and are effects. It is said नारायणात् ब्रह्मा जायते नारायणाद्बुधो जायते (ना.उ.), एको ह वै नारायण आसीत् न ब्रह्मा नेशानः (महो. 1-1), तस्माच्च देवा बहवो संप्रसूताः साध्या मनुष्याः पशवो वयांसि (मु. 2-1-7) – from Him are born Gods of different kinds, sadhyas, humans, animals, birds etc. एतौ द्वौ विबुधश्चेष्टौ प्रसादक्रोधजौ स्मृतौ (भा.व. 86-24), आवां तवाङ्गे संभूतौ (भा.मो. 350-19) – the meaning of all these कारणवाक्यs are summarized by the word आदिदेवम्.

अजम् विभुम् – These words indicate all the meanings of शोधकवाक्यस – which establish the स्वरूप of Bhagavan. अजम् means one who does not have birth etc due to Karma. With respect to HIS स्वरूप or essential nature, it means निर्विकारत्व.

विभुम् – As told in आकाशवत् सर्वगतश्च नित्यः (ह.वि. 132-48) it may one who pervades everything. Or it can also mean controller – नियन्ता. This summarises the व्याप्ति, नियमन etc which are needed for being the cause of everything as told in अन्तर्यामिब्राह्मण and others. By these words, the Subalopanishad vakya एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः (सु. 7) is indicated.

देवर्षिः नारदः - Though सर्वे ऋषयः includes all Rushis, naming some here indicates their आसतमत्व. And mentioning देवर्षि also indicates his excellence. Later Krishna says here, देवर्षीणां च नारदः (10-26). Devala is the father of Asita. Vyasa is son of Parashara.

येच वेदविदो विप्रा ये च अध्यात्मविदो जनाः ते वदन्ति अहात्मानं कृष्णं धर्मं सनातनम् – Here वेदविदः means those who know the कर्मभाग and अध्यात्मविदः means those who know वेदान्तार्थस. The anvaya is कृष्णं महात्मानं सनातनं धर्मं वदन्ति. The word महात्म indicates सर्वातिशायिपरमैश्वर्यादिकम् – HIS supreme sovereignty which is superior to everything else. Or it may mean परमात्मत्व as per महान् आत्मा इति. Shruti says स वा एष महानज आत्मा (बृ. 6-4-22). The word सनातन qualifies धर्म. याग, दान etc are also told as धर्म but they give fruits that are short-lived and are limited by place, time etc. They themselves are अनित्य. While Krishna is निरतिशयफलदायी and नित्य and so said to be सनातन धर्म.

The word पवित्र indicates HIS nature of destroying sins of others. And पुण्य indicates being the means to desired fruits. The word मङ्गल indicates the auspicious object which by its very presence can cause all kinds of prosperity.

The sloka त्रिलोक्यं पुण्डरीकाक्षः (भा.व. 86-28) – tells सामानाधिकरण्य between all the three worlds and Bhagavan by means of cause-effect relation or body-soul relation. सामानाधिकरण्य is concomitant co-ordination. When it is said that three worlds in Pundarikaksha, it means HE is the cause and also the effect. HE only exists in both states qualified by the subtle and gross states of the worlds. Or HE is the inner self and everything is HIS mode being HIS body. The three worlds can also mean बद्ध, मुक्त and नित्यस. The word पुण्डरीकाक्ष indicates that HE has a divine auspicious form – दिव्यमङ्गलविग्रह as told in अन्तरादित्यविद्या – तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी (छा. 1-6-7). This

is explained in Vedartha Sangraha by Bhashyakarar as गम्भीराम्भस्समुद्भूत-सुमृष्टनाल-रविकरविकसित-पुण्डरीकदलामलायतेक्षणः.

The smruti vakya – एष नारायणः श्रीमान् क्षीरार्णव निकेतनः - Indicates the meanings of नारायणानुवाक.

The words श्रीमान्, क्षीरार्णवनिकेतनः give the meanings of the shruti vakyas – ह्रीश्च ते लक्ष्मीश्च पद्म्यौ (पु.सू.), अम्भस्य पारे (ना), यमन्तस्समुद्रे (ना) etc.

स्वयमेव ब्रवीषि – You who are स्वतः सर्वज्ञ and for Brahma and other also you are the गुरु and you are also telling me. The slokas भूमिरापोऽनलो etc quoted in Bhashya indicate Bhagavan's सर्वशेषित्व, सर्वकारणत्व, सर्वशरीरित्व and others.

Sloka 10.14

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ 14 ॥

केशव Hey Keshava, यत् मां वदसि whatever you are telling me एतत् सर्वम् all these ऋतं मन्ये I believe as true. भगवन् Hey Bhagavan, ते व्यक्तिं the mode of your manifestation देवाः न विदुः the Gods to not know. दानवाः न Even the Danavas do not know.

अतः सर्वम् एतत् यथावस्थितवस्तुकथनं मन्ये, न प्रशंसाद्यभिप्रायम् । यन्मां प्रति अनन्यसाधारणम् अनवधिकातिशयं स्वाभाविकं तव ऐश्वर्यं कल्याणगुणानन्त्यं च वदसि । अतो भगवन् - निरतिशय ज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधे, ते व्यक्ति – व्यञ्जनप्रकारं; न हि परिमितज्ञाना देवा दानवाः च विदुः ।

अतः सर्वम् एतत् यथावस्थितवस्तुकथनं मन्ये, न प्रशंसाद्यभिप्रायम् । यन्मां प्रति अनन्यसाधारणम् अनवधिकातिशयं स्वाभाविकं तव ऐश्वर्यं कल्याणगुणानन्त्यं च वदसि - For that reason, whatever you are telling ME such as it is unique to yourself and not found in anyone else, is excellence unsurpassed, your sovereignty is natural to you and your auspicious qualities are infinite, all these I believe is about reality told as it is and not told for praising oneself or other reasons.

अतो भगवन् - निरतिशय ज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधे, ते व्यक्ति – व्यञ्जनप्रकारं; न हि परिमितज्ञाना देवा दानवाः च विदुः – So hey Bhagavan, who is an abode to unsurpassed knowledge, power, strength,

sovereignty, valour and radiance, neither Gods nor demons who possess limited knowledge know your manifestation – the way in which you manifest Yourself.

अतः - Means because it is told as such by Vedas which are most dear आसतम्, and by ऋषिs and by Your own Self.

ऋतं मन्ये – All that is told not as mere praise. Mere praising is superimposing others qualities on someone who does not have them. But this is real स्तोत्र. It is told by Sri Kurattalwar in Sristava – स्तोत्रं नाम किं आमनन्ति कवयः यद्यन्यदीयान् गुणान् अन्यत्र त्वसतोधिरोप्य फणितिः सा तर्हि बन्ध्या त्वयि सम्यक् सत्यगुणाभिर्वर्णनम् अथो ब्रूयुः. Stotra is गुणिनिष्ठगुणाभिधानम् it is said.

यत् माम् वदसि – Here माम् indicates me who has surrendered unto you – Arjuna said शिष्यस्तेऽहं शाधि मां प्रपन्नम्.

अनन्यसाधारणम् अनवधिकातिशयम् – These two attributes show that there is no one equal to or superior to Bhagavan. The adjective स्वाभाविकम् indicates that he is the Supreme Lord and is अनन्याधीन - not subordinated to anyone.

व्यक्तिम् – Some places this may mean विग्रहविशेष but here it does not mean so. Even later here that is not what is enquired into. Arjuna says वक्तुमर्हसि अशेषेण later – that is explained as व्यञ्जनप्रकारम् – HIS wonderful mode of manifestation. When others do not even know how to describe your nature, how can they know about the way of your manifestations? Is the bhaava. So as told in Mokshadharma अक्षरक्षरयोः व्यक्तिम् इच्छाम्यरिनिषूदन (मो.ध. 308-2) – this indicates Bhagavan's अभिव्यक्तिप्रकार the way in which HE manifests HIMSELF. That cannot be known by anyone.

Sloka 10.15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ 15 ॥

पुरुषोत्तम Hey Purushottama, भूतभावन the cause of all beings, भूतेश Lord of all beings, देव देव God of Gods, जगत्पते Lord of entire world, त्वम् आत्मानम् आत्मना स्वयमेव वेत्थ you know yourself by virtue of your knowledge.

हे पुरुषोत्तम, आत्मना आत्मानं - त्वां स्वयम् एव स्वेन एव ज्ञानेन वेत्थ । भूतभावन - सर्वेषां भूतानाम् उत्पादयितः, भूतेश - सर्वेषां भूतानां नियन्तः, देवदेव - दैवतानाम् अपि परमदैवत, यथा मनुष्यमृगपक्षिसरीसृपादीन् सौन्दर्यसौशील्यादिकल्याणगुणगणैः दैवतानि अतीत्य वर्तन्ते, तथा तानि सर्वाणि दैवतानि अपि तैः तैः गुणैः अतीत्य वर्तमान, जगत्पते जगत्त्वामिन् ।

हे पुरुषोत्तम, आत्मना आत्मानं - त्वां स्वयम् एव स्वेन एव ज्ञानेन वेत्थ – Hey Purushottama, आत्मना means by yourself, आत्मानम् means your nature, स्वयमेव by your own attributive consciousness, वेत्थ – you have known.

भूतभावन - सर्वेषां भूतानाम् उत्पादयितः, - means cause of creation of all beings, भूतेश - सर्वेषां भूतानां नियन्तः, - means controller of all beings, देवदेव - दैवतानाम् अपि परमदैवत, - Supreme God of even Gods,

यथा मनुष्यमृगपक्षिसरीसृपादीन् सौन्दर्यसौशील्यादिकल्याणगुणगणैः दैवतानि अतीत्य वर्तन्ते, - just as Gods exceed humans, animals, birds and insects and other creatures in their qualities of सौन्दर्य, सौशील्य (condescension) and such host of auspicious qualities,

तथा तानि सर्वाणि दैवतानि अपि तैः तैः गुणैः अतीत्य वर्तमान, - In the same one who transcends all those Gods also in respect of all those qualities,

जगत्पते जगत्त्वामिन् – Hey master of the universe!

In the previous sloka it was told that न देवा विदुः न दानवाः - that even Gods and others do not have the capability to describe the greatness of Bhagavan. In this sloka, it is said that only Bhagavan has such capability.

पुरुषोत्तम – This is one of the auspicious names of Bhagavan. It is going to be said later अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः - it is a संज्ञा शब्द. It does not mean superior among humans here but it is

the name of Bhagavan. Other words used here talk of the divine qualities of Bhagavan because of which HE is called Purushottama. So Bhashya starts addressing Lord as हे पुरुषोत्तम्.

The meaning of आत्मानम् is given as त्वाम् – It is as per Yajurveda shruti त्वमेव त्वां वेत्थ योऽसि सोऽसि (य.काठ. 1-3-1).

आत्मना – By yourself. Means through the grace of someone else other than Bhagavan. It is not like others who can know anything is due to the grace of Bhagavan as told – मत्तः स्मृतिः ज्ञानम् अपोहनं च. Or आत्मना can also means through attributive consciousness.

भूतभावन – The word भावन does not mean emotions or thinking etc and so bhashya is उत्पादयितः.

भूतेश जगत्पते – There is no पुनरुक्ति in these terms and that is indicated as नियन्तः, स्वामिन् for these words. जगत्पते – here पति means शेषि though it also means protector. In shrutis, the word पति means शेषि – as told पतिं विश्वस्य आत्मेश्वरम्.

The word भूतभावन, भूतेश, देव देव and जगत्पते – indicate the meanings as established by shrutis - स कारणं करणाधिपाधिपः (श्वे. 6-8), तमीश्वराणां परमं महेश्वरं तं दैवतानां परमं च दैवतम् । पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेशमीड्यम् (श्वे. 6-7).

In order to bring out the extreme difference between Bhagavan and others – मृग, पक्षि, सरीसृप etc are mentioned. सरीसृप means serpent, insects etc. Just as the difference between insects and Gods (who are 100 times superior to humans) exists, the same is true between Gods and Bhagavan is the bhaava.

Sloka 10.16

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ 16 ॥

याभिः विभूतिभिः By means of whichever of your glories त्वम् इमान् लोकान् व्याप्य तिष्ठसि you are present pervading all these worlds दिव्या आत्मविभूतयः such divine glories of yours अशेषेण वक्तुम् अर्हसि please tell me about all of them without leaving anything.

दिव्याः - त्वदसाधारण्यो विभूतयो याः, ताः त्वम् एव अशेषेण वक्तुम् अर्हसि - त्वम् एव व्यञ्जय इत्यर्थः । याभिः

अनन्ताभिः विभूतिभिः - यैः नियमनविशेषैः युक्तः इमान् लोकान् त्वं नियन्तृत्वेन व्याप्य तिष्ठसि ।

दिव्याः - त्वदसाधारण्यो विभूतयो याः, ताः त्वम् एव अशेषेण वक्तुम् अर्हसि - त्वम् एव व्यञ्जय इत्यर्थः – दिव्याः means whichever groups are controlled by you about all of them you please tell me – enlighten me is the meaning.

याभिः अनन्ताभिः विभूतिभिः - यैः नियमनविशेषैः युक्तः इमान् लोकान् त्वं नियन्तृत्वेन व्याप्य तिष्ठसि - Please enlighten me with all the infinite glories of yours - means the way you are present pervading as controller all the worlds consisting of all things which are ruled by you.

आत्मविभूतयः - The word आत्म indicates that it is not subordinated to any one else. So bhashya is त्वदसाधारण्यः - unique to you only.

अर्हसि – This word which denotes योग्यत्व actually is used in the sense of prayer. Arjuna prays Lord to enlighten him about his vibhutis. But the glories of Lord being infinite, Bhagavan also cannot tell about them completely and Arjuna also cannot understand completely and so it is actually प्रकाशन – enlightening and that is indicated in bhashya as त्वमेव व्यञ्जय. Enlighten me about the greatness of your glories is the meaning. As Kurattalvan says about thayar, it applies to Lord also देवि त्वन्महिमावधिः न हरिणा नापि त्वया ज्ञायते – shruti says यतो वाचो निवर्तन्ते etc. Here Arjuna's bhagya is so great that Bhagavan is directly teaching him about HIS divine glories. So Arjuna says he wants to know everything. It is very very difficult to know about such glories and that too from Bhagavan directly. Nachiketas asks Yama to teach him about Atma svarupa, moksha svarupa etc. Yama says that is not understood by even gods even now and tells nachiketas to ask for other things to test him. Nachiketas passes all tests and is bent upon knowing only that – he says न नरेणावरेण प्रोक्तः सुज्ञानाय प्रेष्ठ – this knowledge can be had only from you who are a great acharya and anyone less cannot teach this. Here Arjuna is asking Bhagavan similarly and who else can tell about HIS vibhutis than Lord HIMSELF.

याभिः विभूतिभिः - Bhagavan says later in this chapter itself नास्त्यन्तो विस्तरस्य मे (10-19) and so bhashya is अनन्ताभिः विभूतिभिः. Meaning of विभूतिभिः is explained as नियमन विशेषैः. And the नियमनविशेष is well established in shrutis and the pervasion is not like ether and others and so bhashya is नियन्तृत्वेन व्याप्य. The shrutis says अन्तः प्रविष्टः शास्ता जनानाम् (य.आ.3-10), अन्तरो यमयति (वृ.3-7) and so on.

व्याप्य तिष्ठसि – These words remind the shruti vakya अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः.

Sloka 10.17

कथं विद्यामहं योगी त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 17 ॥

अहं योगी I being a bhaktiyoga nishtha – steadfast in Bhaktiyoga, त्वां सदा परिचिन्तयन् meditating on you all the time कथं विद्याम्? how can I realize you? भगवन् Hey Bhagavan, केषु केषु च भावेषु in which all mental dispositions मया चिन्त्यः असि? are you to be meditated upon?

(किमर्थं तत्प्रकाशनम्? इति अपेक्षायाम् आह) – not in Appa's book or Annangaracharya's publication, 1941)

अहं योगी - भक्तियोगनिष्ठः सन् भक्त्या त्वां सदा परिचिन्तयन् - चिन्तयितुं प्रवृत्तः चिन्तनीयं त्वां परिपूर्णैश्वर्यादि-कल्याणगुणगणं कथं विद्यां ? पूर्वोक्तबुद्धिज्ञानादिभावव्यतिरिक्तेषु अनुक्तेषु केषु केषु च भावेषु मया नियन्तृत्वेन चिन्त्यः असि ।

अहं योगी - भक्तियोगनिष्ठः सन् भक्त्या त्वां सदा परिचिन्तयन् - चिन्तयितुं प्रवृत्तः चिन्तनीयं त्वां परिपूर्णैश्वर्यादि-कल्याणगुणगणं कथं विद्यां ? – I being a Yogi, means being steadfast in Bhaktiyoga, being engaged in meditating upon you constantly, how can I realize you who is the object to be meditated upon and are being qualified by all the groups of auspicious qualities?

पूर्वोक्तबुद्धिज्ञानादिभावव्यतिरिक्तेषु अनुक्तेषु केषु केषु च भावेषु मया नियन्तृत्वेन चिन्त्यः असि – That means, in which all mental dispositions other than those such as बुद्धि, ज्ञान etc which were taught earlier and in which all objects not taught already are you to be meditated upon as the controller?

योगी – The meaning of this word according to Prakarana and according to what is told in sloka as सदा परिचिन्तयन् which is unique characteristic of Bhakti yoga, is commented as भक्तियोगनिष्ठः सन् as it denotes a Yogi who is very special among Yogis. The word सन् indicates it is not about one who has already realized the goal of such Yoga. Other bhashyas use पाठान्तर as योगिन् which is not accepted by our bhashya.

सदा परिचिन्तयन् – The word सदा here indicates भक्त्या. Here Arjuna is asking the question of a साधक who wants to know about the object of meditation in detail. His bhagya is that the object of meditation is directly in front of him and Bhagavan is telling HIM – I am such and such and you meditate upon ME like this etc.

चिन्तयन् – This is commented as चिन्तयितुं प्रवृत्तः - have started to engage in meditation. That is because first वेदन should be done and then only चिन्तन is possible. And in sloka कथं विद्याम् indicates this knowing leads to चिन्तन. Considering these चिन्तयितुं प्रवृत्तः is the bhashya.

And this question of Arjuna is about what he does not know already and hence bhashya explains it as अनुक्तेषु केषु केषु च भावेषु.

Sloka 10.18

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ 18 ॥

जनार्दन Hey Janardana, आत्मनो योगं your being associated with the auspicious qualities विभूतिं च and about all the groups ruled by you विस्तरेण भूयः कथय telling me again in detail. अमृतं शृण्वतो मे Listening to your greatness which is like nectar to me तृप्तिः नास्ति हि I am never satiated.

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (10-8) इति संक्षेपेण उक्तं तव स्रष्टृत्वादियोगं, विभूतिं - नियमनं च, भूयः विस्तरेण कथय । त्वया उच्यमानं त्वन्माहात्म्यामृतं शृण्वतो मे तृप्तिः न अस्ति हि । मम अतृप्तिः त्वया एव विदिता इति अभिप्रायः ।

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (10-8) इति संक्षेपेण उक्तं तव स्रष्टृत्वादियोगं, विभूतिं - नियमनं च, भूयः विस्तरेण कथय – What was told briefly about you being the cause of creation etc as 'I am the cause of

creation of this entire world consisting of sentient and non-sentients and everything is made to function by ME only' – that Yoga of the nature of being the creator etc of yours and your विभूति – the way you ruler over everything – please instruct me in detail again.

त्वया उच्यमानं त्वन्माहात्म्यामृतं शृण्वतो मे तृप्तिः न अस्ति हि । मम अतृप्तिः त्वया एव विदिता इति अभिप्रायः -

Listening to the nectar of your greatness which is being told by you, is it not true that I can never be satiated? That means you know very well the fact that I am not satiated.

जनार्दन – He is known by this name as he makes those who are opposed to HIM to go to hell and such worlds and he is prayed to by those who are favourable to HIM to bestow all their desires.

अमृतम् – This word is associated with अतृप्ति and hence bhashya explains as माहात्म्यामृतम्. This means most enjoyable. Bhagavan's greatness is enjoyable to listen to. And when it is being told by HIM directly, it is most enjoyable is the bhaava.

ऋग्वेद श्रुति says about Acharyas – य आतृणत्ति अवितथेन कर्णौ अदुःखं कुर्वन् अमृतं संप्रयच्छन् । तं मन्येत पितरं मातरं तस्मै न द्रुह्यात् कतमञ्चनापि । - An Acharya feeds profusely the nectar of tatvopadesha through the ears and makes one get rid of all grief. Similarly here Arjuna says listening to Bhagavan's greatness is most enjoyable like nectar.

Sloka 10.19

श्रीभगवानुवाच

हन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ 19 ॥

हन्त That's very good or what a wonderful thing. कुरुश्रेष्ठ Hey Arjuna, आत्मनः शुभाः विभूतीः My own auspicious manifestations प्राधान्यतः ते कथयिष्यामि I will tell you giving importance to the prominent ones मे विस्तरस्य अन्तः नास्ति There is no end to my manifestations.

श्रीभगवानुवाच - हे कुरुश्रेष्ठ, मदीयाः कल्याणीः विभूतीः प्रधान्यतः ते कथयिष्यामि । प्राधान्यशब्देन उत्कर्षो विवक्षितः, 'पुरोधसां च मुख्यं माम्' (10-24) इति हि वक्ष्यते । जगति उत्कृष्टाः काश्चन विभूतीः वक्ष्यामि, विस्तरेण वक्तुं श्रोतुं च न शक्यते, तासाम् आनन्द्यात् । विभूतित्वं नाम नियाम्यत्वम्, सर्वेषां भूतानां बुद्ध्यादयः पृथग्विधा भावाः मत्त एव भवन्ति

इति उक्त्वा, 'एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।' (10-7) इति प्रतिपादनात् । तथा तत्र योगशब्दनिर्दिष्टं स्रष्टृत्वादिकं विभूतिशब्दनिर्दिष्टं तत्प्रवर्त्यत्वम् इति ह्युक्तम् । पुनश्च 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥' (10-8) इति ।

श्रीभगवानुवाच - हे कुरुश्रेष्ठ, मदीयाः कल्याणीः विभूतीः प्रधान्यतः ते कथयिष्यामि – Bhagavan says thus – Hey Kurushreshtha, I will tell you about the prominent ones among my manifestations.

प्राधान्यशब्देन उत्कर्षो विवक्षितः, 'पुरोधसां च मुख्यं माम्' (10-24) इति हि वक्ष्यते – The word प्राधान्य is used in the sense of prominence or excellence. Later it is going to be told as 'Know ME as the most important one among Purohiths'.

जगति उत्कृष्टाः काश्चन विभूतीः वक्ष्यामि, विस्तरेण वक्तुं श्रोतुं च न शक्यते, तासाम् आनन्त्यात् – Some of my manifestations which are prominent in this world, I will tell you about them. It is not possible to either tell or listen to them in detail as they are endless.

विभूतित्वं नाम नियाम्यत्वम्, सर्वेषां भूतानां बुद्ध्यादयः पृथग्विधा भावाः मत्त एव भवन्ति इति उक्त्वा, 'एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।' (10-7) इति प्रतिपादनात् – Here विभूतित्व means being ruled by Bhagavan. It was told that all the mental dispositions such as intellect and others of all beings are because of ME only and then it was established as 'He who knows this vibhuti and yoga of MINE as it is', and by these it can be concluded that विभूतित्व means नियाम्यत्व.

तथा तत्र योगशब्दनिर्दिष्टं स्रष्टृत्वादिकं विभूतिशब्दनिर्दिष्टं तत्प्रवर्त्यत्वम् इति ह्युक्तम् । पुनश्च 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥' (10-8) इति – And also because the word योग is used there in the sense of being the cause of creation etc, the word विभूति means ruling over them was also told. And again it was told, 'I am the cause for the creation of this entire world and ruled over by me only everything functions. Knowing this the knowledgeable ones worship ME with devotion'.

Bhagavan being pleased with Arjuna as he wanted to know more addresses him mentioning his vamsha known for excellence as the best among the Kurus. Bhagavan says that it is impossible to tell all HIS विभूतिs separately and that he will tell about the prominent ones among them.

ते – This indicates to you, who is not envious, who enjoys on listening and has great desire to listen to more and more of Bhagavan's greatness.

नास्त्यन्तो विस्तरस्य – The purpose of telling नास्ति is to indicate that it is impossible to tell about or listen to all of them in detail. The reason is not incapability of either the teller or listener. It is because Bhagavan's विभूतिs are endless.

विभूतिः - The various substances are addressed as विभूतिs to indicate the aspect of नियाम्यत्व. So the word विभूति denotes the substance being controlled. It is said in Vishnu Purana as ब्रह्मा दक्षादयः कालः (वि.पु. 1-22-31), विष्णुर्मन्वादयः कालः (वि.पु. 1-22-32), रुद्रः कालान्तकाद्याश्च (वि.पु. 1-22-33) and finally all these are जनार्दनविभूतयः (वि.पु. 1-22-33). That which is controlled is denoted by the word विभूति here.

योगशब्दनिर्दिष्टं स्रष्टृत्वादिकम् – In the sloka अहं सर्वस्य प्रभवः (10-8), Bhashya mentions 'सौशील्य सौन्दर्य वात्सल्यादि कल्याणगुणगणयोगम्'. And here it is said योगशब्दनिर्दिष्टं स्रष्टृत्वादिकम्. These two explanations are not contradicting as both places the word आदि includes everything else. That is way in the 7th sloka, एतां विभूतिं योगं च (10-7), bhashya summarises as मम हेय प्रत्यनीक कल्याण गुणगणरूपं योगं च.

Sloka 10.20

तत्र सर्वभूतानां प्रवर्तनरूपं नियमनम् आत्मतया अवस्थाय इति इमम् अर्थं योगशब्दनिर्दिष्टं सर्वस्य स्रष्टृत्वं पालयितृत्वं संहर्तृत्वं च इति सुस्पष्टम् आह -

The rulership of Bhagavan of the nature of prompting all beings is by being the inner self of all is indicated by the word योग. The fact that this includes creating all beings, protecting them and withdrawing unto HIMSELF is made clear in the next sloka.

Answering Arjuna's query asking Krishna to instruct him in detail HIS योग and विभूति, Krishna starts summarizing the same with this sloka अहमात्मा. In the सामानाधिकरण्य which is going to be told further, both these are included.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ 20 ॥

गुडाकेश Hey Arjuna, अहं सर्वभूताशयस्थितः आत्मा I am the Self residing in the heart of all beings.
अहमेव भूतानाम् आदिश्च मध्यं च अन्त एव च I am only the cause of creation, sustenance and dissolution of all beings.

सर्वेषां भूतानाम् मम शरीरभूतानाम् आशये - हृदये अहम् आत्मतया अवस्थितः । आत्मा हि नाम शरीरस्य सर्वात्मना आधारो नियन्ता शेषी च । तथा वक्ष्यते - 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च' (15-15) 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति । श्रूयते च - 'यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुः। यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयति । एष त आत्मान्तर्याम्यमृतः' (बृ. उ. 5-7-15) इति, 'य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्य आत्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (श. प. 14-5-30) इति च । एवं सर्वभूतानाम् आत्मतया अवस्थितः अहं तेषाम् आदिः मध्यं च अन्तः च, तेषाम् उत्पत्तिस्थितिप्रलयहेतुः इत्यर्थः ।

सर्वेषां भूतानाम् मम शरीरभूतानाम् आशये - हृदये अहम् आत्मतया अवस्थितः - I am residing as the Self of all beings who are my body.

आत्मा हि नाम शरीरस्य सर्वात्मना आधारो नियन्ता शेषी च – Atma is one who in all ways is the support, controller and master of the body.

तथा वक्ष्यते - 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च' (15-15) 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति – The same is going to be told later as 'I am residing in the heart of all and memory, knowledge, its removal are all due to ME', 'Hey Arjuna, residing in the place of heart of all beings, Ishvara, makes them spin around being associated with matter, as if they are dolls mounted on a rotating machine'.

श्रूयते च - 'यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुः। यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयति । एष त आत्मान्तर्याम्यमृतः' (बृ. उ. 5-7-15) इति, - Shruti also declares 'One who residing in all beings, is different from all beings, whom all beings do not know, for whom all beings are body, who rules all beings staying inside, HE only is your inner-controller, HE is the Self without blemish',.

'य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्य आत्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (श. प. 14-5-30) इति च – And also, 'He who Residing in the Self, being different from Self, whom the Self does not know, for whom the Self is the body, who rules over the Self being inside, HE is only your inner-controller, the Self without any blemish' (शतपथ- 14-5-30).

एवं सर्वभूतानाम् आत्मतया अवस्थितः अहं तेषाम् आदिः मध्यं च अन्तः च, तेषाम् उत्पत्तिस्थितिप्रलयहेतुः इत्यर्थः – Thus being the Self of all beings I am their beginning, middle and end also. That means I am the cause of their creation, sustenance and dissolution.

What Arjuna asked – विस्तरेणात्मनो योगं विभूतिं च जनार्दन – Bhagavan's Yoga and Vibhuti he wanted to know in detail. Now Bhagavan starts to tell about HIS Yoga first and then the Vibhutis. Yoga is Bhagavan's महिमा or it is अन्तर्गत असदृश सामर्थ्य of Lord or shakti which is natural. Upanishat says – that is being explained first. Vibhuti is everything that is शेषभूत to HIM – there are those which are मुख्य or prominent and those that are श्रेष्ठ – have excellence. From these two points of view Vibhuti will be told from next sloka onwards.

First HIS Yoga which is अद्वितीय असदृश सामर्थ्य is told which is HIS existence as आत्मा in all objects. All the Upanishats tell about this special power, HIS असाधारणशक्ति – by which HE controls everything from within as अन्तर्यामि. This is the message of all Upanishads.

ईशावास्योपनिषत् – यत् ते रूपं कल्याणतमं तत् ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि – Meaning is - अहं शब्दो अत्र जीवद्वारा तदन्तरात्मपर्यन्तः । अथ अन्तरात्मनो अहंग्रहणेन अनुसन्धानमाह | Asmi ultimately refers to the Supreme Self through the Individual Self.

केनोपनिषत् – भूतेषु भूतेषु विचित्य धीराः - विचित्य – सर्वभूतस्थं परमात्मानं स्वेतरसमस्तवस्तुविलक्षणत्वेन निर्धार्य – Sri Rangaramanuja Bhashya.

कठोपनिषत् – तं दुर्धर्षं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्, एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते

मुण्डकोपनिषत् – स एषोऽन्तश्चरते बहुधा जायमानः, पश्यत्स्विहैव निहितं गुहायाम्

माण्डूक्योपनिषत् – एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम्

तैत्तिरीय – तत्सृष्ट्वा, तदेवानुप्राविशत्, तदनुप्रविश्य, सञ्चत्यच्चाभवत्, निरुक्तं चानिरुक्तं च, निलयनं चानिलयनं च, विज्ञानं चाविज्ञानं च, सत्यं चानृतं च सत्यमभवत्

महानारायणोपनिषत् – योऽहमस्मि ब्रह्माहमस्मि, अणोरणीयान् महतो महीयान् आत्मा गुहायां निहितोऽस्य जन्तोः, अतश्च विश्वा ओषधयो रसाश्च येनैष भूतस्तिष्ठत्यन्तरात्मा, य आविवेश भुवनानि विश्वा, पतिं विश्वस्यात्मेश्वरम्, विश्वमेवेदं पुरुषः, यच्च किञ्चित् जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा, अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः

श्वेताश्वतरोपनिषत् – सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन् हंसो भ्राम्यते ब्रह्म चक्रे, (भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया), एतत् ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित्, (Brahman is dwelling eternally in the Jivatman as the inner self), भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् – everything is summarized here.

छान्दोग्योपनिषत् – Dahara vidya – This body is called ब्रह्मपुर – the city of Brahman. अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, दहरः अस्मिन्नन्तराकाशः, तस्मिन् यदन्तः तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यम्, किं तदत्र विद्यते यदन्वेष्टव्यम् यद्वाव विजिज्ञासितव्यम्, यावान् वा अयमाकाशः तावानेषोन्तर्हृदय आकाशः, उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते, यच्चास्येहास्ति यच्च नास्ति सर्वं तत् अस्मिन् समाहितम्, एष आत्मा अपहृतपाप्मा विजरो विमृत्युः...

Sadvidyaa – स य एषोणिमा, ऐतदात्म्यमिदं सर्वं, तत् सत्यम्, स आत्मा, तत्त्वमसि श्वेतकेतो

भूम विद्या – आत्मैवाधस्तात्, आत्मोपरिष्ठात्, आत्मापश्चात्...आत्मैवेदं सर्वम्,

बृहदारण्यकोपनिषत् – ज्योतिर्ब्राह्मण – Yajnavalkya teaches Janaka. This has all the significant teachings found in the Daharavidya of Chandogya. स वा एष महानज आत्मा योऽयं विज्ञानमयः य एषः अन्तर्हृदय आकाशः तस्मिन् शेते सर्वस्य वशी सर्वस्य ईशानः सर्वस्य अधिपतिः - Sri Rangaramanuja Bhashya – तदन्तर्यामितया वर्तते इत्यर्थः ।

In the मैत्रेयी ब्राह्मण – ब्रह्म तं परादादोऽन्यत्र आत्मनो ब्रह्म वेद । क्षत्रं तं परादादोऽन्यत्र आत्मनः क्षत्रं वेद, लोकास्तं परादुः, देवास्तं परादुः, भूतानि तं परादुः...सर्वं तं परादादोऽन्यत्र आत्मनः सर्वं वेद । इदं ब्रह्म, इदं क्षत्रं इमे लोकाः इमे देवाः इमानि भूतानि इदं सर्वं यदयमात्मा । - Bhashya – सर्वस्य ब्रह्मात्मकत्वमेव स्वरूपम् । परादात् means oust or reject such a person who thinks anything as अब्रह्मात्मक.

This Yoga of Brahman is सहज, स्वाभाविक and not acquired through some tapas or something like that. Being present in everything and controlling everything from within is HIS अद्भुत शक्ति – Everything is existing because of HIM – the existence or सत्ता is HIS स्वरूपाधीन. Everything functions being under HIS सङ्कल्पाधीन. HE does सङ्कल्प that let these be नित्य let these be अनित्य, let these be चेतन let these be अचेतन, let these be चर let these be अचर etc. So all these are due to HIS sankalpa. Sri Kurattalwan says in श्रीवैकुण्ठस्तव – इच्छात एव तत् विश्वपदार्थसत्ता – everything exists due to your सङ्कल्प. So one main learning for everyone from this is that our very existence, our functioning are all under his control and bhashyakarar in his first work, वेदार्थसङ्ग्रह in the मङ्गलश्लोक states as अशेषचिदचिद्वस्तु शेषिणे शेषशायिने । This is known from shruti only. Everything is शेषभूत to HIM and HE is पतिं विश्वस्य Master of everything.

It is very difficult to understand this tatva of HIM being अन्तर्यामि and it is acquired through आचार्योपदेश with great श्रद्धे. Then we realize that everything is meant for HIS sake. Our very svarupa is to do अतिशय to शेषि. And HE is available very near to us in our very hearts. HE does not control staying outside – वरुणो याति मध्ये सत्यनृते अवपश्यन् जनानाम् – That is HIS mahime which is taught by Bhagavan here.

Now let us look at some explanations from Tatparyachandrika.

अहमात्मा – Though the word आत्मा has several meanings, it is well known as soul as related to body and so in Bhashya आत्मा is associated with भूत and explained as सर्वेषां भूतानां मम शरीरभूतानाम्. To the question how can Ishvara be the Self for the bodies of Jivas and also Jivas, the answer is given with a definition of Atma – आत्मा हि नाम शरीरस्य सर्वात्मना आधारः, नियन्ता, शेषी. There are two views with respect to this definition. Some opine that all three aspects namely आधारत्व, नियन्तृत्व and शेषित्व together define the Self. Some opine that each one of them is sufficient. But Swamy Deshika opines that just like in जन्माद्यस्य यतः, the विषयवाक्य यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्ति, अभिसंविशन्ति, तत् ब्रह्म is discussed and the doubt raised – since Brahma is told only once, does it apply to all janma, sthiti, laya etc or there is a different person for each of these? It is decided that all put together is the लक्षण of Brahman. In the same way it is to be taken in this aspect also. It is exactly as per what is told in Sribhashya – यस्य चेतनस्य यत् द्रव्यं सर्वात्मना स्वार्थे नियन्तुं धारयितुं च शक्यं तत् शेषतैकरसं च तत् तस्य शरीरम्. In this all are

included. Swamy Deshika gives an alternate definition giving the same meaning – चैतन्यविशिष्टं प्रति अपृथक्सिद्ध विशेषणभूतद्रव्यं शरीरम्.

सर्वभूताशयस्थितः - The sense of the word सर्वभूत is not limited to mere body but it is अचिद्विशिष्टक्षेत्रज्ञपर. The word आशय means हृदय or heart. सर्वस्य चाहं हृदि सन्निविष्टः (15-15) and following it श्वरः सर्वाणि भूतानि (15-16), it is decided that सर्वभूत means the embodied soul. The next sloka in 15th chapter, यो लोकत्रयमाविश्य विभर्ति अव्यय ईश्वरः (15-17) established clearly the आधारत्व and नियन्तृत्व. And by the word ईश्वरः स्वामित्व is also established.

The word अहम् in सर्वस्य चाहम् and the word ईश्वर in ईश्वरः सर्वभूतानाम् apply to the same person. The word सर्वभूतानि in भ्रामयन् सर्वभूतानि applies to जीव. These are all decided without any contradiction to the fundamental realities.

यः सर्वेषु भूतेषु तिष्ठन् – Here सर्वभूत indicates that the entire world consisting of चित् and अचित् is body to Paramatman.

The shruti vakya, य आत्मनि तिष्ठन् shows that Paramatman is शरीरि to even चेतन whether he is associated with अचित् or not, in both states. चेतन is अपृथक्सिद्धविशेषण to paramatman and is HIS शरीर.

एवम् सर्वभूतानाम् आत्मतया अवस्थितोऽहम् – This connects the first half of the sloka and second half. By this it gets established that HE who is निर्विकारि is only the उपादानकारण also. The modifications from the subtle state to gross state occurs only in the body which is चेतनाचेतन. In the चेतन वस्तु there is modification in स्वभाव – धर्मभूतज्ञान which undergoes contraction and expansion due to karma. In अचेतन there is स्वरूपविकार – modifications in essential nature. But Paramatman remains unchanged always सत्यं च अनृतं च सत्यमभवत् – shruti says. So HE is the material cause also for creation. That is told as सुकृत in Taaittiriya – यद्वै तत् सुकृतम् – स्वस्य कार्यस्य स्वयमेव कारणम् इति सुकृतम्. तदात्मानं स्वयमकुरुत – Brahmasutra says आत्मकृतेः. So all these are to be understood here.

आदिश्च मध्यं च अन्त एव च – This is not about just देशतः or कालतः and so explained as तेषां उत्पत्ति स्थिति लय कारणम्.

Sloka 10.21

भाष्यावतारिका

एवं भगवतः स्वविभूतिभूतेषु सर्वेषु आत्मतया अवस्थानं तत्तच्छब्दसामानाधिकरण्यनिर्देशहेतुं प्रतिपाद्य विभूतिविशेषान् सामानाधिकरण्येन व्यपदिशति । भगवति आत्मतया अवस्थिते हि सर्वे शब्दाः तस्मिन् एव पर्यवस्यन्ति । यथा देवो मनुष्यः पक्षी वृक्ष इत्यादयः शब्दाः शरीराणि प्रतिपादयन्तः तत्तदात्मनि पर्यवस्यन्ति । भगवतः तत्तदात्मतया अवस्थानम् एव तत्तच्छब्द-सामानाधिकरण्यनिबन्धनम्, इति विभूत्युपसंहारे वक्ष्यति - 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम्।' (10-39), इति सर्वेषां स्वेन अविनाभाववचनात् । अविनाभावश्च नियाम्यतया इति 'मत्तः सर्वं प्रवर्तते' (10-8) इति उपक्रमोदितम् ।

एवं भगवतः स्वविभूतिभूतेषु सर्वेषु आत्मतया अवस्थानं तत्तच्छब्दसामानाधिकरण्यनिर्देशहेतुं प्रतिपाद्य – Thus having established that the cause of addressing Bhagavan equating HIM with the respective substances in concomitant co-ordination is HIS being present as the Self of all things which are HIS vibhutis being ruled over by HIM,

विभूतिविशेषान् सामानाधिकरण्येन व्यपदिशति – Bhagavan tells about all HIS special vibhutis in co-ordination with HIMSELF.

भगवति आत्मतया अवस्थिते हि सर्वे शब्दाः तस्मिन् एव पर्यवस्यन्ति – Because of Bhagavan being present as the inner self only all words denote HIM only in the ultimate sense.

यथा देवो मनुष्यः पक्षी वृक्ष इत्यादयः शब्दाः शरीराणि प्रतिपादयन्तः तत्तदात्मनि पर्यवस्यन्ति – It is like the words Deva, Manushya, Pakshi, Vruksha and others which denote the respective bodies actually denote the respective Selves in the ultimate sense.

भगवतः तत्तदात्मतया अवस्थानम् एव तत्तच्छब्द-सामानाधिकरण्यनिबन्धनम्, इति विभूत्युपसंहारे वक्ष्यति – It is going to be told while concluding the teaching on Vibhutis that the cause of concomitant co-ordination of the respective words with Bhagavan is Bhagavan being present as the Self of those objects or Bhagavan's immanence only.

'न तदस्ति विना यत्स्यान्मया भूतं चराचरम्।' (10-39), इति सर्वेषां स्वेन अविनाभाववचनात् । अविनाभावश्च नियाम्यतया इति 'मत्तः सर्वं प्रवर्तते' (10-8) इति उपक्रमोदितम् – This can be known from Bhagavan's saying, 'There is no object, movable or immovable, in which I am not present as the Self' (10-39) where the inseparable association of all embodied souls with Bhagavan is told. And this

inseparable association is because everything is ruled by HIM as it was taught in the beginning itself, 'everything functions because of ME only' (10-8).

The अवतारिके starting as एवं भगवतः - indicates the सङ्गति or the connection of the sloka अहमात्मा गुडाकेश (10-20) with all others starting with आदित्यानां अहं विष्णुः (10-21) and ending with यच्चापि सर्वभूतानां बीजं तदहमर्जुन (10-39) where the order of सामानाधिकरण्य is told.

The doubt here is – The words such as शरीर which denotes body cannot not culminate in Atman. In the same way should we not explain all the सामानाधिकरण्य taught here in secondary sense? Why should we imagine that all these words culminate in the Atman in the primary sense itself?

Answer – There is no place for imagining the power of words here – शब्दशक्तिकल्पना. All the attributes which are inseparably associated with an object directly denote that object through those attributes. Even with respect to qualities it is well known. That is explained as यथा देवो मनुष्यः पक्षी वृक्ष इत्यादयः शब्दाः शरीराणि प्रतिपादयन्तः तत्तदात्मनि पर्यवस्यन्ति. Words denoting the body culminating in the object is due to the inseparable association – अपृथक्सिद्ध सम्बन्ध. But words such as शरीर are called निष्कर्षक शब्दs and similarly the word गुण itself is also निष्कर्षक – connotation is decided and so such words do not culminate in the object which they quality.

भगवतः तत्तदात्मतया अवस्थानम् एव तत्तच्छब्द-सामानाधिकरण्यनिबन्धनम्, इति विभूत्युपसंहारे वक्ष्यति – The cause of सामानाधिकरण्य is Bhagav's existence as the inner Self. It is not mere superimposition – अध्यास etc. The meanings of a prakarana are to be understood according to the उपक्रम and उपसंहार – what is told at the beginning as the topic and what is addressed in conclusion indicate that the same are elaborated in the entire prakarana. So if Bhagavan's ऐक्य is told with all objects, it would lead to attributing defects to Bhagavan. When Parabrahman is told to be मङ्गलानां च मङ्गलम्, परमं पवित्रम् and so on, we cannot attribute defects to Bhagavan either in reality or due to भ्रमे. So अत्मना विना हि शरीरभूतं न भवतीति भावः - is the intention of न तदस्ति विना यत् स्यात् etc. When we say there will be no smoke when there is no fire or there cannot be a गुणि without a गुण – it does not mean that fire etc are only reality and smoke is मिथ्या or false.

सर्वेषां स्वेन अविनाभाववचनात् । अविनाभावश्च नियाम्यतया इति 'मत्तः सर्वं प्रवर्तते' (10।8) इति उपक्रमोदितम् – A doubt is raised here – In statements such as – यज्ञदत्तं विना अन्ये गृहे न सन्ति, रज्जुं विना सर्पादिकं नास्ति – what is understood is the existence of one and non-existence of others. Why can't we understand here also in the same way is the doubt. Answer is given as अविनाभावश्च नियाम्यतया and that is established by what was told in the beginning as मत्तः सर्वं प्रवर्तते. By the aspect of नियाम्यत्व – it is made clear that the अविनाभाव told in case of fire and smoke which is of the form of व्याप्ति – and there is कार्य-कारण relation – fire causes smoke and where ever there is smoke we can conclude that there is fire. Here it is different. By this controllership or being the ruler, it is clear that there is no identity in the essential nature of Jivatma and Paramatman. It is not स्वरूपैक्य – it is नियाम्य-नियामक सम्बन्ध.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ 21 ॥

आदित्यानाम् Among the twelve Adityas अहं विष्णुः I am Vishnu. ज्योतिषाम् Among the luminaries अहम् अंशुमान् रविः I am the Sun who is the most brilliant. मरुतां In the group of Maruts मरीचिः अस्मि I am Mareechi. नक्षत्राणाम् अहं शशी I am the Moon among stars.

द्वादशसंख्यासंख्यातानाम् आदित्यानां द्वादशो य उत्कृष्टो विष्णुः नाम आदित्यः सः अहम् । ज्योतिषां जगति प्रकाशकानां यः अंशुमान् रविः आदित्यगणः सः अहम् । मरुताम् उत्कृष्टो मरीचिः यः सः अहम् अस्मि । नक्षत्राणाम् अहं शशी; न इयं निर्धारणे षष्ठी, 'भूतानाम् अस्मि चेतना' (गी.10-22) इतिवत् । नक्षत्राणां पतिः यः चन्द्रः सः अहम् अस्मि ।

द्वादशसंख्यासंख्यातानाम् आदित्यानां द्वादशो य उत्कृष्टो विष्णुः नाम आदित्यः सः अहम् – Among the Adityas who are twelve in number, I am the twelfth Aditya Vishnu who is paramount.

ज्योतिषां जगति प्रकाशकानां यः अंशुमान् रविः आदित्यगणः सः अहम् – Among the luminaries found in the world, the group of Aditya which is most brilliant, I am that.

मरुताम् उत्कृष्टो मरीचिः यः सः अहम् अस्मि – Among the Maruts, I am Marichi who is the superior.

नक्षत्राणाम् अहं शशी; न इयं निर्धारणे षष्ठी, 'भूतानाम् अस्मि चेतना' (गी.10-22) इतिवत् | नक्षत्राणां पतिः यः चन्द्रः सः अहम् अस्मि – Among the constellations I am the Moon. This is not in the sense of निर्धारण or definitive because Moon is not a star. It is like the usage “I am the consciousness in beings” told in the next sloka. I am the the Moon who is the Lord of stars.

Bhagavan tells about HIS vibhuti now. And in each group that is mentioned, the most prominent or the superior one is told to be Bhagavan's amsha. Not that others are not. All are HIS body only, all are HIS vibhuti only but in those that are उत्कृष्ट or मुख्य in any वर्ग – there we can see more clearly Bhagavan's amsha is the bhaava.

आदित्यानाम् – Means among the sons of अदिति. Twelve आदित्यs are born of कश्यप and अदिति – विष्णु, इन्द्र, अर्यमा, धाता, त्वष्टा, पूषा, विवस्वान्, सविता, मैत्र, वरुण, अंशु and भग. They are called द्वादशादित्यs (वि.पु. 1-15-132,133).

यः उत्कृष्टः - The genitive case – षष्ठी विभक्ति is in निर्धारणार्थ here – specifying one among them. That is indicated as उत्कृष्टः. Among various substances mentioned here for some their excellence is directly known while for some it is temporary. So सामानाधिकरण्य is some cases is direct while in some cases it is through जीवात्मा.

ज्योतिषां रविः अंशुमान् – The meaning of ज्योतिषाम् is told as प्रकाशकानाम् in a general sense. The adjective जगति told makes it clear that it is not परंज्योति who is Paramatman because the brilliance of Sun is negligible in front of Bhagavan and it is given by HIM only – तस्य भासा सर्वमिदं विभाति. So जगति is used to indicate it. The word रविः applies equally to all the आदित्यs and hence bhashya is आदित्यगणः.

मरीचिः मरुताम् – There are 49 मरुत्s. They are sons of दिति. They are present as seven groups of seven each.

नक्षत्राणाम् अहं शशी – Bhashya makes it clear that Moon is not one among the stars and so नक्षत्राणां पतिः शशी. Here the षष्ठी विभक्ति is taken in सम्बन्धसामान्य.

To the objection that when the षष्ठी विभक्ति is used before and after this in definitive sense, why not here also? And we can always say that the word नक्षत्र can mean that which shines in the

night. And it is also told to be a place where those who attain स्वर्ग enjoy various pleasures and so नक्षत्र can be used in that sense also. It is said in shruti – सुकृतां वा एतानि ज्योतींषि यन्नक्षत्राणि (यजु.5-4-1-3), यो ह वा इह यजते अमुं स लोकं न क्षते तन्नक्षत्राणां नक्षत्रत्वं देवगृहा वै नक्षत्राणि (यजु. ब्रा. 1-5-2-10). The answer to this is given as – when it is possible to take in the primary sense itself, one should not resort to secondary sense. And here also many of these are not taken in निर्धारणार्थ – भूतानामस्मि चेतना, सर्गाणामादिरन्तश्च, वादः प्रवदतामहम् and so on. So since Moon does not belong to the class of stars, सम्बन्धसामान्य is considered and interpreted as Lord of Stars.

Sloka 10.22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ 22 ॥

वेदानां सामवेदः अस्मि Among the four Vedas, I am the Sama Veda. देवानां वासवः अस्मि Among the Gods I am Indra. इन्द्रियाणां मनश्च अस्मि Among the sense organs I am the mind. भूतानां चेतना अस्मि I am the consciousness in the beings.

वेदानाम् - ऋग्यजुःसामाथर्वणां य उत्कृष्टः सामवेदः सः अहम् । देवानाम् इन्द्रः अहम् अस्मि । एकादशानाम् इन्द्रियाणां यत् उत्कृष्टं मन इन्द्रियं तदहम् अस्मि । इयम् अपि न निर्धारणे । भूतानां चेतनावतां या चेतना सा अहम् अस्मि ।

वेदानाम् - ऋग्यजुःसामाथर्वणां य उत्कृष्टः सामवेदः सः अहम् – Among the Vedas which are Rig Veda, yajur veda, Sama Veda and Atharvana Veda, I am the Sama Veda which is the paramount.

देवानाम् इन्द्रः अहम् अस्मि – I am Indra among Gods.

एकादशानाम् इन्द्रियाणां यत् उत्कृष्टं मन इन्द्रियं तदहम् अस्मि – Among the eleven sense organs, I am the Mind which is Superior to others.

इयम् अपि न निर्धारणे । भूतानां चेतनावतां या चेतना सा अहम् अस्मि – What is told now is also not in definitive sense. Among the living beings, I am the consciousness which exists in them.

सामवेदोऽस्मि – Though साम is on ऋक् only – it is said ऋच्यध्यूढं साम, गीतिषु सामाख्या etc. It may look like ऋक् only is प्रधान but the svara which is put on top of it making it गीतिः which gives it the

excellence. Though all Vedas have equal validity, Samaveda is said to be paramount as it is गीतप्रधान and has 1000 शाखs. It is said सहस्रवर्त्मा सामवेदः. Bhagavan is स्तवप्रियः.

देवानाम् अस्मि वासवः - The word देव here excludes चतुर्मुख ब्रह्म and रुद्र and includes all gods in svarga and such worlds. The word वासवः is interpreted as इन्द्र as per the व्युत्पत्ति इदि परमैश्वर्ये.

मनश्चास्मि – The sense organs are eleven including the mind as told इन्द्रियाणि दशैकं च (13-5), एकादशं मनश्चात्र (वि.पु. 1-2-47). In some places mind is separated from other sense organs as in, एतस्माज्जायते प्राणः मनः सर्वेन्द्रियाणि च (मु. 2-1-3). That is to specifically address the mind among the general sense organs. It is called गोबलीवर्दन्याय – Like telling गामानय, बलीवर्दमानय. So the mind is said to be superior among sense organs and that is meant here. The process of knowing is the object gets connected with the sense organ, sense organ with mind and mind with Atman. So it is through mind only that Atman senses anything through all sense organs. So mind is said to be superior.

भूतानामस्मि चेतना – Here the षष्ठी विभक्ति is not in निर्धारणार्थ – but it is in सम्बन्धसामान्य. There is no being called चेतना and so it means the consciousness in beings. The bhashya is चेतनावतां चेतना just like तेजस्तेजस्विनामहम् (10-36), सत्त्वं सत्त्ववताम् (10-36) where the most prominent quality of a qualified object is intended.

Sloka 10.23

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ 23 ॥

रुद्राणां शङ्करश्च अस्मि I am Shankara among the eleven Rudras. यक्षरक्षसां वित्तेशः I am Kubera the son of Vishravas among Yaksha-Rakshasas. वसूनां पावकश्च अस्मि Among the eight Vasus I am agni. शिखरिणाम् अहं मेरुः Among the parvatas having peaks, I am the Meru.

रुद्राणाम् एकादशानां शङ्करः अहम् अस्मि । यक्षरक्षसां वैश्रवणः अहम् । वसूनाम् अष्टानां पावकः अहम् । शिखरिणां शिखरशोभिनां पर्वतानां मध्ये मेरुः अहम् ।

रुद्राणाम् एकादशानां शङ्करः अहम् अस्मि - I am Shankara among the eleven Rudras.

यक्षरक्षसां वैश्रवणः अहम् - Among Yakshas and Rakshas, I am Kubera the son of Vishravas.

वसूनाम् अष्टानां पावकः अहम् - Among the eight Vasus, I am Agni.

शिखरिणां शिखरशोभिनां पर्वतानां मध्ये मेरुः अहम् - Among the mountains which shine with peaks, I am the Meru parvata.

Shankara has excellence among the eleven Rudras. Vishnu Purana mentions the eleven Rudras as – हर, बहुरूप, त्र्यम्बक, अपराजित, वृषाकपि, शम्भु, कपर्दी, रैवत, मृगव्याध, शर्व and कपाली (वि.पु. 1-15-123,124). Among them, शम्भु indicates शङ्कर.

Kubera is not a Rakshasa but he is known as the Lord of Wealth – वित्तेश. So he can be told to be the Lord of Yaksha and Rakshasa jaatis.

Eight Vasus are mentioned as – आपः, ध्रुवः, सोमः, धर्मः, अनिलः (वायु), अनलः (अग्नि), प्रत्यूषः and प्रभासः (वि.पु. 1-15-111).

मेरुः शिखरिणाम् – Later mountains without peaks are mentioned as स्थावराणां हिमालयः. So शिखरिणाम् is taken to mean mountains which shine with high peaks. And among them Meru is superior due to having Golden peaks etc.

Sloka 10.24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ 24 ॥

पार्थ Hey Arjuna, पुरोधसां Among the Purohitas of Kings मुख्यं बृहस्पतिं मां विद्धि know ME as Bruhaspati who is the foremost. सेनानीनाम् Among generals अहं स्कन्दः I am skanda. सरसां सागरः अस्मि Among reservoirs I am the ocean.

पुरोधसाम् उत्कृष्टो बृहस्पतिः यः सः अहम् अस्मि । सेनानीनां सेनापतीनां स्कन्दः अहम् अस्मि । सरसां सागरः अहम् अस्मि ।

Among राजपुरहितs or the priests of kings, one who is paramount, I am that Bruhaspati. Among generals I am Skanda. Among reservoirs I am the ocean.

Meaning of बृहस्पति is बृहतां पतिः. By this his excellence is known. He is also the lord of speech – वाक्पति.

सेनानीनाम् – This is about सेनापतिस who are कर्मवश्यs. Skanda is Kumaraswamy who is the General of Gods and so has excellence.

सरसाम् – This indicates stagnant water bodies and not flowing rivers. That is going to be told later as स्रोतसामस्मि जान्हवी (10-31).

Sloka 10.25

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ 25 ॥

महर्षीणां Among Maharshis भृगुरहं I am Bhrugu maharshi. गिराम् Among words एकम् अक्षरम् अस्मि । am the Pranava which has one syllable. यज्ञानां जपयज्ञोऽस्मि Among Yajnas, I am the Japayajna. स्थावराणां हिमालयः Among mountains I am the Himalaya.

महर्षीणां मरीच्यादीनां भृगुः अहम् । अर्थाभिधायिनः शब्दा गिरः, तासाम् एकाक्षरं प्रणवः अहम् अस्मि । यज्ञानाम् उत्कृष्टो जपयज्ञः अस्मि । पर्वतमात्राणां हिमवान् अहम् ।

Among great seers such as Marichi and others, I am Bhrugu. गिरः means sounds that are meaningful. Among such words I am Pranava which is a single-lettered word. Among sacrifices, I am the Japayajna which is paramount. Among mountains without peaks, I am the Himalaya.

महर्षीणां मरीच्यादीनां भृगुः अहम् – In the next sloka देवर्षीणाम् is told. In 37th, मुनीनाम् is told. So the meaning of महर्षि here is commented as a specific group of seers and hence मरीच्यादीनाम् is the bhashya.

अर्थाभिधायिनः शब्दा गिरः, तासाम् एकाक्षरं प्रणवः अहम् अस्मि – Meaning of गिराम् is not mere sound. Because such usage is not seen in respect of sound made by Ocean etc. That is told as घोष – mere sound which does not having meaning. So it is not mere single letter among words and also because the category of letters is going to be addressed separately as अक्षराणामकारोस्मि. And the usage of अक्षर in the sense of one word is found in ओमित्येकाक्षरं ब्रह्म (गी. 8-13). So it is commented as Pranava. And the Pranava is paramount among meaningful words as it denotes the Supreme Object which is ParaBrahman. Shruti says यद्वेदादौ स्वरः प्रोक्तः वेदान्ते च प्रतिष्ठितः तस्य प्रकृतिलीनस्य यः परः स महेश्वरः. The pranava is the root of all words and अकार is the root of pranava. Since अकार denotes Brahman, all words denote Brahman. So pranava has that utkarsha. Chandogya says about the greatness of Omkaara – तद्यथा शङ्कुना सर्वाणिपर्णानि सन्तृण्णानि एवम् ओङ्कारेण सर्वा वाक् सन्तृण्णा (छा.2-23-3) – just as all leaves are held together by their midribs, all speech is held together by 'OM'.

यज्ञानाम् उत्कृष्टो जपयज्ञः अस्मि – The Japayajna is superior among all yajnas as told by manu, विधियज्ञाजपयज्ञो विशिष्टो दशभिर्गुणैः (मनु. 2-85).

And Manu says, कुर्यात् घृतपशुं संख्येसङ्गे कुर्यात्पिष्टपशुं तथा । न त्वेव तु वृथा हन्तुं पशुमिच्छेत् कथंचन (मनु. 5-37). In Bharata, पशुयज्ञैः कथं हिंस्रैः मादृशो यष्टुमर्हति (म.भा.मो.175-34),

हिंसात्मकैस्तु किं तस्य यज्ञैः कार्यं महात्मनः । प्रस्वापे च प्रबोधे च पूजितो येन केशवः ॥

All these pramanas say that Yajna performed without causing injury is the best form of Yajna. Though it is said in Veda that न वा उ वे तन्म्रियसे नरिष्यसि । देवान् इदेषि पथिभिः सुगेभिः यत्र यन्ति सुकृतो नापि दुष्कृतः etc. So there is no प्रत्यवाय but the fruits gained are meager, short-lived and mixed with grief only. While the Japayajna is for special category of seekers and it is most dear to Bhagavan and one can gain Liberation also through that. That is why sages like उपरिचरवसु performed sacrifices with animals made of floor or पिष्टपशु. And the Japayajna is supreme because it can lead one to meditation easily and is common to all आश्रमस unlike other sacrifices which are allowed for specific आश्रमस only. Manu says, जप्येनैव तु संसिध्येत् ब्राह्मणो नात्र संशयः । कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते (मनु. 2-17).

पर्वतमात्राणां हिमवान् अहम् – Himavan is well known as king among mountains and since वृक्षs are going to be told and शिखरिs were already told, it is commented as पर्वतमात्राणाम्.

Sloka 10.26

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ 26 ॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ 27 ॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ 28 ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ 29 ॥

सर्ववृक्षाणाम् Among all trees अहं अश्वत्थः I am the Ashvattha tree. देवर्षीणां Among all devarshis च नारदः I am Narada. गन्धर्वाणां चित्ररथः Among Gandharvas I am Chitraratha. सिद्धानां कपिलो मुनिः Among Siddhas I am Kapila muni.

अश्वानाम् Among horses अमृतोद्भवम् उच्चैःश्रवसं मां विद्धि know ME as ucchaishravas which was born during the churning of the ocean to get Amruta. गजेन्द्राणाम् ऐरावतं Know ME as the Airavata among elephant kings and नराणां नराधिपम् as the King among men.

आयुधानाम् अहं वज्रं Among the wapons I am the Vajrayudha धेनूनां कामधुक् अस्मि Among cows I am Kaamadhenu. प्रजनः कन्दर्पश्च अस्मि I am also manmatha responsible for progeny. सर्पाणां वासुकिः अस्मि Among single-hooded serpents I am Vasuki.

नागानाम् अनन्तश्च अस्मि Among many-hooded serpents I am Ananta. यादसाम् अहं वरुणः I am Varuna among those who dwell in waters. पितृणाम् अर्यमा च अस्मि I am also Aryama among pitrus. संयमतां Among those who are responsible for giving punishment यमः अहम् I am Yama.

वृक्षाणां पूज्योऽश्वत्थोऽहम् । देवर्षीणां नारदोऽहम् । कामधुक् – दिव्या सुरभिः । जननहेतुः कन्दर्पश्चाहमस्मि । सर्पाः एकशिरसः । नागाः बहुशिरसः । यादांसि – जलवासिनः, तेषां वरुणोऽहम् । दण्डयतां वैवस्वतोऽहम् ।

Among trees, I am the Ashvatha which is worthy of worship. Among Devarshis I am Narada. Kamadhuk is the Divine cow Surabhi. I am Kandarpa, the cause of progeny. To show there is no पुनरुक्ति in सर्प and नाग, they are commented as single-hooded and multi-hooded serpents, यादांसि means those that are aquatic - who dwell in waters. Among them I am Varuna. Among those who are responsible for giving punishments, I am Yama.

वृक्षाणां पूज्योऽश्वत्थोऽहम् – Sloka says सर्ववृक्षाणाम् – while with respect to पारिजातवृक्ष, अश्वत्थ is not superior to it and so bhashya is पूज्योऽश्वत्थः - meaning Parijata vruksha does not have pujiyatva while Ashvattha has is the bhaava.

देवर्षीणां नारदोऽहम् – Gods who are seers of mantras are known as देवर्षिः. And Narada is well known among them as found in various scriptures.

चित्ररथ – Is the king of Gandharvas.

सिद्धानाम् – Siddhas are those who by birth have various सिद्धिः or special powers such as अणिमा etc. due to some meritorious deeds done earlier. His greatness is told as ऋषिं प्रसूतं कपिलं महान्तम् (श्वे.5-2) and ददृशुः कपिलं तत्र वासुदेवं सनातनम् (रा.बा.40-24). He is also like परशुराम – आवेशावतार of विष्णु. He is not the founder of सांख्यदर्शन but he is Bhagavan's avatara only.

अमृतोद्भवम् – Sloka says born of अमृत. That indicates जन्मतः प्रकर्ष – superiority by birth. The meaning is either अमृत is to be taken to mean जल or while churning to get Amruta, it was born.

गजेन्द्र – This denotes दिग्गजः. Among them Indra who is the Lord of दिक्पालकः has ऐरावत as his vehicle and that is superior to others. Since ऐरावत also came during churning of the ocean, अमृतोद्भवम् can be associated to this also.

नराणां नराधिपम् – The word नराधिपम् indicates excellence of the nature of controlling.

आयुधानाम् – This applies to weapons which are more recent because eternal weapons such as सुदर्शन are superior to Vajrayudha which was created from the bones of दधीचि ऋषिः.

अर्यमा – Is the king of Pirtus.

Sloka 10.30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ 30 ॥

दैत्यानां Among daityas, प्रह्लादः च अस्मि I am Prahlada. कलयताम् Among those who count with intention to cause something bad अहं कालः I am Mrutyu. मृगाणाम् Among animals, अहं मृगेन्द्रः I am their king, the Lion. पक्षिणां वैनतेयश्च Among birds, I am Garuda.

अनर्थप्रेप्सुतया गणयतां मध्ये कालः मृत्युः अहम् – Among those who keep track desiring to cause something bad, I am Mrutyu.

प्रह्लादः - Among daityas, Prahlada has excellence is well known as उपमानं अशेषाणां साधूनां यः सदाभवत् (वि.पु. 1-15-156).

कालः - Later the reality of Time which is eternal is going to be told as अहमेवाक्षयः कालः, and earlier यम has been told and so here a specific god who is different from both of them is told as मृत्युः. काल which is अचेतन cannot keep track by itself as it does not have consciousness and so पुरुषविशेष is meant here. And कलयतां is not mere attribute of knowing because among all knowers Kaala cannot be in निर्धारणार्थ. Hence अनर्थप्रेप्सुतया is bhashya. There is no अनर्थ greater than मरण is the bhaava.

Lion is well known as king of animals and among birds, Vainateya is well known for his superiority due to speed and for वेदमयत्व.

10.31

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ 31 ॥

पवतां Among those that are of the nature of moving पवनः अस्मि I am Vayu. शस्त्रभृताम् Among those wielding weapons अहं रामः I am Srirama. ज्ञाणां Among aquatic animals मकरश्च अस्मि I am the crocodile. स्रोतसां जाह्नवी अस्मि I am the Ganga among rivers.

पवतां - गमनस्वभावानां पवनः अहम् । शस्त्रभृतां रामः अहम् । शस्त्रभृत्वम् अत्र विभूतिः, अर्थान्तराभावात् । आदित्यादयः च क्षेत्रज्ञा आत्मत्वेन अवस्थितस्य भगवतः शरीरतया धर्मभूता इति शस्त्रभृत्वस्थानीयाः ।

पवतां - गमनस्वभावानां पवनः अहम् – I am Vayu among those which by nature move from place to place.

शस्त्रभृतां रामः अहम् । शस्त्रभृत्वम् अत्र विभूतिः, अर्थान्तराभावात् – Among those carrying weapons I am Srirama. Carrying weapons is vibhuti or glory. That is because Srirama is not different.

आदित्यादयः च क्षेत्रज्ञा आत्मत्वेन अवस्थितस्य भगवतः शरीरतया धर्मभूता इति शस्त्रभृत्वस्थानीयाः – All the embodied souls such as Aditya and others told earlier are the body of Paramatman who is existing as their inner-self and so they are the attributes and occupy the same position as the attribute of bearing weapons.

पवताम् – Here the षष्ठी विभक्ति is in निर्धारणार्थ and so bhashya is गमन स्वभावानाम्. Among those that are by nature moving always is the meaning. And even for the movement of stars etc, the wind is the promoter.

रामः शस्त्रभृताम् – Here राम denotes Srirama who won over Parashurama and who killed Ravana. And his characteristic is carrying weapons suitable for such acts. So Rama himself is not told as vibhuti here because Rama is no different from Paramatman. And by the word शस्त्रभृत् cannot denote some other soul or non-sentient substance also. So the divine auspicious form bearing such weapons is to be told as vibhuti. Just as Aditya and others are vibhutis being associated as inseparable attributes to Paramatman, in the same way शस्त्रभृत्त्व is also an attribute of Lord and is told as vibhuti.

मकरः - Is said to be the king of fish.

जाह्नवी – The river Ganga was born from the holy feet of Paramatman. When Bhagavan manifested as त्रिविक्रम, HIS पाद occupied the upper worlds and that time Chaturmukha Brahma

did अभिषेक of Bhagavan's Feet with his धर्मोदक and thus Ganga was born. And Ganga was held in the hair locks by Shiva who is hailed as सर्वज्ञ. And that river flows in all three worlds. So these are the outstanding merits attributed to Ganga.

Sloka 10.32

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ 32 ॥

सर्गाणाम् For all substances that are created आदिः अन्तः मध्यं च अहम् एव I am only the cause of creation, cause of destruction and cause of sustenance. विद्यानाम् Among vidyas अहम् अध्यात्मविद्या I am the Brahma vidya. प्रवदताम् Among those who engage in arguments अहं वादः I am vaada which is applied for deciding the nature of realities.

सृज्यन्ते इति सर्गाः, तेषाम् आदिः - कारणम्, सर्वदा सृज्यमानानां सर्वेषां प्राणिनां तत्र तत्र स्रष्टारः अहम् एव इत्यर्थः । तथा अन्तः सर्वदा संहियमाणानां तत्र तत्र संहर्तारः अपि अहम् एव । तथा च मध्यं पालनं, सर्वदा पाल्यमानानां पालयितारश्च अहम् एव इत्यर्थः । जल्पवितण्डादि कुर्वतां तत्त्वनिर्णयाय प्रवृत्तो वादः यः, सः अहम् ।

सृज्यन्ते इति सर्गाः, तेषाम् आदिः - कारणम्, सर्वदा सृज्यमानानां सर्वेषां प्राणिनां तत्र तत्र स्रष्टारः अहम् एव इत्यर्थः – Substances that are created are told as सर्गाः here. I am their beginning – means cause, for all animals who are getting created all the time, I am the creator in those respective creations.

तथा अन्तः सर्वदा संहियमाणानां तत्र तत्र संहर्तारः अपि अहम् एव - In the same way, अन्तः means for all animals getting destroyed all the time, I am the respective destroyers.

तथा च मध्यं पालनं, सर्वदा पाल्यमानानां पालयितारश्च अहम् एव इत्यर्थः - In the same way मध्यम् means sustenance. I am those responsible for sustenance of all those which are being sustained.

जल्पवितण्डादि कुर्वतां तत्त्वनिर्णयाय प्रवृत्तो वादः यः, सः अहम् - I am the वाद among those such as जल्प, वितण्ड etc used by people for deciding nature of reality.

सर्गाणाम् – The meaning is given as सृज्यन्ते इति सर्गाः. If the word सर्ग is assumed to mean सृष्टि alone, then there will be no अन्वय for आदि and अन्त. And the word सर्ग has कामार्थ and hence it is explained as सृज्यन्ते इति सर्गाः in bhashya.

आदिः अन्तश्च मध्यं च – The meaning of this is to be understood clearly according to context here. This does not indicate अवयवविशेष ie parts and does not denote time also. Because later काल is going to be told separately. It is also not about the act of creation etc. That is also told as उद्भवश्च भविष्यताम् (10-35). It is also not about the कारणत्व of ईश्वर as that is told as अहमादिश्च मध्यं च (10-20) at the beginning. So the word सर्गाणाम् here means that all the efficient causes (निमित्तकारण) of everything that is created is under the control of Bhagavan. So bhashya explains this as सर्वेषां प्राणिनां तत्र तत्र स्रष्टारः अहमेव.

अध्यात्मविद्या – This denotes the विद्या dealing with the essential nature of जीव and परमात्म. That is the ultimate and most exalted of all विद्याs from the point of view of the subject matter that is dealt as well as the fruits obtained. All other vidyas yield meager impermanent fruits while adhyatma-vidya is the utmost – सा विद्या या विमुक्तये it is said. In Bhumavidya prakarana in chandogya, Narada approaches Sanatkumara and says he has learnt all vidyas – ऋग्वेदं भगवो अध्येमि यजुर्वेदं सामवेदं अथर्ववेदं वाकोवाक्यं, gandharva vidye, sarpavidye and so on. Then Sanatkumar asks him what else he wants to learn. Narada says मन्त्रविदेवाऽस्मि न आत्मवित्, मया श्रुतं भवादृशेभ्यः तरति शोकम् आत्मवित्, अहं शोचामि. I am suffering from this bondage of karma and want to cross over this शोक. They say it is possible only thru the knowledge of the Self. Please teach me that. So that is उत्कृष्ट among विद्याs.

वादः प्रवदताम् – This is not about mere arguing but it is about the specific type of कथा known as वाद. There are three types of कथाs वाद, जल्प, वितण्डा. वितण्डा is स्वपक्ष स्थापना हीना and परपक्ष दूषणम् – If one does not establish his own proposition but simply tries to find faults in other's then that is called वितण्डा. जल्प is विजिगीषु कथा – one argues with the purpose of winning. What we see in courts is that. वाद is परस्पर तत्त्वैचार to decide the nature of realities in an unbiased fashion. And that can lead to gaining the fruit of liberation – अपवर्गफल. So that has उत्कर्ष.

Sloka 10.33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ 33 ॥

अक्षराणाम् अकारः अस्मि I am अकार among letters. सामासिकस्य द्वन्द्वः Among the group of samasa's I am the dvandva samasa. अक्षयः कालः अहमेव I am only the eternal Kaala. विश्वतोमुखः Having face in all four directions धाता and being the creator अहम् I am that chaturmukha brahma.

अक्षराणां मध्ये 'अकारोऽयं सर्वा वाक्' (ऐ. आ. 3-2-3) इति श्रुतिसिद्धः, सर्ववर्णानां प्रकृतिः अकारः अहम् । सामासिकः - समाससमूहः, तस्य मध्ये द्वन्द्वसमासः अहम् । स हि उभयपदार्थ-प्रधानत्वेन उत्कृष्टः । कलामुहूर्तादिमयः अक्षयः कालः अहम् एव । सर्वस्य स्रष्टा हिरण्यगर्भः चतुर्मुखः अहम् ।

अक्षराणां मध्ये 'अकारोऽयं सर्वा वाक्' (ऐ. आ. 3-2-3) इति श्रुतिसिद्धः, सर्ववर्णानां प्रकृतिः अकारः अहम् - Among letters I am अकार which is well known from shrutis as the source of all other letters – “अकार itself is all speech’.

सामासिकः - समाससमूहः, तस्य मध्ये द्वन्द्वसमासः अहम् । स हि उभयपदार्थ-प्रधानत्वेन उत्कृष्टः - सामासिक means the group of समासs or compound words. In that I am the द्वन्द्वसमास. That has excellence due to its giving equal importance to the meanings of both the constituents forming the compound.

कलामुहूर्तादिमयः अक्षयः कालः अहम् एव । सर्वस्य स्रष्टा हिरण्यगर्भः चतुर्मुखः अहम् - I am only the imperishable काल consisting of कला, मुहूर्त and such divisions. I am only चतुर्मुख or हिरण्यगर्भ who is the creator of everything.

अक्षराणां मध्ये 'अकारोऽयं सर्वा वाक्' (ऐ. आ. 3-2-3) इति श्रुतिसिद्धः, सर्ववर्णानां प्रकृतिः अकारः अहम् - बह्वृचोपनिषत् says अ इति ब्रह्म. Shruti says अकारो वै सर्वा वाक् सैषा स्पर्शोष्मभिर्व्यज्यमाना बह्वी नानारूपा भवति. And without अकार no other letter of speech can exist and hence it is said to be सर्ववर्णानां प्रकृतिः in bhashya.

सामासिकः - समाससमूहः, तस्य मध्ये द्वन्द्वसमासः अहम् । स हि उभयपदार्थ-प्रधानत्वेन उत्कृष्टः – There is many samasas which is needed to decide the meanings of समस्त स्पदs or compound words such as अव्ययीभाव, तत्पुरुष, बहुव्रीहि and so on. In them the meaning of either the former or the latter

constituent or meaning of some other word gains importance while in द्वन्द्वसमास both are given equal importance. For eg. रामश्च कृष्णश्च रामकृष्णौ. In bahuvrihi it is अन्यपदार्थप्रधान – नारायणः is an example for this - नाराः अयनं यस्य सः.

कलामुहूर्तादिमयः अक्षयः कालः अहम् एव – Shruti gives us the divisions of time as कला मुहूर्ता काष्ठाः अहोरात्राः च सर्वशः । अर्धमासा मासा ऋतवः संवत्सरश्च कल्पताम् | Though it is said to be responsible for the ending of this world, as it is said everything is कालाधीन, it does not have beginning or end as told in Vishnu Purana – अनादिर्भगवान् कालः नान्तोऽस्य द्विज उच्यते (वि.पु. 1-2-26), and so is अक्षय. And paramatman is the controller of it.

सर्वस्य स्रष्टा हिरण्यगर्भः चतुर्मुखः अहम् – The word विश्वतोमुखः qualified by धाता indicates हिरण्यगर्भ. Here विश्वतः denotes the four directions only and that is shown in Bhashya with the usage चतुर्मुखः.

Sloka 10.34

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ 34 ॥

सर्वहरः मृत्युः अहं I am Mrutyu who snatches everyone's life. भविष्यताम् उद्भवश्च I am the act called birth for all going to be born. श्रीः I am the one named Sri. नारीणां कीर्तिः I am the one called Keerti among women. वाक् च I am the one called vaak. स्मृतिः मेधा धृतिः क्षमा I am the women called Smruti, Medha, dhruti and Kshama.

सर्वप्राणहरः मृत्युः च अहम् | उत्पत्त्यमानाम् उद्भवाख्यं कर्म च अहम् | श्रीः अहं; नारीणां कीर्तिः च अहं; वाक् च अहं; स्मृतिः च अहं; मेधा च अहं; धृतिः च अहं; क्षमा च अहम् ।

I am so Mrutyu who snatches away the life of all. I am that which is called birth in all those that are born. I am Sri. Among women I am Keerthi. I am only speech. I am Medha. I am only Dhruti. I am only Kshama.

सर्वप्राणहरः मृत्युः च अहम् – Mrutyu is a specific purusha who is responsible to take away the life of beings as per the orders of Yama. About Yama who punishes according to Karmas it has

already been told. Kaala that counts is also told earlier. So here it is another पुरुषविशेष who takes away the lives. It is not about ईश्वर who withdraws into HIMSELF everything during dissolution because that is also told earlier as भूतानाम् अन्त एव च (10-20).

उत्पत्त्यमानाम् उद्भवाख्यं कर्म च अहम् – The word उद्भवः denotes उत्पत्तिक्रिये.

श्रीः अहं; नारीणां कीर्तिः च अहं; वाक् च अहं; स्मृतिः च अहं; मेधा च अहं; धृतिः च अहं; क्षमा च अहम् – The words कीर्तिः and others here are not specific qualities. Because these qualities are found in men also. And the word नारीणाम् is not about those of feminine gender as it can be taken in primary sense as among women. So it indicates specific persons in that class. Though sloka has श्रीः, according to अर्थक्रम which is more important, श्रीः who is महालक्ष्मी and superior among all women is taken first in Bhashya. Others are all told to be भगवदसाधारण शक्तिस्वरूपिणः.

Sloka 10.35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनाम् कुसुमाकरः ॥ 35 ॥

साम्नां बृहत्साम Among Saamas I am the exalted Bruhatsaama. तथा छन्दसाम् अहं गायत्री In the same way, among Chandas I am the Gayatri Meter. मासानाम् अहं मार्गशीर्षः Among months I am Maargasheersha. ऋतूनां कुसुमाकरः Among seasons I am the Vasanta season (spring).

साम्नां बृहत्साम अहम् | छन्दसां गायत्री अहम् | कुसुमाकरः वसन्तः ।

Among Saamas I am the Bruhatsaama. Among meters I am the Gayatri meter. कुसुमाकर means Vasanta.

साम्नां बृहत्साम अहम् – Among Saamas, the Bruhatsaama is well known to be superior from the shrutis. Aitareya Brahmana says बृहच्च वा इदमग्रे रथन्तरं च आस्तां वाक् च etc. Saama is singing of Ruk mantras. As told, ऋचि अध्यूढं साम (छा.1-6-1), गीतिषु सामाख्या. There are seven notes or swaras in saama called कृष्ट, प्रथमा, द्वितीया, तृतीया, चतुर्थ, मन्द्र, अतिस्वार. There are many types of saamas called Bruhat, Rathantara, Gayatra, Vaamadevya, Vairupa, Shakvaree, Yajnaa-yajniya etc.

These are all dealt with in Chandogya Upanishat which belongs to the Saama Veda for various types of upasanas and fruits etc.

छन्दसां गायत्री अहम् – Gayatri is hailed as छन्दसां माता. That is the excellence of this meter. In बह्वृचोपनिषत् it is said अग्रं वै छन्दसां गायत्री.

मार्गशीर्षः - This is the month during which the clouds are formed and that is its excellence. Also because Kashava who is the presiding deity - अधिदेवता of that month is the first among the अधिदेवताs of the twelve months.

कुसुमाकरः वसन्तः – The वसन्तऋतु or spring season is well known for bringing happiness to all beings. It is also the season which is prescribed to be the best time for performing ज्योतिष्टोम याग as said वसन्ते वसन्ते ज्योतिषा यजेत.

Sloka 10.36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ 36 ॥

छलयतां Among those who cheat द्यूतम् अस्मि I am the game of chance played with dice or gambling. तेजस्विनां तेजः अहम् I am the glory of the glorious ones. जयोऽस्मि I am the victory of those who achieve victory व्यवसायोऽस्मि I am the final resolution among of those who establish the nature of realities. सत्त्ववतां सत्त्वम् अहम् I am the magnanimity of those who possess magnanimity of mind.

छलं कुर्वतां छलास्पदेषु अक्षादिलक्षणम् द्यूतम् अहम् । जेतृणां जयः अस्मि । व्यवसायिनां व्यवसायः अस्मि । सत्त्ववतां सत्त्वं - महामनस्त्वम् ।

Among those who cheat, of those which are prone to cheating, I am the gamble of the nature of those played with dice. I am the victory of those who are victorious. I am the firm resolve of those who have the mind capable of making firm resolution. I am the सत्त्व or magnanimity of those who possess magnanimous mind.

द्यूतम् – The word छल is used here to indicate games played with pawns and dice and where by mere movement of the pawns, victory or loss is decided. That is indicated in bahshya as अक्षादिलक्षणम्. Instead of telling दीव्यतां द्यूतम् Krishna says छलयतां द्यूतम्. So it indicates the अतिशय or superiority of द्यूत compared to war, selling, buying, giving loan, dividing property and such things. Here there is no war waged etc but by mere counting of numbers displayed on the dice, victory or loss is decided and hence it is of the nature of cheating it is said. This applies to all kinds of gambling. And it applies specially to gambling using pawns which are without life. The अतिशय comes because द्यूत is accepted as not against धर्म but can lead to loss of entire wealth without effort. That is how Swamy Deshika explains this aspect.

सत्त्वम् – There are many meanings to this word. It means व्यवसाय, द्रव्य, जन्तु etc. Because व्यवसाय is told earlier, this is given the meaning महामनस्त्व.

तेजस् – Is defined as पराभिभवन्सामर्थ्य. The very presence of one makes the enemy shiver with fear. Example given is the way मारीच used to shiver at the very thought of श्रीराम.

Sloka 10.37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानाम् धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ 37 ॥

वृष्णीनां वासुदेवोऽस्मि I am vaasudeva among those born in the Vrushni vamsha. पाण्डवानां धनञ्जयः I am Dhananjaya among the sons of Pandava. मुनीनामपि अहं व्यासः I am Vyasa among sages. कवीनाम् उशना कविः Among poets, I am the poet named Ushanas.

वासुदेवसूनुत्वम् अत्र विभूतिः । अर्थान्तराभावाद् एव । पाण्डवानां धनञ्जयः अर्जुनः अहम् । मुनयो - मननेन आत्मयाथात्म्यदर्शिनः, तेषां व्यासः अहम् । कवयो विपश्चितः ।

The vibhuti here is being the son of Vasudeva. Because there is no other substance meaning that. Among Pandavas I am Dhananjaya – means I am Arjuna. मुनयः means those who have

realized the real nature of the Self. Among them I am Vyasa. कवयः means knowledgeable ones. Among them I am Shukra or Ushanas.

वासुदेवसूनुत्वम् अत्र विभूतिः | अर्थान्तराभावाद् एव – Just as Srirama is the incarnation of Bhagavan, Vaasudeva is also. So वासुदेव सूनुत्वम् is told to be the विभूति here. It is like रामः शस्त्रभृताम् अहम् (10-31). The devine form which is seen as son of Vasudeva is HIS Vibhuti. Because there is no other being other than Krishna, the form seen as Krishna when incarnated as son of Vasudeva is HIS vibhuti is the bhaava. The word वासुदेव incidentally indicates the excellence of the form of having manifested with four arms चतुर्भुज in Vasudeva's house, having revealed qualities beyond human perception, super-human valour and so on. And having endowed with all these, mingled with cowherds and showing them all these. All these are the excellence told. So the word वासुदेव indicates all these in secondary sense.

पाण्डवानां धनञ्जयः - This also indicates Yudhishtira's अतिशय in धर्म, भीमसेन's in बल, the handsomeness of नकुल and सहदेव etc. That is why Krishna does not address Arjuna as त्वम् but says by the well known name धनञ्जय. And it does not mean Dhananjaya is someone else.

मुनयो - मननेन आत्मयाथात्म्यदर्शिनः, तेषां व्यासः अहम् – Earlier ऋषिः are already addressed (देवर्षिः, महर्षिः etc). So the word मुनि here is to be taken in the sense of मननेन आत्मयाथात्म्यदर्शिनः as per what is told in shrutis. Bruhadaranyaka says एतमेव विदित्वा मुनिर्भवति (बृ. 4-4-22). And the greatness of Vyasa is well known as आलोढ्य सर्वशास्त्राणि विचार्य च पुनः पुनः । इदमेकं सुनिष्पन्नं ध्येयो नारायणो हरिः', 'तपोविशिष्टादपि वै वसिष्ठान्मुनिसत्तमात् । मन्ये श्रेष्ठतमं त्वाद्य रहस्यज्ञानवेदनात्' (भा. आ. 1-93) etc. And Vyasa is also counted as an avatara of Bhagavan. It is said 'अचतुर्वदनो ब्रह्म द्विबाहुरपरो हरिः । अफाललोचनः शम्भुः भगवान् बादरायणः'.

कवयो विपश्चितः – Here the word कवि does not indicate those who write poems. In that case वाल्मीकि would have been mentioned. So it means here क्रान्तदर्शी – one who can see what is past etc. Shkracharya who is called Ushanas is distinguished among the knowledgeable ones.

Sloka 10.38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ 38 ॥

दमयतां दण्डः अस्मि I am the punishment of those who punish. जिगीषतां नीतिः अस्मि I am the policy of those who desire victory. गुह्यानां च मौनम् अस्मि I am silence among those factors responsible for maintaining secrecy. ज्ञानवतां ज्ञानम् अहम् I am the knowledge of the knowledgeable ones.

नियमातिक्रमणे दण्डं कुर्वतां दण्डः अहम् । विजिगीषूणां जयोपायभूता नीतिः अस्मि । गुह्यानां सम्बन्धिषु गोपनेषु मौनम् अस्मि । ज्ञानवतां ज्ञानं च अहम् ।

नियमातिक्रमणे दण्डं कुर्वतां दण्डः अहम् - Whatever punishment is given by those who have the powers to punish during transgressions, I am that punishment.

विजिगीषूणां जयोपायभूता नीतिः अस्मि - I am the policy which is the means by which those desiring victory achieve victory.

गुह्यानां सम्बन्धिषु गोपनेषु मौनम् अस्मि - I am silence among the methods by which secrecy is maintained in respect of those which are kept secret.

ज्ञानवतां ज्ञानं च अहम् - I am also the wisdom among the knowledgeable ones.

नियमातिक्रमणे दण्डं कुर्वतां दण्डः अहम् – Indicates punishment given to those who deserve to be punished. Punishing the innocent would lead to one attaining hell etc.

विजिगीषूणां जयोपायभूता नीतिः अस्मि – Sloka has जिगीषताम् – so those who desire to win, the plan that they devise by which they can achieve victory that is meant here. नीति is the व्यापारविशेष of बुद्धि. The application of mind or intelligence.

गुह्यानां सम्बन्धिषु गोपनेषु मौनम् अस्मि – Silence brings order to speech. That itself cannot be addressed. So it only means the way of maintaining secrecy of secrets.

ज्ञानवतां ज्ञानं च अहम् – Since भूतानामस्मि चेतना (10-22) was told earlier, here ज्ञान indicates the utmost knowledge one has to gain which is पुरुषार्थऔपयिक-अतिशय-ज्ञानविशेष. It is said in Vishnu Purana, संज्ञायते येन तदस्तदोषं शुद्धं परं निर्मलमेकरूपम् । सन्दृश्यते वाप्यवगम्यते वा तत् ज्ञानमज्ञानमतोन्यदुक्तम् (वि.पु. 6-5-87).

Sloka 10.39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ 39 ॥

अर्जुन Hey Arjuna, सर्वभूतानां for all beings यच्चापि बीजं whatever is the cause तत् अहम् that I am only. मयाविना Without ME यत् चराचरभूतं whatever being movable or immovable स्यात् whether exists if asked तत् नास्ति that does not exist.

सर्वभूतानां सर्वावस्थावस्थितानां तत्तदवस्थाबीजभूतं प्रतीयमानम् अप्रतीयमानं च यत्, तदहम् एव । भूतजातं मया आत्मतया अवस्थितेन विना यत् स्यात् न तद् अस्ति । 'अहमात्मा गुडोकेश सर्वभूताशयस्थितः ।' (10-20) इति प्रक्रमात्, 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।' इति अत्र अपि आत्मतया अवस्थानम् एव विवक्षितम् । सर्वं वस्तुजातं सर्वावस्थं मया आत्मभूतेन युक्तं स्यात् इत्यर्थः । अनेन सर्वस्य अस्य सामानाधिकरण्यनिर्देशस्य आत्मतया अवस्थितिः एव हेतुः इति प्रकटयति ।

सर्वभूतानां सर्वावस्थावस्थितानां तत्तदवस्थाबीजभूतं प्रतीयमानम् अप्रतीयमानं च यत्, तदहम् एव – For all beings existing in all states the cause of those respective states where seen or unseen, whatever it is, I am only that.

भूतजातं मया आत्मतया अवस्थितेन विना यत् स्यात् न तद् अस्ति – If it is asked whether there is any being that does not have me as the inner Self, answer is such a thing does not exist.

'अहमात्मा गुडोकेश सर्वभूताशयस्थितः ।' (10-20) इति प्रक्रमात्, 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।' इति अत्र अपि आत्मतया अवस्थानम् एव विवक्षितम् – In the beginning it was told that 'Hey Arjuna, I am residing in the heart of all beings as the Self' and even here my existence as the Self only is meant as told 'There is no being movable or immovable that is without ME'.

सर्वं वस्तुजातं सर्वावस्थं मया आत्मभूतेन युक्तं स्यात् इत्यर्थः - That means the entire group of substances are existing united with ME only in all states.

अनेन सर्वस्य अस्य सामानाधिकरण्यनिर्देशस्य आत्मतया अवस्थितिः एव हेतुः इति प्रकटयति – By telling thus, the basis for addressing Bhagavan as everything in concomitant co-ordination is the fact of HIS existing as the Self in everything is indicated here.

सर्वभूतानां सर्वावस्थावस्थितानां तत्तदवस्थाबीजभूतं – The word बीजम् here does not denote प्रधान alone because that is not the direct cause of all beings. It does not denote paddy and such seeds. That is because the sloka says सर्वभूत which includes movables also and mere seeds are not associated with them as causes. So it denotes the substance which is in the causal state necessary as the cause for the respective substances which are effects. Since Bhagavan said अहमादिश्च अन्तश्च (10-20) meaning HE is the cause of प्राकृत and नैमित्तिक सृष्टि, by this it means that for नित्यसृष्टि also HE only is the cause due to having those causes as HIS body.

प्रतीयमानम् अप्रतीयमानं च यत्, तदहम् एव – Here अप्रतीयमानम् includes अनुमान etc through which they are known.

भूतजातं मया आत्मतया अवस्थितेन विना यत् स्यात् न तद् अस्ति । 'अहमात्मा गुडोक्तेः सर्वभूताशयस्थितः ।' (10-20) इति प्रक्रमात्, 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।' इति अत्र अपि आत्मतया अवस्थानम् एव विवक्षितम् । सर्वं वस्तुजातं सर्वावस्थं मया आत्मभूतेन युक्तं स्यात् इत्यर्थः । अनेन सर्वस्य अस्य सामानाधिकरण्यनिर्देशस्य आत्मतया अवस्थितिः एव हेतुः इति प्रकटयति – The aspect of अविनाभाव is taught here in order to dispel any doubt regarding the existence of असत्त्व and such things different from Bhagavan. It is made clear that there is nothing in this world which does not have ME as its Self. So this aspect of अविनाभूतत्व is due to शरीरात्मभाव. And because the अविनाभाव is told in the beginning and at conclusion, it indicates that the सामानाधिकरण्य that is taught with things other than substances is also possible as the substances where they reside are also शरीर of Bhagavan.

Sloka 10.40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ 40 ॥

परन्तप Hey Arjuna, मम दिव्यानां विभूतीनाम् अन्तः नास्ति there is no end to my auspicious vibhutis. मया एषः विभूतेः विस्तरस्तु उद्देशतः प्रोक्तः The expanse of my vibhutis were taught only briefly by ME.

मम दिव्यानां कल्याणीनां विभूतीनाम् अन्तो न अस्ति । एष तु विभूतेः विस्तरो मया कैश्चिद् उपाधिभिः संक्षेपतः प्रोक्तः ।

My Divine – meaning auspicious manifestations, there is no end to them. The teaching here of the vastness of my manifestations was done briefly due to some pretexts.

नान्तोऽस्ति – What was told earlier as impossible is reminded again here as ‘there is no end’.

दिव्यानाम् – This is not denoting द्युलोक and such specific places. That would negate all the teaching so far about all auspicious manifestations. So bhashya is कल्याणीनाम्. It is as per what was told in the beginning विभूतीरात्मनः शुभाः (10-19).

उद्देशतः - The bhaava is that one part of the manifestations is told here so as to be useful.

Sloka 10.41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 41 ॥

यद्यत् Whichever विभूतिमत् सत्त्वं group of beings is controlled श्रीमत् is shining forth ऊर्जितमेव वा or used in auspicious works तत्तत् all that मम तेजोऽश सम्भवम् एव अवगच्छ know as arising from a fraction of my tejas or inconceivable power of ruling.

यद्यद्विभूतिमत् - ईशितव्यसंपन्नं भूतजातं श्रीमत् – कान्तिमत्, धनधान्यसमृद्धं वा ऊर्जितं कल्याणारम्भेषु उद्युक्तं; तत्तत् मम तेजोऽशसम्भवम् इति अवगच्छ । तेजः - पराभिभवनसामर्थ्यम्, मम अचिन्त्यशक्तेः नियमनशक्त्या एकदेशसम्भवम् इत्यर्थः ।

Whichever is विभूतिमत् – means has the nature of being ruled over, such group of beings, श्रीमत् – means that is shining forth or has the prosperity of wealth, grains etc., ऊर्जितम् – is engaged in auspicious undertakings, know all of them as coming out of a fraction of my tejas. तेजः means capability to overpower others. It means know that as arising out of a fraction of my power of ruling over which is inconceivable.

प्राधान्यतः कुरुश्रेष्ठ (10-19) – Starting with this, some of the Vibhutis which have excellence were told so far. In this sloka, whatever else needs to be essentially told but left out are all summarized.

The meaning of विभूति according to context is ईशितव्यसंपन्नम् – of the nature of being ruled over. Meaning of सत्त्व here is जन्तु. Earlier in सत्त्वं सत्त्ववतामहम्, सत्त्व was given meaning of महामनस्त्व.

In order to avoid पुनरुक्ति in the words विभूतिमत् and श्रीमत् – the word श्रीमत् is interpreted as कान्तिमत्.

ऊर्जितम् – This word denotes Sannaha sheelatva without deenatva - motivated engagement without the feeling of oppression. Bhashya is कल्याणारम्भेषु उद्युक्तम्.

तेजोऽशसम्भवम् – Rejecting the meaning that everything was created form a part of the Tejas of Bhagavan's divine auspicious form, the word तेजः is interpreted as पराभिभवनसामर्थ्यम् which is useful to the context here.

मम अचिन्त्यशक्तेः नियमनशक्त्या एकदेशसंभवम् इत्यर्थः - मम – It is not possible to understand the depth of my Tejas – is the bhaava. नियमनशक्त्या – Implies सर्वगोचरत्व, अभङ्गुरत्व, अघटितघटनात्वं etc. It is similar to how moving a blade of grass happens by a fraction of the speed of a hurricane which can shake a mountain. That is the bhaava.

Sloka 10.42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 42 ॥

अर्जुन Hey Arjuna, बहुना एतेन ज्ञानेन तव किं प्रयोजनम् what is the use of this knowledge taught in detail to you. अहम् इदं कृत्स्नं जगत् विष्टभ्य Ruling over this entire world having brought it under control एकांशेन स्थितः I am present with a small part of MYSELF.

बहुना एतेन उच्यमानेन ज्ञानेन किं प्रयोजनम्? इदं चिदचिदात्मकं कृत्स्नं जगत् कार्यावस्थं कारणावस्थं स्थूलं सूक्ष्मं च स्वरूपसद्भावे, स्थितौ, प्रवृत्तिभेदे च यथा मत्संकल्पं न अतिवर्तेत, तथा मम महिम्नः अयुतायुतांशेन विष्टभ्य अहम् अवस्थितः । यथा उक्तं भगवता पराशरेण - 'यस्यायुतायुतांशे विश्वशक्तिरियं स्थिता ।' (वि. पु. 1-9-53) इति ।

बहुना एतेन उच्यमानेन ज्ञानेन किं प्रयोजनम्? - What is the use of this knowledge that is going to be taught in more detail?

इदं चिदचिदात्मकं कृत्स्नं जगत् कार्यावस्थं कारणावस्थं स्थूलं सूक्ष्मं च स्वरूपसद्भावे, स्थितौ, प्रवृत्तिभेदे च यथा मत्संकल्पं न अतिवर्तेत, तथा मम महिम्नः अयुतायुतांशेन विष्टभ्य अहम् अवस्थितः - This entire world consisting of the sentient and non-sentients, in the causal state as well as the state of effect, in the gross form and subtle form, in their getting their essential nature, sustenance and engaging in various functions, in all these I am supporting them with a ten thousandth part of a ten thousandth part of MYSELF in such a way that they do not violate my WILL.

यथा उक्तं भगवता पराशरेण - 'यस्यायुतायुतांशे विश्वशक्तिरियं स्थिता ।' (वि. पु. 1-9-53) इति - This has been told by Bhagavan Parasharar as 'In a part of the ten thousandth part of a ten thousandth part of whom, the power to create this world rests' (वि.पु. 1-9-53).

In this sloka, all the vibhutis including those that are prominent and those that are not are all told briefly.

बहुना एतेन – Means what is being told which implies this speech which has no end.

उच्यमानेन ज्ञानेन किं प्रयोजनम्? – Meaning of किं प्रयोजनम् is one cannot gain the benefit of the knowledge of the nature of 'Now the detailing of the Vibhuits is complete'.

इदं चिदचिदात्मकं – The word इदम् indicates all the variety known from various valid means and that is summarized as चिदचिदात्मकम् in bhashya.

कृत्स्नं – The complete meaning behind this word is explained as कार्यावस्थं कारणावस्थं स्थूलं सूक्ष्मं च स्वरूपसद्भावे, स्थितौ, प्रवृत्तिभेदे च.

जगत् कार्यावस्थं कारणावस्थं स्थूलं सूक्ष्मं च स्वरूपसद्भावे, - The meaning of स्वरूप सद्भाव with respect to those which are not eternal (अनित्यस) is their birth or creation. With respect to those that are

eternal or नित्य, it is असद्व्यतिरेक. सद्भाव is असद्व्यतिरेक. Even the स्वरूप of नित्यs is due to the WILL of Bhagavan that they be eternal. The स्वरूपसद्भाव of everything in the causal state or state of effects is depending on Bhagavan. In the state of effect, कार्यावस्था, चेतनs have ज्ञान and engage in all kinds of activities. For all this he is depending on Bhagavan. In the causal state, चेतन has no ज्ञान – is not aware and lies like matter. Even then Bhagavan is the आधार for the चेतन. Bhagavan supports all the chetanas in such a way there is no mixup of one's karma with other. Bhagavan does धारणे without any साङ्कर्य. He is only the controller in all states. The very existence of स्वरूप is Bhagavan's सङ्कल्पाधीन. Individual Self's nature of consciousness, being atomic or subtle in proportion and being under the control of Bhagavan all are Bhagavan's सङ्कल्पायत्त.

स्थितौ, प्रवृत्तिभेदे च यथा मत्संकल्पं न अतिवर्तेत, तथा मम महिम्नः अयुतायुतांशेन – This prakarana is about नियमन of Bhagavan. So एकांशेन is commented as मम महिम्नः अयुतायुतांशेन. The word महिम्नः denotes the ruling or controlling power of Bhagavan or नियमनसामर्थ्य. So it conveys the same meaning as तेजोऽशसम्भवम् told previously. His स्थिति having a body, not having a body etc are all under the control of Bhagavan. The प्रवृत्ति of functioning such as ज्ञानसंपादन, or any efforts for food or any purushaartha etc are all Bhagavan's सङ्कल्पाधीन. If one understands this there will be no भ्रमे of any sort.

एकांशेन – The word एक indicates very very minute part and so commented as अयुतायुतांशेन.

विष्टभ्य अहम् अवस्थितः – Means restraining or arresting. That means controlling them from being independent and making them to function a per HIS WILL. It can also mean making them being subservient to HIM. यथा उक्तं भगवता पराशरेण - 'यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता ।' (वि. पु. 1-9-53) इति ।

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः

Swamy Desikan's **Tatparya Chandrika**

(Gita Bhashyam – Chapter 11)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

Sri:

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Viswaroopam
Art Work by Sau. R. Chitrakleha

Sri:

Srimad Ramanuja Gita Bhashyam – 11th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

श्री भगवद्गीताभाष्ये एकादशोऽध्यायः

Sloka 11.1

भाष्यावतारिका

एवं भक्तियोगनिष्पत्तये तद्विवृद्धये च सकलेतरविलक्षणेन स्वाभाविकेन भगवदसाधारणेन कल्याणगुणगणेन सह भगवतः सर्वात्मत्वं तत एव तद्व्यतिरिक्तस्य कृत्स्नस्य चिदचिदात्मकस्य वस्तुजातस्य तच्छरीरतया तदायत्तस्वरूपस्थितिप्रवृत्तित्वं च उक्तम् । तम् एतं भगवदसाधारणं स्वभावं कृत्स्नस्य तदायत्त स्वरूप-स्थिति-प्रवृत्तितां च भगवत्सकाशाद् उपश्रुत्य एवम् एव इति निश्चित्य तथाभूतं भगवन्तं साक्षात्कर्तुकामः अर्जुन उवाच । तथा एव भगवत्प्रसादाद् अनन्तरं द्रक्ष्यति । 'सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥' 'तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।' (11.11,13) इति हि वक्ष्यते ।

एवं भक्तियोगनिष्पत्तये तद्विवृद्धये च – Thus for the onset of Bhaktiyoga and for its gradual progress,

सकलेतरविलक्षणेन स्वाभाविकेन भगवदसाधारणेन कल्याणगुणगणेन सह – Along with the hosts of auspicious qualities which are unique to Bhagavan that are natural to HIM and that are distinct and different from the qualities of every other entity,

भगवतः सर्वात्मत्वं तत एव तद्व्यतिरिक्तस्य कृत्स्नस्य चिदचिदात्मकस्य वस्तुजातस्य तच्छरीरतया – Bhagavan's presence as the inner Self of all and due to that only the entire group of substances consisting of sentient and non-sentients, that are different from Bhagavan being HIS body,

तदायत्तस्वरूपस्थितिप्रवृत्तित्वं च उक्तम् – they all have their essential nature, sustenance and functioning depending on HIM was told.

तम् एतं भगवदसाधारणं स्वभावं कृत्स्नस्य तदायत्त स्वरूप-स्थिति-प्रवृत्तितां च भगवत्सकाशाद् उपश्रुत्य एवम् एव इति निश्चित्य तथाभूतं भगवन्तं साक्षात्कर्तुकामः अर्जुन उवाच – This unique characteristic of Bhagavan that everything is depending on HIM for their existence, their sustenance and functioning – having

heard this directly from Bhagavan HIMSELF, having resolved firmly that it is true and like this only, Arjuna desired to see that Bhagavan's form directly and said -

तथा एव भगवत्प्रसादाद् अनन्तरं द्रक्ष्यति । 'सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥' 'तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।' (11:11,13) इति हि वक्ष्यते – In the same way he sees Bhagavan with HIS grace. It is going to be told as 'That Lord who is of most wonderful nature, limitless and vishvatomukha' (11-11), 'I saw this entire varied world existing in a part of HIS body' (11-13).

This is the सङ्गतिभाष्य – which gives the सङ्गति or transition from the previous chapter to the current chapter. That is indicated by Bhashyakarar. Krishna taught Arjuna all these without any interruption – धाराकार but the prakaranas (or chapters) are indicated in Bhashya based on subject matter for our understanding. The eleventh chapter is hailed by all acharyas – श्रीशङ्कराचार्य, भगवद्रामानुजाचार्य, श्रीमध्वाचार्य all. It is said that the first ten chapters are commenced only for Bhagavan to reveal HIS vishvarupa.

In order to begin the विश्वरूपाध्याय the meanings of the विभूत्यध्याय are summarized as एवं भक्तियोगनिष्पत्तये. Having heard and known the विभूति of Bhagavan, Arjuna developed devotion and his devotion increased steadily. And that lead to his desire to see Bhagavan's real form directly. Arjuna heard the glory of Bhagavan's vibhuti directly from Bhagavan HIMSELF. That indicates his आसतमत्व. And that made Arjuna realize tha whatever Lord Krishna taught him was all true and as is. If he had heard from anyone else, inspite of desiring to see Bhagavan, he could not have prayed this way for a direct vision. As per what Bhagavan taught Arjuna starting with अहं सर्वस्य प्रभवः (10-8) and establishing that विष्टभ्याहमिदं कृत्स्नम् एकांशेन स्थितो जगत् (10-42), HE reveals his Vishvarupa to Arjuna.

Bhagavan's कल्याणगुणयोग is स्वाभाविक. Even Jivatmas hava अष्टगुणs but it is given by Bhagavan and not स्वाभाविक. But Bhagavan's is स्वाभाविक.

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ 1 ॥

मदनुग्रहाय In order to grace me परमं गुह्यं the most secret teaching अध्यात्मसंज्ञितं known as aatma jnaana यत् वचः त्वया उक्तं that was taught by you, तेन मम अयं मोहः विगतः by that my delusion is destroyed.

देहात्माभिमानरूपमोहेन मोहितस्य मम अनुग्रहैकप्रयोजनाय परमं गुह्यं - परमरहस्यम् अध्यात्मसंज्ञितम् - आत्मनि वक्तव्यं वचः, 'न त्वेवाहं जातु नासम्' (2-12) इत्यादि, 'तस्माद्योगी भवार्जुन' (6-46) इत्येतदन्तं यत् त्वया उक्तम्, तेन अयं मम आत्मविषयो मोहः सर्वो विगतः - दूरतो निरस्तः ।

Thus in order to dispel the delusion of the form of having the idea of Atman in the body, with the sole purpose of gracing me, the most secret teaching about the nature of the Atman whatever has to be taught was taught starting with 'There was never a time when I did not exist' (2-12) and ending with 'So Arjuna, you become a yogin' (6-46), my delusion in respect of the nature of the Arman – is completely destroyed.

Before praying Bhagavan for साक्षात्कार - the direct vision of the Lord, Arjuna expresses his कृतज्ञते - greatfulness, आस्तिक्य – belief in existence of Atman and भक्तिभाव – loving devotion to Lord.

मोहः विगतः - The मोह is the wrong idea of the Self in the body. That is explained as देहात्माभिमानरूपमोहेन मोहितस्य. Whatever was blocking the rise of knowledge is removed. There is obstruction to everything – onset of devotion, attaining Bhagavan etc. For every act, there will be obstructions. Here the obstruction of the nature of wrong knowledge of Atman is removed is what Arjuna is telling.

मदनुग्रहाय – Bhagavan is अवाप्तसमस्तकाम and he teaches Arjuna and keeping him as pretext everyone with the sole purpose of gracing all – अनुग्रहैकप्रयोजनाय is told in bhashya. So any thinking that he taught Arjuna only for the purpose of encouraging him to engage in the war is rejected by this.

परमं गुह्यम् – The meaning of गुह्यम् here is रहस्यम् – the secret teaching. It is not what was told as मौनं चैवास्मि गुह्यानाम् (10-38) where गुह्यानाम् was commented as गुह्यानां सम्बन्धिषु गोपनेषु. This knowledge is essential for भक्तियोग and hence is परमरहस्य.

अध्यात्मसंज्ञितम् – The word अध्यात्म denotes what was taught regarding the nature of Individual Self.

विगतः - The उपसर्ग वि indicates that his मोह was removed along with वासनाs and so bhashya is सर्वो मोहः दूरतो निरस्तः.

Sloka 11.2

Arjuna tells what was the teaching -

तथा च -

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ 2 ॥

कमलपत्राक्ष Hey Krishna of most beautiful eyes like the petals of a lotus त्वत्तः भूतानां भवाप्ययौ The creation and dissolution of beings which are being done by you अव्ययं माहात्म्यम् अपि and your eternal greatness also विस्तरशः मया श्रुतौ हि were heard by me in detail.

तथा सप्तमप्रभृति दशमपर्यन्ते त्वद्व्यतिरिक्तानां सर्वेषां भूतानां त्वत्तः - परमात्मनो भवाप्ययौ - उत्पत्तिप्रलयौ विस्तरशः मया श्रुतौ हि । कमलपत्राक्ष, तव अव्ययं - नित्यं सर्वचेतनाचेतनवस्तु-शेषित्वं ज्ञानबलादिकल्याणगुणगणैः तव एव परतरत्वं सर्वाधारत्वं चिन्तितनिमिषितादिसर्व-प्रवृत्तिषु तव एव प्रवर्तयितृत्वम्, इत्यादि अपरिमितं माहात्म्यं च श्रुतम् । हि शब्दो वक्ष्यमाण-दिदृक्षा द्योतनार्थः ।

तथा सप्तमप्रभृति दशमपर्यन्ते त्वद्व्यतिरिक्तानां सर्वेषां भूतानां त्वत्तः - परमात्मनो भवाप्ययौ - उत्पत्तिप्रलयौ विस्तरशः मया श्रुतौ हि - From the seventh chapter onwards till the end of the tenth chapter, the fact of all beings originating and merging unto you, the परमात्मन् - Supreme Self – I heard in detail.

कमलपत्राक्ष, तव अव्ययं - नित्यं सर्वचेतनाचेतनवस्तु-शेषित्वं ज्ञानबलादिकल्याणगुणगणैः तव एव परतरत्वं - Hey Krishna with the beautiful eyes like the petals of a Lotus, your अव्ययम् – means being the शेषि or Master of all sentient and non-sentient entities eternally, the Absolute Supremacy you have due to possessing the groups of auspicious qualities such as ज्ञान, बल and others.,

सर्वाधारत्वं चिन्तितनिमिषितादिसर्व-प्रवृत्तिषु तव एव प्रवर्तयितृत्वम्, इत्यादि अपरिमितं माहात्म्यं च श्रुतम् - your सर्वाधारत्व - being the support of everything and you being the actuator of all activities such as those done voluntarily and those that are involuntary such as blinking etc. – such greatness of yours which has no end, I heard in detail.

हि शब्दो वक्ष्यमाण-दिदृक्षा द्योतनार्थः - The word हि indicates the desire to have the vision of Bhagavan which is going to be expressed in the next sloka.

तथा च – The delusion or Moha was eliminated by the knowledge of the Self as differentiated from the body. So it is not that Bhagavan's greatness was taught by Bhagavan HIMSELF. That is indicated as तथा च.

सप्तमप्रभृति दशमपर्यन्ते – The way in which Bhashyakarar has experienced based on the teachings in these chapters is indicated here.

त्वद्व्यतिरिक्तानां सर्वेषां भूतानां – The mula sloka has भूतानाम् and since there is no restriction to its scope as told अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा (7-6), bhashya is त्वद्व्यतिरिक्तानां सर्वेषां भूतानाम्

त्वत्तः - परमात्मनो भवाप्ययौ - उत्पत्तिप्रलयौ विस्तरशः मया श्रुतौ हि – अप्यय here means प्रलय and not संसार or मोक्ष etc. Our Bhashya is unique in interpreting the word त्वत्तः. It is not to be taken as त्वत्तः श्रुतः but त्वत्तः भवाप्ययौ – creation and dissolution are controlled by you is the meaning. Arjuna has heard from Krishna only and need not again as heard from you. So त्वत्तः is to be taken with भवाप्ययौ and the meaning is by you, the Supreme Self.

कमलपत्राक्ष – As established in अन्तरादित्यविद्या in the Chandogya Upanishad – तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी – even in the Krishnaavaataara, Bhagavan has a divine auspicious form qualified by beautiful eyes like the petals of the Lotus is known from this.

तव अव्ययं - नित्यं सर्वचेतनाचेतनवस्तु-शेषित्वं ज्ञानबलादिकल्याणगुणगणैः तव एव परतरत्वं सर्वाधारत्वं चिन्तितनिमिषितादिसर्व-प्रवृत्तिषु तव एव प्रवर्तयितृत्वम्, इत्यादि अपरिमितं माहात्म्यं च श्रुतम् । हि शब्दो वक्ष्यमाण-दिदृक्षा द्योतनार्थः – The अन्वय is तव अव्ययं माहात्म्यम्. Here अव्ययं qualifies माहात्म्यम्. It denotes the fact

that from the point of view of time or object or with respect to count or from the point of view of supremacy, there is nothing greater than this. And that is why it indicates his सर्वोत्कृष्टभाव – which is eternal, being the शेषि of all sentient and non-sentient entities and endowed with the hosts of divine auspicious qualities etc. The Overlordship of Bhagavan is known from मत्तः परतरं नान्यत् (7-7), मयि सर्वमिदं प्रोतम् (7-7) and such aspects. There is nothing above HIM – सा काष्ठा सा परा गतिः it is said. Everything exists to do अतिशय to Bhagavan – that is everything else is शेषभूत to HIM. If we understand this स्वरूप of Bhagavan, we will realize how small we are and one will develop loving devotion towards such Supreme Person. All the activities of all are controlled by HIM and can happen through HIS sankalpa only. Bhashyakarar says चिन्तित निमिषितादि सर्व प्रवृत्तिषु – he is the motivator or actuator in every act whether of the mind or done voluntarily or involuntarily such as blinking of the eye lids etc. That is the greatness of Bhagavan which Arjuna says he has heard directly from Bhagavan.

Sloka 11.3

एवमेतद्यथात्थ त्वमात्मानम् परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ 3 ॥

परमेश्वर O Lord, Supreme, आत्मानं त्वं यथा आत्थ whatever you have told about yourself in so many ways, पुरुषोत्तम Oh Purushottama, एतत् एवम् that is verily like that only. ते ऐश्वर रूपं That unique and distinct form of your द्रष्टुम् इच्छामि I desire to see.

हे परमेश्वर, एवम् एतद् इति अवधृतं, यथा आत्थ त्वम् - आत्मानं ब्रवीषि । पुरुषोत्तम, आश्रितवात्सल्यजलधे तव ऐश्वरं त्वदसाधारणं सर्वस्य प्रशासितृत्वे, पालयितृत्वे, स्रष्टृत्वे, संहर्तृत्वे, भर्तृत्वे, कल्याणगुणाकरत्वे, परतरत्वे, सकलेतरविसजातीयत्वे च अवस्थितं रूपं द्रष्टुम् - साक्षात्कर्तुम् इच्छामि ।

हे परमेश्वर, एवम् एतद् इति अवधृतं, यथा आत्थ त्वम् - आत्मानं ब्रवीषि – O Supreme Lord, I have a firm understanding that what all you have told about yourself in so many ways, it is certainly so.

। पुरुषोत्तम, आश्रितवात्सल्यजलधे तव ऐश्वरं त्वदसाधारणं - O Lord, O ocean of compassion towards those who take refuge in you, your ऐश्वरम् – means that which is unique to you only,

सर्वस्य प्रशासितृत्वे, पालयितृत्वे, स्रष्टृत्वे, संहर्तृत्वे, भर्तृत्वे, कल्याणगुणाकरत्वे, परतरत्वे, सकलेतरविसजातीयत्वे च अवस्थितं रूपं द्रष्टुम् - साक्षात्कर्तुम् इच्छामि – that form of yours which rests in ruling over or controlling, sustenance, creation, withdrawal, protection, being a mine of auspicious qualities, which is most Supreme and different and distinct from everything other than you, that form I wish to see directly.

हे परमेश्वर, - Addressing Krishna thus indicates his परमासत्त्व that he is most dear because of which Arjuna has such firm belief in HIS teachings.

एवम् एतद् इति अवधृतं - Having heard the teachings of Lord Krishna, Arjuna is in his mind that it is like that only and says एवम् एतत्.

यथा आत्थ त्वम् - आत्मानं ब्रवीषि । पुरुषोत्तम, आश्रितवात्सल्यजलधे तव ऐश्वरं त्वदसाधारणं – Bhagavan says HIMSELF that HE is पुरुषोत्तम. And HE does not see any defect in Arjuna who has surrendered unto HIM and that is indicated in bahshya as आश्रितवात्सल्यजलधे. Addressing Bhagavan as परमेश्वर and पुरुषोत्तम indicates Bhagavan's परत्व and सौलभ्य.

सर्वस्य प्रशासितृत्वे अवस्थितम् – It is said यथार्हं केशवे वृत्तिम् अवशाः प्रतिपेदिरे (भा.स.39-38) – all those engaged in विपरीताध्यवसाय – wrong beliefs or resolutions, even they start to engage in the right way on seeing Krishna. That is the bhaava.

कल्याणगुणाकरत्वे अवस्थितम् – Being an abode of divine auspicious qualities. Even though Bhagavan manifests taking a human form etc but is still in HIS own divine form, in the same way HIS divine nature does not allow अज्ञान etc even for purposes of acting.

पालयितृत्वे, स्रष्टृत्वे, संहर्तृत्वे, भर्तृत्वे, अवस्थितं – The aspect of पालयितृत्व is through सत्त्व प्रवर्तन. स्रष्टृत्व – is the act of creating even Brahma and Rudra and चातुर्वर्ण्य - the four Varnas from parts of HIS body. संहर्तृत्व is what is going to be told later लेलिह्यसे ग्रसमानः (11-30) as swallowing everyone. भर्तृत्व is what is told as तत्रैकस्थं जगत् कृत्स्नम् (11-13).

परतरत्वे अवस्थितम् – Bhagavan's wonderful nature of keeping even Brahma and Rudra who are seen as उत्कृष्टs in one part of HIS body.

रूपम् ऐश्वरम् – Bhagavan says पश्य मे योगमैश्वरम् (11-8) and Arjuna is desiring to get a vision of the Lord by telling रूपम् ऐश्वरम्. So ऐश्वरम् is औपचारिक. Because Arjuna is desiring to see the form of Bhagavan's wonderful essential nature. So रूप indicates the unique form of Bhagavan including स्वरूप, रूप and everything. Here रूपम् denotes प्रकारम्.

रूपं द्रष्टुम् - साक्षात्कर्तुम् इच्छामि - The word द्रष्टुम् – though this is used to denote दर्शनसमानाकार ज्ञान, here it denotes चाक्षुषज्ञान – Arjuna desires to see Lord with his eyes in front of him – साक्षात्कर्तुम् इच्छामि is bhashya. साक्षात्कार is अक्ष्णोः पुरतः - in front of eyes.

Sloka 11.4

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ 4 ॥

प्रभो O Lord, योगेश्वर O Master of the yoga of auspicious qualities, तत् that divine wonderful form of yours मया द्रष्टुं शक्यम् इति यदि मन्यसे if you think it is possible for me to see ततः for that reason त्वम् आत्मानं मे अव्ययं दर्शय you reveal to me your form.

तत् - सर्वस्य स्रष्टृ, सर्वस्य प्रशासितृ, सर्वस्य आधारभूतं त्वद्रूपं मया द्रष्टुं शक्यम् इति यदि मन्यसे, ततो योगेश्वर - योगो ज्ञानादिकल्याणगुणयोगः; 'पश्य मे योगमैश्वरम्' (11:8) इति हि वक्ष्यते । त्वद्वातिरिक्तस्य कस्य अपि असंभावितानां ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधे आत्मानं त्वम् अव्ययं मे दर्शय । अव्ययम् इति क्रियाविशेषणम्, त्वां सकलं मे दर्शय इत्यर्थः ।

तत् - सर्वस्य स्रष्टृ, सर्वस्य प्रशासितृ, सर्वस्य आधारभूतं त्वद्रूपं मया द्रष्टुं शक्यम् इति यदि मन्यसे, - तत् means that form of yours which is the support for everything, creates everything, controls everything, that form of yours if you think it is possible for me to see,

ततो योगेश्वर - योगो ज्ञानादिकल्याणगुणयोगः; 'पश्य मे योगमैश्वरम्' (11:8) इति हि वक्ष्यते – For that reason only, Hey, Yogeshvara, Yoga means being associated with auspicious qualities such as ज्ञान etc. as it is going to be told later 'see my kalyana guna yoga and vibhuti yoga' (11-8).

त्वद्वातिरिक्तस्य कस्य अपि असंभावितानां – Being impossible of anyone other than you

ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधे – An abode to ज्ञान, बल, ऐश्वर्य, वीर्य, शक्ति and तेजस्

आत्मानं त्वम् अव्ययं मे दर्शय – reveal to me your form completely.

अव्ययम् इति क्रियाविशेषणम्, त्वां सकलं मे दर्शय इत्यर्थः – Here अव्यय is a क्रियाविशेषण – qualifies the verb दर्शय – it is an adverb. Reveal everything about your self to me is the meaning.

तत् – This indicates Bhagavan's form which is supporting everything being the ruler and controlling creation, sustenance and functioning of every entity. Here also the essential nature is mainly taught. Whether it is about form or about HIS modes, the extraordinary form of Bhagavan including everything is meant.

योगेश्वर – In the group of auspicious qualities, even the ऐश्वर्य of the nature of अणिमा, महिमा etc are included. Arjuna desires to see the form that is going to be revealed by Bhagavan later. Krishna did not show अष्टाङ्गयोग etc. So the word योग means कल्याणगुणयोग. That is told as पश्य मे योगमैश्वरम्. ऐश्वरम् योगम् means being associated with the extraordinary power of rulership.

प्रभो – This word in मया द्रष्टुम् इति प्रभो - indicates the bhaava 'if you think so there is nothing impossible for you'. Or it may indicate the meaning of योगेश्वर. Just as words अश्वपति, धनपति etc denote lordship, one who rules over even the qualities which are limitless, he is called योगेश्वर.

अव्ययम् – What Arjuna desires while wishing to see the wonderful vision of the Lord is indicated by this word. This denotes the form that is qualified by the entire set of auspicious qualities, vibhuti, roopa etc. That is commented in bhashya as सकलम्.

Sloka 11.5

(Bhaashyaavataarika)

एवं कौतूहलान्वितेन हर्षगद्गदकण्ठेन पार्थेन प्रार्थितो भगवान् उवाच –

Being prayed thus by Arjuna who was full of curiosity and his voice choking due to excess joy, Bhagavan SriKrishna spoke thus –

The cause of Bhagavan's grace on Arjuna in the form of revealing HIS Divine Cosmic Form and while enquiring, the state of devotion of Arjuna are indicated in this part of the Bhashya avataaarika. In Mukundamala alwar tells the state of a bhakta, बद्धेनाञ्जलिना नतेन शिरसा गात्रैः सरोमोद्गमैः । कण्ठेन स्वरगद्गदेन नयनेनोद्गीर्णं बाष्पाम्बुना (मु.माला 20). That is indicated here as the state of Arjuna.

श्रीभगवानुवाच – Sri Bhagavan spoke thus -

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥ 5 ॥

पार्थ Hey Arjuna, नानाविधानि of many types दिव्यानि being divine नाना वर्णकृतीनि च having varied colours and forms मे रूपाणि such my forms शतशः सहस्रशः पश्य see being innumerable in hundreds and thousands.

पश्य मे सर्वाश्रयाणि रूपाणि; अथ शतशः सहस्रशः च - नानाविधानि - नानाप्रकाराणि दिव्यानि-अप्राकृतानि, नानावर्णकृतीनि – शुक्लकृष्णादिनानावर्णानि, नानाकाराणि च पश्य ।

Behold my forms, the refuge for everything. And hundreds and thousands, varied manifold, of many modes, divine – of non-material, of varied colours and shapes – means white, black and such multi-coloured manifold modes, see them.

सर्वाश्रयाणि – See the forms present in आदित्यमण्डल and such many places. The word आश्रय may indicate all आश्रितs also in secondary sense.

शतशः सहस्रशः - This indicates that the forms of Lord are manifold such as पर, व्यूह, विभव and so on and are innumerable and of non-material. The form seen in the आदित्यमण्डल and similar to that forms present in the आदित्यमण्डलs of countless Cosmic eggs (ब्रह्माण्डs) is also indicated. It is as said in Kathopanishtha – रूपं रूपं प्रतिरूपो बहिश्च (कठ. 5-9). And these numbers indicate ananta – like in sahasra sheersha purushah.

पश्य – Krishna is telling Arjuna to see – meaning HE will reveal HIMSELF in a way visible to Arjuna.

नानाविधानि – The variety is that every form has its own ornaments, weapons, signs, number of arms and so on and in that way the modes are innumerable.

दिव्यानि – They are all अप्राकृत - of non-material. It does not mean that which is present in the द्युलोक. Because these forms are pervading all worlds such as पृथिवी and others, the distinction in respect of the substance is meant here.

नानावर्णकृतीनि च – It is well known that वासुदेव and such manifestations of Lord take on different colours based on the युगs such as white, red, yellow and black for the four yugas. Even in other manifestations those who desire different benefits can meditate upon the Lord having different colours and for that purpose also Bhagavan shows HIMSELF in such colours. The word आकृति indicates specific forms of Bhagavan similar to सुर, नर, तिर्यक् etc.

Sloka 11.6

पश्यादित्यान्वसून् रुद्रान् अश्विनौ मरुतस्तथा ।

बहून् अदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ 6 ॥

भारत Hey Arjuna, आदित्यान् See the Adityas, वसून् the Vasus, रुद्रान् the Rudras, अश्विनौ Ashwini devatas, तथा and मरुतः the Maruts अदृष्टपूर्वाणि and any form not seen before आश्चर्याणि बहूनि and many wonders पश्य behold them.

मम एकस्मिन् रूपे पश्य आदित्यान् द्वादश, वसून् अष्टौ, रुद्रान् एकादश, अश्विनौ देवौ, मरुतः च एकोनपञ्चाशत् ।
प्रदर्शनार्थमिदम्, इह जगति प्रत्यक्षदृष्टानि शास्त्रदृष्टानि च यानि वस्तूनि तानि सर्वाणि अन्यानि अपि सर्वेषु लोकेषु सर्वेषु च शास्त्रेषु अदृष्टपूर्वाणि बहूनि आश्चर्याणि पश्य ।

मम एकस्मिन् रूपे पश्य आदित्यान् द्वादश, वसून् अष्टौ, रुद्रान् एकादश, अश्विनौ देवौ, मरुतः च एकोनपञ्चाशतम् - In My one form, behold the twelve Adityas, eight Vasus, eleven Rudras, the twins Ashwini Devatas, and forty nine Maruts.

प्रदर्शनार्थमिदम् – These are upalakshana for the rest and were told only for mere indication.

इह जगति प्रत्यक्षदृष्टानि शास्त्रदृष्टानि च यानि वस्तूनि – In this world, whichever objects are directly seen or whichever objects are known through shastras, all those,

तानि सर्वाणि अन्यानि अपि सर्वेषु लोकेषु सर्वेषु च शास्त्रेषु अदृष्टपूर्वाणि बहूनि आश्चर्याणि पश्य - and also anything other than them, meaning many marvels not seen before in all the worlds and all the shastras – behold them.

शतशः अथ सहस्रशः - Krishna says that HE has HIS own extraordinary forms that are innumerable but what is useful now HE is going to show in one form as told इह एकस्थम् and that is indicated in bhashya as मम एकस्मिन् रूपे.

पश्यादित्यान् –The most prominent thirty three Devatas are addressed as आदित्यान्, वसून्, रुद्रान् and अश्विनौ. Since Krishna has revealed many more forms in विश्वरूप, bhashya says प्रदर्शनार्थमिदम्.

अदृष्टपूर्वाणि – This is उपलक्षण to even अदृष्टपूर्वाणि. The meaning of शास्त्रेषु अदृष्टपूर्वाणि is this – even though one can get general knowledge of all supersensory entities from Shastras, there are many things that are to be known only through साक्षात्कार is the bhaava.

Sloka 11.7

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ 7 ॥

गुडाकेश Hey Arjuna, मम इह देहे in this one body of mine एकस्थं and even in that in a minute part सचराचरं जगत् कृत्स्नं the entire world consisting of the movables and the immovables यच्चान्यत् द्रष्टुमिच्छसि and anything else other than them that you wish to see अद्य पश्य see them also today.

इह मम एकस्मिन् देहे, तत्र अपि एकस्थम् - एकदेशस्थं सचराचरं कृत्स्नं जगत् पश्य । यत् च अन्यद् द्रष्टुम् इच्छसि, तद् अपि एकदेहैकदेशे एव पश्य ।

इह – In My one body, even in that एकस्थम् – means present in one small part, see this entire world consisting of all the movable and immovable entities. And whatever else you wish to see that also behold in this one small part only.

भूः पादौ यस्य नाभिः वियत् असुरनिलः चन्द्रसूर्यौ च नेत्रे कर्णावाशाः शिरोद्यौः मुखमपि दहनो यस्त वास्तोयमब्धिः
अन्तस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः चित्रं रं रंयते तं त्रिभुवनवपुषं विष्णुं – Vishnu who has the entire three worlds as HIS body. WE meditate on Vishnu having the earth as feet, navel as sky etc.
But here the entire world is in one small part of HIS form.

इह – Mula sloka has मम देहे in एकवचन and so what is meant is one body that is being revealed to Arjuna and so bhashya is मम एकस्मिन् देहे.

यच्चान्यत् द्रष्टुम् इच्छसि – The fact of Pandavas winning over Kauravas is meant here. See that also in one small very part of this one body only is the bhaava.

Sloka 11.8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ 8 ॥

अनेन स्वचक्षुषा एव With these material eyes only मां द्रष्टुं न तु शक्यसे you will not be able to see ME. ते दिव्यं चक्षुः ददामि I will give you supernatural eyes. मे योगम् ऐश्वरम् पश्य Behold my endless Jnana and other Yogas and also vibhuti yoga.

अहं मम देहैकदेशे सर्वं जगद् दर्शयिष्यामि; त्वं तु अनेन नियत परिमित-वस्तु-ग्राहिणा प्राकृतेन स्वचक्षुषा, मां तथाभूतं सकलेतरविसजातीयम् अपरिमेयं द्रष्टुं न शक्यसे । तव दिव्यम् - अप्राकृतं महर्शनसाधनं चक्षुः ददामि । पश्य मे योगम् ऐश्वरं - मदसाधारणं योगं पश्य । मम अनन्तज्ञानादियोगम् अनन्तविभूतियोगं च पश्य इत्यर्थः ।

अहं मम देहैकदेशे सर्वं जगद् दर्शयिष्यामि; - I shall reveal the entire world to you in one part of my body.

त्वं तु अनेन नियत परिमित-वस्तु-ग्राहिणा प्राकृतेन स्वचक्षुषा, - But you with your material eyes which have determined vision and can view only limited objects,

मां तथाभूतं सकलेतरविसजातीयम् अपरिमेयं द्रष्टुं न शक्यसे - with such eyes you will not be able to see ME who is different and distinct compared to every other object, who is limitless and who has taken such form.

तव दिव्यम् - अप्राकृतं महर्शनसाधनं चक्षुः ददामि – So, I will grant you the eyes that are supernatural which is the means to perceive the wonderful form that I am going to reveal to you.

पश्य मे योगम् ऐश्वरं - मदसाधारणं योगं पश्य । मम अनन्तज्ञानादियोगम् अनन्तविभूतियोगं च पश्य इत्यर्थः - 'पश्य मे योगमैश्वरम्' means see my extraordinary Yoga. That means see my limitless Jnana and such Yogas and also endless Vibhuti yoga.

न तु मां शक्यसे – The incapability of Arjuna which is indicated by the word तु is explained as प्राकृतेन स्वचक्षुषा. That is opposed to the divine or non-material eyes that Bhagavan is going to grant Arjuna.

माम् – Means ME who is qualified by divine auspicious form.

महर्शनसाधनम् – If Krishna takes HIS vishvarupa and reveals HIMSELF but Arjuna is not able to see, there is no use. So Krishna grants him the means to perceive such divine form. This is the fruit of granting divine sight to Arjuna - that it becomes an instrument to perceive Lord's cosmic form.

ऐश्वरम् – The meaning conveyed by this word is explained as 'what is unique to ME'. The ऐश्वर योग is of two types – अनन्त ज्ञानादियोग and अनन्त विभूति योग. ईश्वरत्व is HIS नियमनशक्ति. And the Yoga associated with such power of ruling is गुणविभूतियोग. And how can one see ज्ञानादियोग? Because the sight he has now is non-material or divine and with that he can perceive ज्ञानादिगुण

also. And Arjuna says later अनन्तवीर्यम् (11-19) – that he is seeing the form of Lord qualified by वीर्य and such attributes.

Sloka 11.9

सञ्जय उवाच

Sanjaya said thus -

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ 9 ॥

राजन् O King, एवम् उक्त्वा having told thus, ततः then महायोगेश्वरः हरिः Hari who is the Lord of the yogas of the nature of wonderful form, qualities and vibhuti, पार्थाय परमम् ऐश्वरं रूपं दर्शयामास revealed to Arjuna HIS divine auspicious form which excels everything and is unique to HIM only being qualified by the Yogas of Guna and Vibhuti.

एवम् उक्त्वा सारथ्ये अवस्थितः पार्थमातुलजो महायोगेश्वरो हरिः - महाश्चर्ययोगानाम् ईश्वरः परब्रह्मभूतो नारायणः परमम् ऐश्वरं स्वासाधारणं रूपं पार्थाय - पितृष्वसुः पृथायाः पुत्राय दर्शयामास, तत् विविध-विचित्र-निखिल-जगदाश्रयं विश्वस्य प्रशासितृ च रूपम् ।

एवम् उक्त्वा सारथ्ये अवस्थितः पार्थमातुलजो महायोगेश्वरो हरिः महाश्चर्ययोगानाम् ईश्वरः परब्रह्मभूतो नारायणः - Having spoken thus, Hari, who is the maternal uncle of Arjuna and is the who is Narayana the Supreme Brahman and is now present as the charioteer, Lord of all the mighty and wonderful Yogas,

परमम् ऐश्वरं स्वासाधारणं रूपं - HIS परमम् ऐश्वरम् – means HIS Form that is utmost Supreme and unique to HIMSELF,

पार्थाय - पितृष्वसुः पृथायाः पुत्राय दर्शयामास,- पार्थाय दर्शयामास – revealed to Arjuna who is the son of पृथादेवि the sister of his father.

तत् विविध-विचित्र-निखिल-जगदाश्रयं विश्वस्य प्रशासितृ च रूपम् - That form is the abode of the entire universe which is manifold and wonderful and rules over the entire world.

सारथ्ये अवस्थितः - The form that hides the Supreme nature of महायोगेश्वरो हरिः is told such.

पार्थमातुलजः - The वात्सल्य because of which Krishna revealed HIS supreme form is known from this.

महायोगेश्वरः - The adjective महत्त्व indicates being wonderful. That is most suited to qualify योगेश्वर and that is explained as महाश्चर्ययोगानाम्. The word ईश्वर indicates that all other Yogas also that are wonderful are also ruled over by HIM only. The meaning of the two words महायोगेश्वरः and हरिः is explained as परब्रह्मभूतो नारायणः.

स्व-असाधारणम् – Sloka says ऐश्वरं रूपं दर्शयामास – in order to remove any doubts whether the form shown is something different from HIS own form, bhashya is स्वासाधारणं रूपम्.

पार्थय – The loving attachment responsible for revealing his nature is indicated as due to the relation he had with Arjuna.

निखिलजगदाश्रयम् – The aspect of being the refuge of the entire universe is through स्वरूप or the essential nature and also through दिव्यमङ्गलविग्रह – HIS divine auspicious form. Meaning of प्रशासितृ is अधिष्ठातृत्व – being the refuge.

Sloka 11.10, 11

तच्च ईदृशम् –

And that is of this nature -

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ 10 ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ 11 ॥

अनेक वक्त्रनयनम् Having many faces and eyes अनेकाद्भुतदर्शनम् having sights that are manifold and superlative अनेक दिव्याभरणं having many supernatural ornaments दिव्यानेकोद्यतायुधं having many supernatural weapons held high दिव्यमाल्याम्बरधरं wearing supernatural garlands and cloths दिव्यगन्धानुलेपनं being smeared with supernatural perfumes सर्वाश्चर्यमयम् having all the wonders अनन्तं not limited by place, time etc विश्वतोमुखं having face in all directions of the world देवम् (रूपं दर्शयामास) resplendent with brilliance, such wonderful form HE revealed.

देवं द्योतमानम्, अनन्तं – कालत्रयवर्ति-निखिलजगदाश्रयतया देशकालपरिच्छेदानर्हं, विश्वतोमुखं – विश्वदिग्वर्तिमुखं, स्वोचित-दिव्याम्बर-गन्धमाल्याभरणायुधान्वितम् ।

दिव्यम् means dazzling with brilliant form, अनन्तम् means being the refuge of the entire world due to its existence at all three times that which cannot be thought of as limited by space or time, विश्वतोमुखम् means facing in all directions, adorned with divine raiments, divine perfumes, garlands, ornaments and weapons suitable to its unique form – Bhagavan revealed such form of HIS.

अनेकवक्त्रनयनम् – The अनेकत्व or manifold nature in वक्त्र, आभरण and आयुध is through the variety in the many classes or जाति in each. The association of many वक्त्रs with several classes is taught for meditation of विश्वरूप in the आगमशास्त्रs.

अनेकाद्भुतदर्शनम् – The vision is manifold and outstanding. There is nothing that exceeds that wonderful nature of that vision is the meaning.

देवम् – This does not indicate जाति or class as in देव, मनुष्य etc. That meaning is of no use in this context. Here this word should be taken in the sense of 'being associated with divine auspicious form'. That is explained in bhashya as द्योतमानम्. It is from the root द्यु कान्तौ.

अनन्तम् – It is अनन्त because it is the refuge of the entire world. The aspect of not being limited by time or space happens through the essential nature and also through the divine auspicious form – स्वरूप and दिव्यमङ्गलविग्रहद्वारा. आनन्त्य is in स्वरूप. And because this word appears among the attributes of the divine form of Lord, it applies to the divine form only. दृष्ट्वाद्भुतं रूपमुग्रम् (गी. 11-

20) is going to be told later by Arjuna. So it becomes clear that what is told as अनन्तायामविस्तार, अद्भुत and अत्युग्र are all applicable to the Form of Lord.

Here the सर्वाश्रयत्व is not to be understood as through अस्त्रभूषणs because it is clearly stated as देव देवस्य शरीरे where the अनन्तायामविस्तार is told as an attribute of शरीर.

These slokas are to be taken along with दर्शयामास told the previous sloka.

Sloka 11.12

भाष्यावतारिका

ताम् एव देवशब्दनिर्दिष्टां द्योतमानतां विशिनष्टि –

The same state of resplendent form that was taught previously with the word देव is going to be told with specific attributes.

The सम्बन्ध with the next sloka which starts with दिवि is told here. The meaning is that the भास्वरत्व or brilliance that was told in previous sloka is incomparable is going to be told now.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ 12 ॥

दिवि In the sky सूर्यसहस्रस्य भाः the brilliance of a thousand Suns युगपत् यदि उत्थिता स्यात् if can arise at the same time सा that brilliance तस्य महात्मनः भासः सदृशी स्यात् might equal the resplendence of that Paramatman.

तेजसः अपरिमितत्वदर्शनार्थम् इदम् । अक्षयतेजःस्वरूपम् इत्यर्थः ।

This is told to explain the immeasurable nature of that Tejas or resplendence of Lord. That means that form if of the nature of indestructible resplendence.

The Tejas of Bhagavan cannot be determined by saying सहस्र - as this much only and to make that clear bhashya is तेजसः अपरिमितत्वदर्शनार्थम्.

Sloka 11.13

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 13 ॥

तदा At the time, तत्र in that Vishwarupa, देवदेवस्य शरीरे in the body of Paramatman who is the Supreme God of even the Gods अनेकधा प्रविभक्तं कृत्स्नं जगत् the entire universe divided in many many ways एकस्थं पाण्डवः अपश्यत् Arjuna saw existing in one part of Lord's body.

Bhashya for this sloka is wonderful and runs like a gadya. What Arjuna saw is being explained by Bhashyakarar and we can see that Bhashyakarar is also seeing. Because the sloka looks very simple but the bhashya shows the wonderful nature of Krishna's Vishwarupa. Every attribute described here is most enjoyable.

तत्र अनन्तायामविस्तारे, अनन्तबाहूदरवक्त्रनेत्रे, अपरिमिततेजस्के, अपरिमितदिव्यायुधोपेते, स्वोचितापरिमित दिव्यभूषणे, दिव्यमाल्याम्बरधरे, दिव्यगन्धानुलेपने, अनन्ताश्चर्यमये, देवदेवस्य दिव्ये शरीरे अनेकधा प्रविभक्तं – ब्रह्मादि विविध विचित्र देवतिर्यङ्मनुष्यस्थावरादि भोक्तृवर्ग- पृथिव्यन्तरिक्ष स्वर्गपातालातल वितलसुतलादि भोगस्थान भोग्य भोगोपकरणभेदभिन्नं प्रकृतिपुरुषात्मकं कृत्स्नं जगत्, 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) 'हन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः ।' (10-19) 'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।' (10-20) 'आदित्यानामहं विष्णुः' (10-21) इत्यादिना, 'न तदस्ति विना यत्स्यान्यान्मया भूतं चराचरम्।' (10-39) 'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।' (10-42) इत्यन्तेन उदितम्; एकस्थम् – एकदेशस्थं, पाण्डवः भगवत्प्रसाद-लब्ध-तद्दर्शनानुगुण दिव्यचक्षुः अपश्यत् ।

तत्र अनन्तायामविस्तारे, - In that body of the God of Gods whose length and breadth has no end, अनन्तबाहूदरवक्त्रनेत्रे, - having endless arms, stomachs, faces and eyes, अपरिमिततेजस्के, - having immeasurable resplendence, अपरिमितदिव्यायुधोपेते, - equipped with divine weapons, स्वोचितापरिमित दिव्यभूषणे, - bedecked with countless divine ornaments most appropriate to itself, दिव्यमाल्याम्बरधरे, - adorned with divine garlands and raiments, दिव्यगन्धानुलेपने, - fragrant with divine perfumes, अनन्ताश्चर्यमये, - being full of endless wonders, देवदेवस्य दिव्ये शरीरे – in that divine body of the God of Gods,

अनेकधा प्रविभक्तं – divided in many ways, ब्रह्मादि विविध विचित्र देवतिर्यङ्मनुष्यस्थावरादि भोक्तृवर्ग – starting with Chaturmukha Brahma and consisting of varied and wonderful group of enjoyers such as Deva, Tiryak, Manushya, Sthavara etc.,

पृथिव्यन्तरिक्ष स्वर्गपातालातल वितलसुतलादि भोगस्थान, भोग्य भोगोपकरणभेदभिन्नं – being varied and differentiated into places of experience, objects of experience, means of experience such as Prithivi, Antariksha, Svarga, Paataala, Atala, Vitala, Sutala and others, प्रकृतिपुरुषात्मकं कृत्स्नं जगत्, - the entire universe of the form of Prakruti and Purusha, taught starting with 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8), 'I am the origin of everything and everything is made to function by ME', 'हन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः ।' (10-19) – I will teach you my auspicious vibhutis', 'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।' (10-20) – Hey Arjuna, I am the Self and am existing in the heart of all beings' 'आदित्यानामहं विष्णुः' (10-21) – I am Vishnu among the twelve Adityas, इत्यादिना, - and ending with, 'न तदस्ति विना यत्स्यान्यान्मया भूतं चराचरम्।' (10-39) – there is no movable or immovable being that does not have ME as the inner Self', 'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।' (10-42) – I exist as one part controlling and ruling over the entire world consisting of the sentient and non-sentients, इत्यन्तेन उदितम्; - एकस्थम् – एकदेशस्थं, - as existing in one part of the body, पाण्डवः भगवत्प्रसाद-लब्ध-तद्दर्शनानुगुण दिव्यचक्षुः अपश्यत् – Arjuna beheld having been granted the divine eyes by Bhagavan with HIS divine grace.

Sloka 11.14

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ 14 ॥

ततः Then सः धनञ्जयः that Arjuna विस्मयाविष्टः being filled with amazement हृष्टरोमा experiencing horripilation all over due to joy देवं शिरसा प्रणम्य prostrated to Krishna flat on ground like a falling stick कृताञ्जलिः अभाषत spoke with folded hands.

ततः धनञ्जयः महाश्चर्यस्य कृत्स्नस्य जगतः स्वदेहैकदेशेन आश्रयभूतं कृत्स्नस्य प्रवर्तयितारं च आश्चर्यतमानन्तज्ञानादिकल्याणगुणगणं देवं दृष्ट्वा विस्मयाविष्टो हृष्टरोमा शिरसा दण्डवत् प्रणम्य कृताञ्जलिः अभाषत ।

ततः धनंजयः महाश्रयस्य कृत्स्नस्य जगतः स्वदेहैकदेशेन आश्रयभूतं - Then Arjuna, having seen the Lord, who with one small part of his body supports the entire world full of marvels

कृत्स्नस्य प्रवर्तयितारं च आश्रयतमानन्तज्ञानादिकल्याणगुणगणं देवं दृष्ट्वा and who makes everything function and is associated with most wonderful infinite groups of qualities such as ज्ञान and others,

विस्मयाविष्टो हृष्टरोमा शिरसा दण्डवत् प्रणम्य - was filled with amazement and had horripilation due to excess joy and having prostrated head to heel like a stick as said अचिन्तित पांसु कर्दम शर्करादिके भूतले दण्डवत्

कृताञ्जलिः अभाषत - folded his hands and spoke thus.

The Advaita bhashya by Sri Brahmanandagiri also known as Venkatanatha is like this: एवं दृष्ट्वा अतिसन्त्रासमुकुलिताक्ष-सम्भ्रमेण-इतिकर्तव्यतामूढश्च कञ्चित्पार्थो बभूवेति धृतराष्ट्रदुराशयनिरासायाह – तत इति । ततो दर्शनानन्तरं विस्मयेनाविष्टो व्यासः हृष्टरोमा पुलकितः स धनञ्जयः ‘पाण्डवानां धनञ्जयः’ इति भगवता स्वविभूतित्वेनोक्तः, तं देवं नारायणं शिरसा प्रणम्य कृताञ्जलिः सन्नभाषत ।

Sloka 11.15

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणामीशं कमलासनस्थम् ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ 15 ॥

देव O Lord, तव देहे in your body देवान् all the gods तथा and in the same way सर्वान् भूतविशेषसङ्घान् the entire gamut of beings ब्रह्माणं and Chaturmukha Brahma कमलासनस्थम् ईशं and Ishvara who abides by Brahma's wishes सर्वान् ऋषींश्च and all sages दिव्यान् उरगांश्च and divine serpents पश्यामि । behold.

देव तव देहे सर्वान् देवान् पश्यामि; तथा सर्वान् प्राणिविशेषाणां सङ्घान्, तथा ब्रह्माणं - चतुर्मुखम् अण्डाधिपतिम्, तथा ईशं कमलासनस्थं - कमलासने ब्रह्मणि स्थितम् ईशं, तन्मते अवस्थितं; तथा देवर्षिप्रमुखान् सर्वान् ऋषीन्, उरगान् च वासुकिक्षकादीन् दीप्तान् ।

O Lord, I behold in your body all the gods. And I am seeing all all groups of living beings and Chaturkumha, the ruler of the Cosmic Egg, and Isha or Rudra who abides by the wishes or order of Chaturmukha Brahma who is seated on the Lotus and all seers along with the foremost devarshis, and serpents such as the glowing Vasuki, Takshaka and others. I am seeing all of them.

ईशम् and कमलासनस्थम् – These are not taken as qualifying ब्रह्माणम्. They apply to Rudra. कमलासनस्थम् – One who abides by Kamalasana who is the brahma seated on Louts. Srimad Bhagavata says रुद्रं समाश्रिता देवाः रुद्रो ब्रह्माणमाश्रितः (भा. 11-19-18). Brahma and Rudra told here are those responsible for creation and destruction.

In other bhashyas, it is commented as सर्वेषाम् ईशम् ईशितारं कमलासनस्थं ब्रह्माणं चतुर्मुखं – they do not give the meaning of Rudra for ईश but chaturmukha who rules over everyone. In one bhashya अमृततरङ्गिणि by Sri Purushottama, ईशं महादेवम् is told but for कमलासनस्थं नाभिपद्मस्थम् ब्रह्माणम्. Our Bhashya is unique in interpreting this sloka.

Sloka 11.16

अनेकबाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिम् पश्यामि विश्वेश्वर विश्वरूप ॥ 16 ॥

अनेक बाहूदरवक्त्रनेत्रम् Having many arms, stomachs, mouths and eyes, अनन्तरूपं having infinite forms त्वां सर्वतः पश्यामि such form of your I behold all around. विश्वेश्वर O Ruler of the World, विश्वरूप One who has the entire world as body, नान्तं पश्यामि I see no end to your form पुनः तव आदिं न and do not see the beginning of your form मध्यं न and do not see the middle too.

अनेकबाहूदरवक्त्रनेत्रम् अनन्तरूपं त्वां सर्वतः पश्यामि; विश्वेश्वर - विश्वस्य नियन्तः; विश्वरूप – विश्वशरीर, यतः त्वम् अनन्तः, अतः तव नान्तं न मध्यं, न पुनः तव आदिं च पश्यामि ।

I behold you everywhere having many arms, stomachs, mouths and eyes and having infinite form. विश्वेश्वर – O ruler of the Universe, विश्वरूप – One who has the entire universe as his body,

because you are अनन्त – the reason why you are infinite, for that same reason I do not see your end or middle or beginning.

We have to note again the anvaya of सर्वतः here – If it is सर्वतोऽनन्तरूपम् – If the anvaya is such, the word सर्वतः would be of no use as आनन्त्य is already told. If the anvaya is taken as सर्वतः पश्यामि then it would be proper for having got दिव्यचक्षुस्. So Bhashya is सर्वतः पश्यामि.

विश्वेश्वर – This is the cause of being विश्वरूप and so explained as विश्वस्य नियन्तः. A शरीरि is one who pervades and controls the body.

नान्तं न मध्यम् – It does not mean that it is not visible even if present. Because Arjuna has दिव्यचक्षुस् and so it is because there is no end or beginning or middle to Lord's form. This is also known from विश्वरूप. So देशतः and कालतः the absence of आदि, मध्य and अन्त is meant.

Veda says विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो हस्त उत विश्वतस्पात् ।, परात्परं यन्महतो महान्तम् यदेकमव्यक्तमनन्तरूपम्. एकम्, अनन्तरूपम्. Everything is in it – उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ | And such wonderful form of Bhagavan cannot be understood or proved through logic – Vishnu Purana says अचिन्त्याः खलु ये भावाः न तान् तर्केण योजयेत्, Kathopanishat says नैषा तर्केण मतिरापनेया etc. Such is the wonderful form of Lord which Arjuna saw.

Sloka 11.17

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतोदीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्तात् दीप्तानलार्कद्युतिमप्रमेयम् ॥ 17 ॥

किरीटिनं Adorning the crown, गदिनं adorning the mace, चक्रिणं च and the discus, तेजोराशिं like of heap of blaze, सर्वतो दीप्तिमन्तं shining everywhere, समन्तात् दुर्निरीक्ष्यं one whose body is such that one cannot see all parts of the body दीप्तानलार्कद्युतिम् who is blazing like the burning fire and sun, अप्रमेयं who is indefinable त्वां पश्यामि I behold such form of yours.

तेजोराशिं सर्वतो दीप्तिमन्तं समन्तात् दुर्निरीक्ष्यं दीप्तानलार्कद्युतिम् अप्रमेयं त्वां किरीटिनं गदिनं चक्रिणं च पश्यामि ।

I behold you, a heap of brilliance, one who is shining forth on all sides, is impossible of being seen from whichever side, is radiant like the blazing fire and Sun, one who is indefinable and adorns the crown, mace, discus.

The bhashya follows उपलम्भ-अर्थक्रम for निरूपणे and not पाठक्रम. The mula sloka starts with कीरिटिनं गदिनं etc while bhashya starts with तेजोराशिम्. This also shows Bhashkarar clearly seeing what Arjuna saw because he is describing in the same order. That is indicated by Swamy Deshikan as उपलम्भार्थक्रम – the order in which it was perceived.

तेजोराशिम् – This was what was visible first – a heap of radiance. That indicates the essential nature of धर्मि.

सर्वतो दीप्तिमन्तम् – Means the radiance was all pervading. As told in कठोपनिषत् – तस्य भासा सर्वमिदं विभाति (कठ.5-15).

समन्तात् दुर्निरीक्ष्यम् – This indicates all parts of the divine auspicious form of Lord. Whichever part one wanted to see in that दिव्यमङ्गलविग्रह, it was not possible to see is the bhava.

दीप्तानलार्कद्युतिम् – The reason why Lord's it became possible to see the दिव्यमङ्गलविग्रह is told thus. द्युति means तेजस् of the form of rays. What was told as दीप्तिमन्तम् first indicates सर्वव्यापित्व. Here the reason why it could be seen is told. So there is no पुनरुक्ति. Because of this HIS form was समन्तात् दुर्निरीक्ष्यम्.

अप्रमेयम् – It was not possible to determine as ईदृक्त्व and इयत्ता 'it is like this or it is this much only'. By these, in a normal way how can one perceive is told as अप्रमेयं त्वाम्. त्वाम् refers to Krishna being seen by Arjuna and the extraordinary form that was seen which has no limits is told as अप्रमेयम्.

किरीटिनं गदिनं चक्रिणं च – Though I am seeing a form that was never seen earlier, I am able to identify you with your unique marks such as extraordinary ornaments and weapons such as किरीट, गदे and चक्र etc. किरीट is उपलक्षण for all other groups of ornaments. The crown is of two types किरीट and करण्डिका and among them किरीट is superior and what is worn by the superior

ones. So that indicates HIS सर्वेश्वरत्व here. चक्रिणम् is उपलक्षण for the hosts of weapons and especially indicates the सुदर्शन चक्रायुध which is unique to Bhagavan. He is called चक्री.

This is like how Magha kavi describes the descending of Narada. He says first what was seen was प्रसिद्धमूर्ध्वज्वलनं हविर्भुजः पतत्यधो धाम, ततः शरीरीति विभाविताकृतिम्, विभुर्विभक्तावयवं पुमानिति क्रमादमुं नारद इत्यबोधि. Like that here Bhashyakarar explains how Arjuna saw Lord – first he saw a तेजोराशि, then सर्वतो दीप्तिमन्तं समन्तात् दुर्निरीक्ष्यम्, दीप्तानलार्कद्युतिम्, अप्रमेयम् and then किरीटिनं गदिनं चक्रिणम्.

Sloka 11.18

त्वमक्षरं परमं वेदितव्यम् त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 18 ॥

त्वं You are वेदितव्यं what is to be realised by mumukshus परमम् अक्षरम् that Supreme immutable Brahman अस्य विश्वस्य For this world परं निधानं त्वं you are the supreme support. त्वं अव्ययः You are imperishable. शाश्वत धर्मगोप्ता The protector of eternal Dharma. त्वं सनातनः पुरुषः You are the sanaatana purusha मे मतः that is what I believe.

उपनिषत्सु, 'द्वे विद्ये वेदितव्ये' (मु. उ. 1-1-4) इत्यादिषु वेदितव्यतया निर्दिष्टं परमम् अक्षरं त्वम् एव । अस्य विश्वस्य परं निधानं - विश्वस्य अस्य परमाधारभूतः त्वम् एव; त्वम् अव्ययः - व्ययरहितः; यत्स्वरूपो यद्गुणो यद्विभवश्च त्वं तेन एव रूपेण सर्वदा अवतिष्ठसे । शाश्वतधर्मगोप्ता शाश्वतस्य नित्यस्य वैदिकस्य धर्मस्य एवमादिभिः अवतारैः त्वम् एव गोप्ता । सनातनः त्वं पुरुषो मतो मे 'वेदाहमेतं पुरुषं महान्तम्' (तै.आ. 3-12-7) 'परात्परं पुरुषम्' (मु. उ. 3-2-8) इत्यादिषु उदितः सनातनपुरुषः त्वम् एव इति मे मतः - ज्ञातः । यदुकुलतिलकः त्वम् एवंभूतः इदानीं साक्षात्कृतो मया इत्यर्थः ।

उपनिषत्सु, 'द्वे विद्ये वेदितव्ये' (मु. उ. 1-1-4) इत्यादिषु वेदितव्यतया निर्दिष्टं परमम् अक्षरं त्वम् एव - You are the Supreme Akshara as taught by Upanishats to be realized in contexts such as द्वे विद्ये वेदितव्ये and others.

अस्य विश्वस्य परं निधानं - विश्वस्य अस्य परमाधारभूतः त्वम् एव - You are only the supreme locus or substratum or support for this world.

त्वम् अव्ययः – व्ययरहितः; यत्स्वरूपो यद्गुणो यद्विभवश्च त्वं तेन एव रूपेण सर्वदा अवतिष्ठसे - You are imperishable. You remain immutable with whatever is your essential nature, your attributes and your sovereignty, with the same nature, attributes and glory all the time.

शाश्वतधर्मगोप्ता शाश्वतस्य नित्यस्य वैदिकस्य धर्मस्य एवमादिभिः अवतारैः त्वम् एव गोप्ता - You are protector of the eternal vaidika dharma through your manifestations such as Krishnaavata and others.

सनातनः त्वं पुरुषो मतो मे 'वेदाहमेतं पुरुषं महान्तम्' (तै.आ. 3-12-7) 'परात्परं पुरुषम्' (मु. उ. 3-2-8) इत्यादिषु उदितः सनातनपुरुषः त्वम् एव इति मे मतः - ज्ञातः । यदुकुलतिलकः त्वम् एवंभूतः इदानीं साक्षात्कृतो मया इत्यर्थः - I believe you are the sanaatana purusha. I realized that you are the sanaatana purusha eulogized in shrutis such as 'I know this great Purusha', 'The purusha who is higher than the high' and others. I have realized that you who are the gem among the Yadu clan haven been perceived by me directly as of this nature – that is the meaning.

उपनिषत्सु, 'द्वे विद्ये वेदितव्ये' (मु. उ. 1-1-4) इत्यादिषु वेदितव्यतया निर्दिष्टं परमम् अक्षरं त्वम् एव – Swamy Deshika says – भगवत्प्रभावदर्शनात् एवम् अक्षर-वेदितव्य-अव्यय-सनातनपुरुषादि शब्दैः मुण्डकोपनिषदादि स्मारणम् – in the explanation for उपनिषत्सु. This is as addressed in the Upanishats such as अथ परा यया तदक्षरमधिगम्यते (मु. 1-1-5), एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्यचन्द्रमसौ विधृतौ तिष्ठतः (बृ.3-8-9) and so on. Two vidyas are to be known – one is the intellectual knowledge or foundational knowledge and the other is पराविद्या – which is spiritual experience. And both are needed and told as वेदितव्ये. The वाक्यार्थं ज्ञान obtained through study of Vedas and other works is also very necessary as without that one cannot know what to experience. But that alone is not the ultimate. It is told as अपराविद्या does not mean lower but foundational. With that only one can proceed to next level and realize परमार्थ.

विश्वस्य परं निधानम् – This is as per what is told in pramanas such as विष्णुसंज्ञं सर्वाधारं धाम (मै.उ.). That word निधानम् is explained as निधीयते अस्मिन् इति निधानम् and परं निधानम् means नधानानाम् अपि निधानत्वात् परं निधानम्. The word परम् differentiates Bhagavan from Jivatman. This aspect is found in कौषीतकि उपनिषत् – भूतमात्राः प्रज्ञामात्रास्वर्पिताः प्रज्ञामात्राः प्रणे अर्पिताः (कौ. 3-9). Just as in a chariot the circumference is placed on the spokes and the spokes on the nave, similarly these objects are placed on the chetanas (told as प्रज्ञामात्राः here) and the chetanas are placed on Paramatman

told as प्राण here. स एष प्राण एव प्रज्ञात्मा आनन्दोऽजरोऽमृतः, एष लोकपालः एष लोकाधिपतिः एष सर्वेषः etc. And the fact that there is no one else supporting HIM is made clear in bhashya as परमाधारभूतः. Upanishat says सन्मूलाः सोम्य इमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः.

अव्ययम् – In Mundakopanishat it is said – तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः (मु. 1-1-6) and Mahanarayana says अनन्तमव्ययं कविम् (महानारायण). व्यय means among the essential nature, attributes etc. something gets changed or destroyed sometime – स्वरूपस्य गुणस्य विभवस्य वा यदा कदाचित् प्रच्युतिर्हि व्ययः स सर्वोऽप्यस्य नास्तीत्यविशेषिताव्ययशब्देनोच्यते – the word अव्यय which is not specifically qualified is explained thus. So it is not mere स्वरूप not changing like Jivatman and that is made clear in bhashya as त्वम् अव्ययः – व्ययरहितः; यत्स्वरूपो यद्गुणो यद्विभवश्च त्वं तेन एव रूपेण सर्वदा अवतिष्ठसे. For अचेतन there is स्वरूपविकार – it keeps undergoing changes – prakruti becomes mahat, mahat modified into ahankaara and so on. For चेतन there is contraction or expansion in his attributive consciousness or धर्मभूतज्ञान but for Paramatman there is no विकार of any type anytime. So HE is अव्यय.

The word विभव told in bhashya means नित्यविभूति. If it is taken to mean both the vibhuti, then it should be understood as that which does not undergo change in its substantive nature.

शाश्वतधर्मगोप्ता – It is explained as शश्वत् भवः शाश्वतः and the cause of that eternity or शाश्वतत्व is नित्यागममूलत्वम् explained as शाश्वतस्य नित्यस्य वैदिकस्य धर्मस्य. What ever is known from प्रत्यक्ष and शास्त्र, Bhagavan protects them through HIS divine manifestations. It is said नारायणः शाश्वतधर्मगोप्ता (भा.मो. 336-5). They all mean the special dharma which is वैदिकधर्म.

एवमादिभिः अवतारैः – This means this is known from प्रत्यक्ष and शास्त्र.

Bhashyakarar quotes two pramans mentioning पुरुष - 'वेदाहमेतं पुरुषं महान्तम्' (तै.आ. 3-12-7) 'परात्परं पुरुषम् उपैति' (मु. उ. 3-2-8) – By these, the उपास्यत्व and प्राप्यत्व are indicated. By the word आदि other pramans such as येनाक्षरं पुरुषं वेद सत्यम् (मु. 1-2-13) and others are understood.

The word सनातन explains the meaning of सत्यम् as in सत्यं ज्ञानमनन्तं ब्रह्म.

The bhashya यदुकुलतिलकः त्वम् एवं भूतः indicates त्वमिति प्राचीनमांसचक्षुःप्रतिपन्न-आकार-अनुवादः, शेषेण तु दिव्यचक्षुर्लाभसाक्षात्कृत-आकारकथनम्, प्रभावमात्रज्ञानस्य प्रागेव सिद्धत्वात् – That is, the word त्वम् indicates

the form that Arjuna saw with his normal eyes before he saw the विश्वरूप. The rest are about Bhagavan's विश्वरूप after Lord granted him the divine sight. These are some wonderful explanations of Bhashyakarar – they are called रसस्थानs of our bhashya. We can find many such explanations which are very contextual and very apt.

मतः - Arjuna is not telling that it is his view but means that he has understood or known so. That is explained in bhashya as ज्ञातः... The word मतः which is in general sense is now culminating in direct vivid perception of Lord – explained in bhashya as इदानीं साक्षात्कृतो मया इत्यर्थः..

Brahmanandagiribhashya says – एतावन्तं कालम् अपरिमितबलपराक्रमशाली सर्वलोकमान्यस्त्वं महापुरुष इत्येव स्थितम् । इदानीम् एतदैश्वर्यप्रदर्शनात्परं ब्रह्मैव त्वमिति निश्चयो मम जात इत्यर्थः ।

Sloka 11.19

अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रम् स्वतेजसा विश्वमिदं तपन्तम् ॥ 19 ॥

अनादि-मध्यान्तम् One who has no beginning or middle or end, अनन्तवीर्यम् has unlimited valour अनन्तबाहुं innumerable shoulders शशिसूर्यनेत्रं having the Sun and Moon as eyes दीप्तहुताशवक्त्रम् having mouth like raging fire इदं विश्वं स्वतेजसा तपन्तं scorching this entire world with tejas त्वां पश्यामि I am seeing you as such.

अनादिमध्यान्तम् – आदिमध्यान्तरहितम् । अनन्तवीर्यम् – अनवधिकातिशयवीर्यम्; वीर्यशब्दः प्रदर्शनार्थः । अनवधिकातिशय ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधिम् इत्यर्थः । अनन्तबाहुम् – असंख्येयबाहुम्; सोऽपि प्रदर्शनार्थः; अनन्तबाहूदरपादवक्त्रादिकम् । शशिसूर्यनेत्रं - शशिवत् सूर्यवत् च प्रसादप्रतापयुक्तसर्वनेत्रम् । देवादीन् अनुकूलान् नमस्कारादि कुर्वाणान् प्रति प्रसादः । तद्विपरीतान् असुरराक्षसादीन् प्रति प्रतापः; 'रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः॥' (11-36) इति हि वक्ष्यते । दीप्तहुताशवक्त्रं - प्रदीप्तकालानलवत् संहारानुगुणवक्त्रम् । स्वतेजसा विश्वम् इदं तपन्तम् - तेजः पराभिभवनसामर्थ्यम्; स्वकीयेन तेजसा विश्वम् इदं तपन्तं त्वां पश्यामि - एवंभूतं सर्वस्य स्रष्टारम्, सर्वस्य आधारभूतं, सर्वस्य प्रशासितारम्, सर्वस्य संहर्तारम्, ज्ञानाद्यपरिमितगुण-सागरम्, आदिमध्यान्तरहितम् एवंभूतदिव्यदेहं त्वां यथोपदेशं साक्षात्करोमि इत्यर्थः । एकस्मिन् दिव्यदेहे अनेकोदरादिकं कथम्? इत्थम् उपपद्यते - एकस्मात् कटिप्रदेशात् अनन्तपरिमाणाद् ऊर्ध्वम् उद्गता यथोदितोदरादयः, अधश्च यथोदितदिव्यपादाः, तत्र एकस्मिन् मुखे नेत्रद्वयम् इति च न विरोधः ।

अनादिमध्यान्तम् – आदिमध्यान्तरहितम् – Means without beginning or middle or end. अनन्तवीर्यम् – अनवधिकातिशयवीर्यम् – one whose valour is of unlimited excellence; वीर्यशब्दः प्रदर्शनार्थः – The word वीर्य is indicative of all other attributes. अनवधिकातिशय ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधिम् इत्यर्थः – An abode of unsurpassable knowledge, strength, sovereignty, valour, power, brilliance is the meaning. अनन्तबाहुम् – असंख्येयबाहुम्; - Infinite arms – means one who has innumerable arms. सोऽपि प्रदर्शनार्थः – this is also for illustration. अनन्तबाहूदरपादवक्त्रादिकम् – means one who has infinite arms, stomachs, feet, months etc. शशिसूर्यनेत्रं - शशिवत् सूर्यवत् च प्रसादप्रतापयुक्तसर्वनेत्रम् – means one whose all eyes are pleasant like the moon and burning like the Sun. देवादीन् अनुकूलान् नमस्कारादि कुर्वाणान् प्रति प्रसादः – being pleasant and gracing the Gods who do salutations etc. to HIM | तद्विपरीतान् असुरराक्षसादीन् प्रति प्रतापः – showing anger towards asuras and rakshasas who are opposed to Gods. 'रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः॥' (11-36) इति हि वक्ष्यते – It is going to be told as The demons run helter skelter with fear and the group of siddhas prostrate to HIM. दीप्तहुताशवक्त्रं - प्रदीप्तकालानलवत् संहारानुगुणवक्त्रम् – having mouth appropriate for destruction like the fire raging at the time of dissolution. स्वतेजसा विश्वम् इदं तपन्तम् - तेजः पराभिभवनसामर्थ्यम्; The word Tejas here means the power capable of vanquishing others. स्वकीयेन तेजसा विश्वम् इदं तपन्तं त्वां पश्यामि – I behold you, who with your radiance, are scorching this entire world. एवंभूतं सर्वस्य स्रष्टारम्, - Being thus, the creator of everything, सर्वस्य आधारभूतं, - the support of everything, सर्वस्य प्रशासितारम्, - the ruler of everyone, सर्वस्य संहर्तारम्, -the destroyer of everything, ज्ञानाद्यपरिमितगुण-सागरम्, - an ocean of immeasurable attributes such as ज्ञान and others, आदिमध्यान्तरहितम् – without beginning, middle or end, एवंभूतदिव्यदेहं – possessing such divine body, त्वां यथोपदेशं साक्षात्करोमि इत्यर्थः – I behold you with my eyes as taught.

एकस्मिन् दिव्यदेहे अनेकोदरादिकं कथम्? – In one divine body how can many stomachs etc be present? इत्थम् उपपद्यते - एकस्मात् कटिप्रदेशात् अनन्तपरिमाणाद् ऊर्ध्वम् उद्गता यथोदितोदरादयः, - this is how it becomes reasonable – above one hip portion which is of infinite proportion, many stomach and others were extending as told, अधश्च यथोदितदिव्यपादाः, - and below the hip portion also divine feet extended as taught; तत्र एकस्मिन् मुखे नेत्रद्वयम् इति च न विरोधः – and in each face a pair of eyes. This way there is no contradiction.

अनादिमध्यान्तम् – What is negated here is not something different from आदि, मध्य and अन्त. That would be opposed to what Bhagavan said सर्गाणाम् आदिरन्तश्च मध्यं चैवाहमर्जुन (10-32) and अहमादिश्च मध्यं च भूतानामन्त एव च (10-20). So bhashya is आदिमध्यान्तरहितम्. What was told earlier as नान्तं न मध्यं न पुनस्तवादिम् (11-16) is about essential nature. And what is told here is concerning Bhagavan's दिव्यमङ्गलविग्रह. So there is no पुनरुक्तिदोष. Or they can also be explained thus – In नान्तं न मध्यं न पुनस्तवादिम् modifications of the form of creation, sustenance and destruction are negated and here what is negated is their cause. OR, it can also be taken to mean Bhagavan's form as कालाभिमानिदेवता. It is said in Vishnu Purana अनादिर्भगवान्कालः (वि.पु. 1-2-26) – the eternity of the vibhuti काल is intended.

अनन्तबाहुम् – Earlier it was told अनेकबाहूदर – the arms are many was told. Now the word अनन्त shows they are innumerable. So there is no पुनरुक्ति. Hence bhashya is असंख्येयबाहुम्.

शशिसूर्यनेत्रम् – The eyes of Lord are not metaphorically told as sun and moon. That is because in HIS Vishvarupa there exist innumerable eyes and such metaphor does not fit into the context. What is intended here is समानधर्मत्व that is similarity in some attribute. It is also not meant that some eyes are like the Sun and some like moon. So the meaning is that all eyes had साधर्म्य – similarity in quality with Sun and the moon. Then if a doubt is raised as how can at the same time opposite qualities of Sun being fierce and Moon being pleasant exist in the same eye to which it is explained as that happens with respect to Gods and with respect demons at the same time.

एवंभूतं सर्वस्य स्रष्टारम्, सर्वस्य आधारभूतं, सर्वस्य प्रशासितारम्, सर्वस्य संहर्तारम्, ज्ञानाद्यपरिमितगुण-सागरम्, आदिमध्यान्तरहितम् एवंभूतदिव्यदेहं त्वां यथोपदेशं साक्षात्करोमि इत्यर्थः – This sentence explains that what was heard earlier through Krishna's teaching is the form perceived directly with the divine eyes granted to Arjuna.

What was told as अनेक बाहूदर वक्त्रनेत्रम् earlier – there the manifold nature is told of the parts of the body only and so the रूप or Form is one only. Earlier and later also what is talked about is about one body only. Even what is told as पश्य मे पार्थ रूपाणि cannot be taken to mean many bodies. If that was so, it would have been अनेक विग्रहम् but that is not how it is told. And in case of

many bodies, there is no need to even say many arms, many stomachs etc. as it would have been understood. And one cannot argue that a form with many stomachs is not taught in भगवच्छास्त्र as that शास्त्र is not fully applicable here. Even what was seen by Narada and others told there is not seen here. The विश्वरूप seems by each person is different. नारद and others saw different kinds of HIS form. So just as in Bhagavan's incarnations such as श्रीवराह, श्रीनृसिंह and others there is variety in form, colour, arms and so on, even in the विग्रह of विश्वरूप as per the pramanas the variety has to be accepted. So just as a tree which has several branches is still known as single tree because the stem is one, here also the कटिप्रदेश or hip which is not told to be many is taken as one and so one form is to be understood. All these are indicated in the words of the sloka itself is indicated in bhashya by the word यथोदित उरादयः, दिव्यपादाः in bhashya.

Sri Brahmanandagiribhashya quotes several shruti pramanas here. He says ब्रह्मत्वनिश्चये हेतुभूतं तद्धर्मदर्शनं प्रमाणयति. अनादिमध्यान्तम् – आकाशवत्सर्वगतश्च नित्यः, व्याप्य नारायणः स्थितः (म.ना.). For अनन्तवीर्यम् – विष्णोर्नुकं वीर्याणि प्रवोचम् (ऋक्सं. 2-2-24-1), अनन्तबाहु etc – विश्वतश्चक्षुरुत विश्वतोमुखो (ऋ, यजु.). शशिसूर्यनेत्रम् – चक्षोः सूर्ये अजायत (पु.सू.), दीप्तहुताशवक्त्रम् – मुखादिन्द्रश्चाग्निश्च and स्वतेजसा विश्वमिदं तपन्तम् – येन सूर्यस्तपति तेजसेद्धः.

Sloka 11.20

एवंभूतं त्वां दृष्ट्वा देवादयः अहं च प्रव्यथिता भवाम इति आह –

Arjuna says, having seen such wonderful form of yours, all the Gods and others and myself too have become very frightened.

एवंभूतम् त्वाम् – Means you who are having such frightful form.

According to the usage प्रव्यथितम्, the word लोक has to be understood as people. So अवतारिका has देवादयः. And the bhashya अहं च is as per what is going to be told later दृष्ट्वा लोकाः प्रव्यथिताः तथाहम्.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदम् लोकत्रयं प्रव्यथितं महात्मन् ॥ 20 ॥

महात्मन् O Mahatman, द्यावापृथिव्योः अन्तरं all the space between the dyuloka and antarikshaloka दिशश्च सर्वाः and all the directions त्वया एकेन व्याप्तं are pervaded by YOU alone. तव अद्भुतम् उग्रम् इदं रूपं दृष्ट्वा Having seen such wonderful and frightening form of yours लोकत्रयं प्रव्यथितम् all the people of three categories – those who are favourable, who are opposed and who are disinterested are all frightened.

द्युशब्दः पृथिवीशब्दश्च उभौ उपरितनानाम् अधस्तनानां च लोकानां प्रदर्शनार्थौ । द्यावापृथिव्योः अन्तरम् - अवकाशः, यस्मिन् अवकाशे सर्वे लोकाः तिष्ठन्ति । सर्वः अयम् अवकाशः दिशश्च सर्वाः त्वया एकेन व्याप्ताः । दृष्ट्वा अद्भुतं रूपम् उग्रं तव इदम् - अनन्तायामविस्तारम् अत्यद्भुतम् अति उग्रं च रूपं दृष्ट्वा लोकत्रयं प्रव्यथितम् - युद्धदिदृक्षया आगतेषु ब्रह्मादि देवासुर पितृगणसिद्धगन्धर्व-यक्ष-राक्षसेषु प्रतिकूलानुकूलमध्यस्थरूपं लोकत्रयं सर्वं प्रव्यथितम् – अत्यन्तभीतम् । महात्मन् - अपरिच्छेद्यमनोवृत्ते । एतेषाम् अपि अर्जुनस्य इव विश्वाश्रयरूप साक्षात्कारसाधनं दिव्यं चक्षुः भगवता दत्तम् । किमर्थम् इति चेत्? अर्जुनाय स्वैश्वर्यं सर्वं प्रदर्शयितुम्; अत इदम् उच्यते - 'दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्' इति ।

द्युशब्दः पृथिवीशब्दश्च उभौ उपरितनानाम् अधस्तनानां च लोकानां प्रदर्शनार्थौ – The द्युशब्द and पृथिवीशब्द are both indicative of all worlds above and worlds below.

द्यावापृथिव्योः अन्तरम् - अवकाशः, यस्मिन् अवकाशे सर्वे लोकाः तिष्ठन्ति – And अन्तरम् means space where all the worlds exist.

सर्वः अयम् अवकाशः दिशश्च सर्वाः त्वया एकेन व्याप्ताः – This entire space and all quarters are all pervaded by you alone.

दृष्ट्वा अद्भुतं रूपम् उग्रं तव इदम् – means अनन्तायामविस्तारम् अत्यद्भुतम् अति उग्रं च रूपं दृष्ट्वा – having seen this most marvelous and most frightening form of yours which is extends to infinite proportions लोकत्रयं प्रव्यथितम् - means युद्धदिदृक्षया आगतेषु ब्रह्मादि देवासुर पितृगणसिद्धगन्धर्व-यक्ष-राक्षसेषु प्रतिकूलानुकूलमध्यस्थरूपं लोकत्रयं सर्वं प्रव्यथितम् – अत्यन्तभीतम् – the three worlds are frightened that means among all the gods right from Brahma, the group of piturs, siddhas, gandharvas, yakshas, rakshasas who have come desiring to witness the war, and of three categories namely those who are opposed, those who are favourable and those who are neither interested nor opposed or neutral, all those belonging to these three categories are all extremely frightened.

महात्मन् - अपरिच्छेद्यमनोवृत्ते - O Mahatman – means one whose functions of the mind are limitless.

एतेषाम् अपि अर्जुनस्य इव विश्वाश्रयरूप साक्षात्कारसाधनं दिव्यं चक्षुः भगवता दत्तम् – This also shows that Bhagavan granted the divine sight which is the means to perceive HIS form which is an abode to the entire world to all of them also.

किमर्थम् इति चेत्? – And why did Bhagavan grant them such divine sight? अर्जुनाय स्वैश्वर्यं सर्वं प्रदर्शयितुम्; - To reveal to Arjuna the entirety of Bhagavan's sovereignty.

अत इदम् उच्यते - 'दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्' इति – That is why he says thus – O mahatma, beholding this marvelous and frightful form of yours, all the people are extremely frightened.

इदम् अन्तरम् – If the meaning is taken as 'space in-between', it will limit its scope as other things gets eliminated. So it is commented as अवकाशः. In which space the upper and lower worlds exist, all that space is pervaded by HIM alone is the bhaava. And that happens due to the extraordinary powers of Bhagavan. That means the general rule that two things cannot exist at the same place at the same time does not apply to Bhagavan's pervasion.

दृष्ट्वाद्भुतं रूपमुग्रं तवेदम् – This is explained as अनन्तायामविस्तारं रूपम्. So this व्याप्ति or pervasion is not स्वरूपव्याप्ति but रूपव्याप्ति - the pervasion of HIS form as told.

लोकत्रयं प्रव्यथितम् – This is a significant explanation in our bhashya. Here लोकत्रय does not mean the three worlds. Because in that case, the aspect of प्रव्यथितम् cannot be explained. And instead of interpreting the world लोक as beings in a secondary sense, the meaning of जन is more appropriate in the primary sense itself. And people are of three categories – friends, those who are antagonistic and those who are unconcerned or disinterested. All there categories of people have assembled there in order to witness this great war. And since it is about people in all worlds, देवासुरस and others are also included in bhashya. In that मनुष्यस or humans are not mentioned as they did not get to see the विश्वरूप of Bhagavan.

And to the objection that how can gods and others see the Vishvarupa as Arjuna only got दिव्यचक्षुस् as told, the answer is explained in bhashya as अर्जुनाय स्वैश्वर्यं सर्वं प्रदर्शयितुम्.

Sloka 11.21

अमी हि त्वा सुरसङ्घा विशन्ति केचिद्धीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ 21 ॥

अमी सुरसङ्घाः These groups of gods त्वा विशन्ति हि do do enter into you, is it not? केचित् भीताः प्राञ्जलयः गृणन्ति some being scared, pray to you with folded hands. महर्षिसिद्धसङ्घाः The groups of great seers and siddhas स्वस्ति इत्युक्त्वा chanting 'svasti' पुष्कलाभिः स्तुतिभिः त्वां स्तुवन्ति eulogise you with appropriate powerful prayers.

अमी सुरसंघाः उत्कृष्टाः त्वां विश्वाश्रयम् अवलोक्य हृष्टमनसः त्वत्समीपं विशन्ति । तेषु एव केचिद् अति उग्रम् अति अद्भुतं च तव आकारम् आलोक्य भीताः प्राञ्जलयः स्वज्ञानानुगुणं स्तुतिरूपाणि वाक्यानि गृणन्ति - उच्चारयन्ति । अपरे महर्षिसंघाः सिद्धसंघाः च परावरतत्त्व-याथात्म्यविदः स्वस्ति इति उक्त्वा पुष्कलाभिः भगवदनुरूपाभिः स्तुतिभिः स्तुवन्ति ।

अमी सुरसंघाः उत्कृष्टाः त्वां विश्वाश्रयम् अवलोक्य हृष्टमनसः त्वत्समीपं विशन्ति – These groups of superior gods move close to you being filled with joy on seeing you, the supporter of the entire universe.

तेषु एव केचिद् अति उग्रम् अति अद्भुतं च तव आकारम् आलोक्य भीताः प्राञ्जलयः स्वज्ञानानुगुणं स्तुतिरूपाणि वाक्यानि गृणन्ति - उच्चारयन्ति – Among them only some being extremely frightened on seeing your extremely scary and most marvelous form, utter sentences of the form of prayers according to their knowledge with folded hands.

अपरे महर्षिसंघाः सिद्धसंघाः च परावरतत्त्व-याथात्म्यविदः स्वस्ति इति उक्त्वा पुष्कलाभिः भगवदनुरूपाभिः स्तुतिभिः स्तुवन्ति – Other groups of great seers and siddhas, who are knowledgeable about the lower and higher orders of reality, uttering the word 'svasti' eulogise you with hymns of praise that are appropriate to the Supreme Person.

सुरसङ्घाः उत्कृष्टाः त्वा विशन्ति – The word विशन्ति does not mean withdrawal or संहार because it is used along with स्तुति and such words. So this indicates समीप-गमनरूप-सेवाप्रकार - service of the form of moving close to Lord. And moving close to Bhagavan is not for destruction. That is indicated in bhashya as हृष्टमनसः त्वत्समीपं विशन्ति. This is also different from what is going to be

told later about entering HIS mouth. Here another point Swamy Deshika points out – it is said in sloka केचिद्धीताः about those who are afraid to approach Bhagavan and nothing is said specifically about those who desire to approach Bhagavan, that is indicated by उत्कृष्टाः - and so bhashya explains as Brahma and others approaching Bhagavan for performing सेवा.

तेषु एव केचिद् अति उग्रम् अति अद्भुतं च तव आकारम् आलोक्य भीताः प्राञ्जलयः स्वज्ञानानुगुणं स्तुतिरूपाणि वाक्यानि गृणन्ति - उच्चारयन्ति

केचिद्धीताः - The cause of fear is Bhagavan's marvelous and scary form. They prayed to Lord as per what was perceived by them. The groups of महर्षि's and सिद्ध's recited with appropriate prayers is explained as स्वज्ञानानुगुणम्. And the bhashya तेष्वेव केचित् means they are a special category of Gods.

महर्षिसिद्धसङ्घाः - The groups of महर्षि's or great seers are the groups consisting of भृगु and others. सिद्ध's are सनक, सनन्दन and others. And because they are महर्षि's they pray with पुष्कलस्तुति's.

स्वस्ति इत्युक्त्वा – This is the मङ्गलाशासन done by great devotees who pray as जितं ते पुण्डरीकाक्ष. Or as it is said - when a servant devoted to the Master sees the Master, the first word to be told is स्वस्ति. Then the prayers eulogizing the greatness of Master's qualities follow. पौष्कल्य means प्रामाणिक सर्वेश्वरत्वादि कथन. The prayers are true based on valid means and about Bhagavan's being the Supreme ruler and other attributes. That is explained in bhashya as भगवदनुरूपाभिः.

Sloka 11.22

रुद्रादित्या वसवो ये च साध्याः विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घाः वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ 22 ॥

रुद्रादित्याः Eleven Rudras and Twelve Adityas, वसवः eight Vasus, साध्याः the sadhyas, विश्वेऽश्विनौ Vishve devatas and Ashvini devatas, मरुतश्च the groups of Maruts, ऊष्मपाश्च Pitrus, गन्धर्व यक्षासुर सिद्धसङ्घाः groups of Gandharvas, Yakshas, Asuras and Siddhas, ये च सर्वे all of them विस्मिताश्चैव being wonderstruck त्वां वीक्षन्ते behold you.

ऊष्मपाः – पितरः, 'ऊष्मभागा हि पितरः' (तै. ब्रा. 1-3-10) इति श्रुतेः । एते सर्वे विस्मयम् आपन्नाः त्वां वीक्षन्ते –
ऊष्मपाः means Pitrus or manes as per shruti pramana 'ऊष्मभागा हि पितरः'. All of them are
beholding you with amazement.

Because the word ऊष्म is used while telling about the various classes of gods, ऊष्मपाः is
interpreted as Pitrus.

Sloka 11.23

रूपं महत्ते बहुवक्त्रनेत्रम् महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालम् दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ 23 ॥

महाबाहो Hey Mahaabaahu, बहुवक्त्रनेत्रं having many faces and eyes, बहु बाहूरुपादं and many arms,
thighs and feet, बहूदरं many stomachs, बहुदंष्ट्राकरालं and being fierce with many large protruding
teeth ते महत् रूपं this mighty form of yours दृष्ट्वा having seen लोकाः तथा अहं प्रव्यथिताः all the people
told earlier and myself are extremely scared.

बह्वीभिः दंष्ट्राभिः अतिभीषणाकारं लोकाः पूर्वोक्ताः प्रतिकूलानुकूलमध्यस्थाः त्रिविधाः सर्व एव अहं च तव इदम् ईदृशं
रूपं दृष्ट्वा अतीव व्यथिता भवामः ।

Having seen this form which is most terrifying with many protruding teeth, all the three
categories of people told earlier who are favourable, antagonistic and unconcerned including
myself are greatly terrified.

In the previous sloka the fact of being wonderstruck was told. Now the aspect of all getting
scared is being told.

लोकाः - The meaning is same as what was told earlier and so bhashya is पूर्वोक्ताः लोकाः.

इदम् ईदृशम् – The word इदम् applies to the form and ईदृशम् indicates the various modes or प्रकाराः.

प्रव्यथिताः - Here प्र is not in the sense of negation like the usage प्रस्थान, प्रस्मरण etc. Here it
indicates the प्रकर्ष of व्यथे – that is excessive fear. That is told in bhashya as अतीव. Meaning of
व्यथिताः is चलिताः or भीताः - shaken or scared.

Sloka 11.24

नभःस्पृशं दीप्तमनेकवर्णम् व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ 24 ॥

नभःस्पृशं One who has touched the divine Vaikuntha, दीप्तम् has divine radiance, अनेकवर्णं of many colours, व्यात्ताननं having mouths open widely, दीप्तविशालनेत्रं having broad blazing eyes त्वां दृष्ट्वा having seen you who are such, प्रव्यथितान्तरात्मा my mind is filled with fear. विष्णो Hey Vishnu, धृतिं न विन्दामि I am unable to support myself शमं च and do not have peace of mind too.

नभःशब्दः, 'तदक्षरे परमे व्योमन्' (महा. 1-2) 'आदित्यवर्णं तमसः परस्तात्' (श्वे. उ. 3-8, यजु. आ. 3-13-1) 'क्षयन्तमस्य रजसः पराके' (ऋक्स. 2-6-25-5) 'यो अस्याध्यक्षः परमे व्योमन्' (ऋक्सं. 8-9-17-7) इत्यादिश्रुतिसिद्ध-
त्रिगुणप्रकृत्यतीत-परमव्योमवाची, सविकारस्य प्रकृतितत्त्वस्य पुरुषस्य च सर्वावस्थस्य, कृत्स्नस्य आश्रयतया नभः स्पृशम् इति वचनात्, 'द्यावापृथिव्योरिदमन्तरं हि व्यासम्' (11-20) इति पूर्वोक्तत्वात् च । दीप्तम् अनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रं त्वां दृष्ट्वा प्रव्यथितान्तरात्मा – अत्यन्तभीतमनाः धृतिं न विन्दामि - देहस्य धारणं न लभे; मनसश्चेन्द्रियाणां च शमं न लभे। विष्णो – व्यापिन् । सर्वव्यापिनम् अत्यद्भुतम् अतिघोरं च त्वां दृष्ट्वा प्रशिथिल-सर्वावयवो व्याकुलेन्द्रियः च भवामि इत्यर्थः ।

नभःशब्दः, 'तदक्षरे परमे व्योमन्' (महाना. 1-2) 'आदित्यवर्णं तमसः परस्तात्' (श्वे. उ. 3-8, यजु. आ. 3-13-1) 'क्षयन्तमस्य रजसः पराके' (ऋक्स. 2-6-25-5) 'यो अस्याध्यक्षः परमे व्योमन्' (ऋक्सं 8।9।17।7) इत्यादिश्रुतिसिद्ध-
त्रिगुणप्रकृत्यतीत-परमव्योमवाची, - The word नभः here means परमव्योम or the Supreme Akasha paramapada which is superior to and different from the Prakruti Mandala made of Satva, Rajas and Tamas and well established in shrutis 'In that Parama Vyoma which is imperishable', 'He who has the hue of Aditya and beyond Tamo loka which is prakruti mandala', 'One who resides in the world beyond the Rajo loka or prakruti mandala', 'He who is the ruler of the Supreme Heaven' and so on.

सविकारस्य प्रकृतितत्त्वस्य पुरुषस्य च सर्वावस्थस्य, कृत्स्नस्य आश्रयतया नभः स्पृशम् इति वचनात्, - because Bhagavan is addressed as नभः स्पृशम् – as HE is the support of everything including the Reality

of Matter which is ever changing and the individual selves existing in all states such as baddha, mukta or jagrat, svapna and so on.

‘द्यावापृथिव्योरिदमन्तरं हि व्यासम्’ (11-20) इति पूर्वोक्तत्वात् च – This is how it is because it was told earlier as ‘the entire space of dyuloka and prithivi loka is pervaded’.

दीप्तम् अनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रं त्वां दृष्ट्वा - Having seen you who is radiant, are multi-coloured, have your mouth wide open, have broad eyes which are burning bright, having seen such form of yours

प्रव्यथितान्तरात्मा – अत्यन्तभीतमनाः धृतिं न विन्दामि - देहस्य धारणं न लभे; मनसश्चेन्द्रियाणां च शमं न लभे – I am extremely scared inside and cannot support by body and do not have peace of mind and other organs also.

विष्णो – व्यापिन् । सर्वव्यापिनम् अत्यद्भुतम् अतिघोरं च त्वां दृष्ट्वा प्रशिथिल-सर्वावयवो व्याकुलेन्द्रियः च भवामि इत्यर्थः – Hey Vishno, the All Pervading, beholding you the pervading everything, of incomparable magnitude, most marvelous, most terrifying, all my limbs are weakened and organs are agitated. That is the meaning.

नभःस्पृशम् – Bhashya quotes several shruti pramanas which show that the words which are synonymous with akasha mean paramapada. Here the word नभः similarly means paramapada and not the well known akasha or sky which is in prakruti mandala. It is also not like the word akasha which means मूलप्रकृति or primordial matter as used in Gargi vidya. Because this is the abode for even the reality of matter which is ever changing. The same is told here also as इहैकस्थं जगत् कृत्स्नम् (11-7) and बहून्यदृष्टपूर्वाणि (11-6) etc. It is also told here that it pervades the well known द्युलोक and पृथिवीलोक as द्यावापृथिव्योरिदमन्तरं (11-20). So when this विश्वरूप which is told as the support for everything such as प्रकृति, पुरुष etc. is said to touch नभस् it has to be taken to mean touching परमपद. This also shows there is no पुनरुक्ति. So it can be known that this विश्वरूप was pervading everything except नित्यविभूति.

प्रव्यथितान्तरात्मा – Here the word अन्तरात्मा means मनस् or mind. With respect to अन्नमय, मनोमय is deeper. And प्रव्यथित does not indicate any attribute of चेतनस्वरूप. So bhashya is अत्यन्तभीतमनाः. The aspect of superimposing चेतनत्व on mind which is अचेतन indicates the greatness of fear.

Though विष्णुशब्द here is संज्ञामात्रपर – indicates name, it is more useful to interpret it according to context and hence व्यापिन् is the bhashya.

अतिमात्रम् means महापरिमाणम्.

Sloka 11.25

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ 25 ॥

ते दंष्ट्राकरालानि कालानलसंनिभानि मुखानि Your mouths which are fierce with protruding teeth and like the blaze that arises during dissolution दृष्ट्वैव just by seeing them दिशो न जाने I have totally lost the sense of direction – I don't know where to go. शर्म च न लभे I do not feel comfortable or happy. देवेश O Lord of Devas जगन्निवास the support of all worlds प्रसीद do grace me.

युगान्तकालानलवत् सर्वसंहारे प्रवृत्तानि अतिघोराणि तव मुखानि दृष्ट्वा दिशो न जाने; सुखं च न लभे । जगतां निवास, देवेश - ब्रह्मादीनाम् ईश्वराणाम् अपि परममहेश्वर मां प्रति प्रसन्नो भव । यथा अहं प्रकृतिं गतो भवामि, तथा कुरु इत्यर्थः ।

युगान्तकालानलवत् सर्वसंहारे प्रवृत्तानि अतिघोराणि तव मुखानि दृष्ट्वा दिशो न जाने; सुखं च न लभे – Having seen your mouths which are most fierce and engaged in devouring everything like the blazing fire that exists at the end of a Yuga, I have totally lost the sense of direction and am not at peace either.

जगतां निवास, देवेश - ब्रह्मादीनाम् ईश्वराणाम् अपि परममहेश्वर मां प्रति प्रसन्नो भव – O Lord who is the abode to all the worlds, O Lord of Devas – means Supreme Lord of even चतुर्मुखब्रह्म and others who are Rulers, be gracious unto me.

यथा अहं प्रकृतिं गतो भवामि, तथा कुरु इत्यर्थः – That means please do whatever makes me attain my earlier original state.

While Vishvarupi Bhagavan's all parts were fierce, the mouths were most frightful is told here. And Arjuna pleads Bhagavan to grace HIM as he was extremely scared.

देवेश – In order to show that Arjuna had the vivid perception of Bhagavan's Supreme Lordship which was taught to him as told in तमीश्वराणां परमं महेश्वरम् (श्वे. 6-7) and such shrutis, bhashya explains this word as ब्रह्मादीनाम् ईश्वराणां अपि परम महेश्वर. That shows Arjuna's feeling that when such powerful Gods as Chaturmukha Brahma and others are not able to see your terrifying form, how can I who is so lowly compared to them.

And Arjuna praying to Lord as प्रसीद does not indicate that Bhagavan was angry with him. So that is very well explained in bhashya as यथाहं प्रकृतिं गतो भवामि तथा कुरु.

Sloka 11.26, 11.27

भाष्यावतारिका

एवं सर्वस्य जगतः स्वायत्तस्थितिप्रवृत्तित्वं दर्शयन् पार्थसारथी राजवेषच्छद्मना अवस्थितानां धार्तराष्ट्राणां यौधिष्ठिरेषु अनुप्रविष्टानां च असुरांशानां संहारेण भूभारावतरणं स्वमनीषितं स्वेन एव करिष्यमाणं पार्थाय दर्शयामास । स च पार्थो भगवतः स्रष्टृत्वादिकं सर्वैश्वर्यं साक्षात्कृत्य तस्मिन् एव भगवति सर्वात्मनि धार्तराष्ट्रादीनाम् उपसंहारम् अनागतम् अपि तत्प्रसादलब्धेन दिव्येन चक्षुषा पश्यन् इदं प्रोवाच -

एवं सर्वस्य जगतः स्वायत्तस्थितिप्रवृत्तित्वं दर्शयन् – Thus revealing the aspect of HIS wonderful nature which is that the entire universe is dependant on HIM for existence and functioning,

पार्थसारथी – Bhagavan Krishna who was now the charioteer of Arjuna,

राजवेषच्छद्मना अवस्थितानां धार्तराष्ट्राणां यौधिष्ठिरेषु अनुप्रविष्टानां च असुरांशानां – all those of belonging to the side of धृतराष्ट्र and who were of demonic nature and were present in the guise of Kings and also those of demonis nature who had joined the side of युधिष्ठिर,

संहारेण भूभारावतरणं स्वमनीषितं स्वेन एव करिष्यमाणं पार्थाय दर्शयामास – how Lord would achieve the reduction of भूभार by destroying all of them - which being HIS desire would be achieved by HIMSELF - Lord revealed to Arjuna.

स च पार्थो भगवतः स्रष्टृत्वादिकं सर्वैश्वर्यं साक्षात्कृत्य – And that Arjuna beholding directly Bhagavan's act of creation and others which show HIS Supreme Sovereignty,

तस्मिन् एव भगवति सर्वात्मनि – In that Bhagavan only who is the inner controller of everything,

धार्तराष्ट्रादीनाम् उपसंहारम् अनागतम् अपि – The destruction (or withdrawal unto HIMSELF) of the sons and others belonging to धृतराष्ट्र, even though not happened yet,

तत्प्रसादलब्धेन दिव्येन चक्षुषा पश्यन् इदं प्रोवाच – Beholding all that through the divine sight granted by Bhagavan's grace, spoke thus.

The भाष्यावतारिका indicates the सङ्गति and the reason for the teachings in the next five slokas starting with अमी सर्वे.

स्व मनीषितम् – This is भगवान्'s sankalpa and shows that it is going to happen exactly like this. To remind the cause of सङ्कल्प which is भूभारावतरण, Bhagavan revealed HIS fierce form. That also helps in encouraging Arjuna to engage in war.

Some may doubt whether the aspect of all those assembled there were entering into Bhagavan's mouth is some form of magic or इन्द्रजाल etc. That is removed in bhashya as स च पार्थः पश्यन् in अवतारिका – he actually saw it in front of him. When the act of creation etc are possible to reveal, showing Arjuna the act of those on the side to धृतराष्ट्र being destroyed was no big feat is the bhava. AS it is going to be told later सर्वे समाप्नोषि ततोऽसि सर्वः (11-40), Bhagavan who has everything as HIS body and is सत्यसङ्कल्प etc is only the sole cause of destruction of all those on the side of धृतराष्ट्र and others. Bhagavan who withdraws unto HIM everything in a form that is not visible to others is the ultimate cause of destruction. The arrows etc of Arjuna and others which are seen to destroy are only incidental is the bhaava.

अमी सर्वे धृतराष्ट्रस्य पुत्राः सर्वैः सहैवावनिपालसङ्घैः । (पाठान्तर – अमी च त्वां धार्तराष्ट्रस्य पुत्राः)

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ 26 ॥

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ 27 ॥

धृतराष्ट्रस्य पुत्राः अमी सर्वे All these 101 sons of Dhritarashtra, भीष्मो द्रोणः सूतपुत्रः तथा असौ Bhishma, Drona and this Karna who is the son of charioteer सर्वैः अवनिपाल सङ्घैः सह – along with the groups of all kings अस्मदीयैः अपि योधमुख्यैः सह and along with chief warriors from our side, दंष्ट्राकरालानि भयानकानि ते वक्त्राणि त्वरमाणाः विशन्ति are entering in a hurry into your mouths which are fierce with protruding fangs and are generating terror. दशनान्तरेषु केचित् विलग्नाः Having got caught in between your teeth some चूर्णितैः उत्तमाङ्गैः सन्दृश्यन्ते are seen with their heads being crushed into powder.

अमी धृतराष्ट्रस्य पुत्राः दुर्योधनादयः सर्वे भीष्मो द्रोणः सूतपुत्रः कर्णश्च, तत्पक्षीयैः अवनिपालसमूहैः सर्वैः अस्मदीयैः अपि कैश्चिद् योधमुख्यैः सह त्वरमाणा दंष्ट्राकरालानि भयानकानि तव वक्त्राणि विनाशाय विशन्ति । तत्र केचित् चूर्णितैः उत्तमाङ्गैः दशनान्तरेषु विलग्नाः सन्दृश्यन्ते ।

अमी धृतराष्ट्रस्य पुत्राः दुर्योधनादयः सर्वे भीष्मो द्रोणः सूतपुत्रः कर्णश्च, - Duryodhana and other sons of धृतराष्ट्र, Bhishma, Drona and Karna who is सूतपुत्र (son of charioteer)

तत्पक्षीयैः अवनिपालसमूहैः सर्वैः अस्मदीयैः अपि कैश्चिद् योधमुख्यैः सह – they along with all the groups of kings belonging to their side and also some chief warriors from our side,

त्वरमाणा दंष्ट्राकरालानि भयानकानि तव वक्त्राणि विनाशाय विशन्ति – are entering your mouths which are fierce with protruding fangs and generating terror, in a hurry to get destroyed

तत्र केचित् चूर्णितैः उत्तमाङ्गैः दशनान्तरेषु विलग्नाः सन्दृश्यन्ते – and there some are seen caught in between teeth with their heads crushed to powder.

Because it is said सह अस्मदीयैः अपि योधमुख्यैः, अवनिपालसङ्घैः is pertaining to the opposite side can be known. This is told in bhashya as तत्पक्षीयैः.

The bhashya कैश्चित् for Pandava's paksha indicates their side was not completely destroyed. That can be known from sloka which says सर्वैः for opposite side and for his side, योधमुखैः.

त्वरमाणाः - They are hurrying – indicates that all their acts such as getting ready for war etc are all to get killed. So Bhagavan did not destroy them but they entered themselves HIS mouth is the bhaava.

विशन्ति – They entered into Bhagavan's mouths – is not for protection but to get destroyed which is told in bhashya as विनाशाय.

तत्र – Means in the sons of dhrutarashtas and others on their side. Or it can mean in the mouths.

Sloka 11.28, 29

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीराः विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ 28 ॥

यथा प्रदीप्तं ज्वलनं पतङ्गाः विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकाः तवापि वक्त्राणि समृद्धवेगाः ॥ 29 ॥

नदीनां बहवः अम्बुवेगाः Many floods of rivers समुद्रमेव अभिमुखाः यथा द्रवन्ति the way they flow always towards an ocean, तथा in the same way अमी नरलोकवीराः these warriors of this world अभिविज्वलन्ति तव वक्त्राणि विशन्ति are entering into your mouths which are ablaze.

पतङ्गाः Insects which fall into fire समृद्धवेगाः with increased speed प्रदीप्तज्वलनं नाशाय यथाविशन्ति the way they enter into burning fire to get destroyed, तथैव in the same way समृद्धवेगाः लोका अपि people of this world also with increased speed तव वक्त्राणि नाशाय विशन्ति enter you mouths to get destroyed.

एते राजलोका बहवो नदीनाम् अम्बुप्रवाहाः समुद्रम् इव, प्रदीप्तज्वलनम् इव च शलभाः, तव वक्त्राणि अभिविज्वलन्ति स्वयम् एव त्वरमाणा आत्मनाशाय विशन्ति ।

एते राजलोका बहवो नदीनाम् अम्बुप्रवाहाः समुद्रम् इव – This collection of kings, just as the floods of rivers enter the ocean, प्रदीप्तज्वलनम् इव च शलभाः just as fire-flies fall into blazing fire, तव वक्त्राणि अभिविज्वलन्ति – blazing mouths of yours स्वयम् एव त्वरमाणा - by themselves being in great hurry आत्मनाशाय विशन्ति – enter to get themselves destroyed.

Two दृष्टान्तs or comparisons are given in these two slokas. Many aspects are indicated in these comparisons: One is as told by त्वरमाणाः in previous sloka, that they destroyed by their own acts, secondly all getting merged into one and that one entity having the common form appropriate to the destruction of everything. All these are indicated in these comparisons here.

नरलोकवीराः - This word in first sloka excludes पाण्डवs. So bhashya is एते राजलोकाः.

अम्बुवेगाः - Is explained as अम्बुप्रवाहाः - the word वेगाः indicates that entity which has speed.

पतङ्गाः - This word has several meanings but what is appropriate here is शलभाः as indicated in bhashya.

अभिविज्वलन्ति – Though this word comes in first sloka here, it is explained as associated with the ज्वलनदृष्टान्त and hence comes in explanation of second sloka as तव वक्त्राणि अभिविज्वलन्ति.

The two examples given here indicate some special aspects. In the case of the floods of rivers, they cannot opt not to go and get merged in the ocean. But in their case there is no change in the nature of the substance which is water as the water particles of a river remain even after merging with the sea. But they lose their name and form. After merging with the sea, they are not called as Ganga river or Yamuna river etc. They given up name and form but their essential nature remains without getting destroyed or modified. It is still called water only though not a river.

In the case of the shalabha insect or firefly (which gets attracted to fire and falls into it), they can decide not to go and fall into fire but do not do so. They go by themselves and fall into fire and get destroyed and become ash. They lose their nature and are called as different substance.

स्वयम् एव त्वरमाणा आत्मनाशाय विशन्ति - The word आत्मनाशाय has to be understood properly here. There is no destruction for आत्म as it is nitya. But what is told as नाश for Atman here is not being able to attain the true state of existence which is स्वरूपाविर्भाव which happens in moksha. Attaining the undesired state which is against its true nature is told as आत्मनाश here.

Sloka 11.30

लेलिह्यसे ग्रसमानः समन्तात् लोकान्समग्रान्बदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रम् भासस्तवोग्राः प्रतपन्ति विष्णो ॥ 30 ॥

विष्णो Hey Vishnu, समग्रान् लोकान् groups of all kings ज्वलद्भिः बदनैः with you blazing mouths समन्तात् ग्रसमानः devouring from all sides लेलिह्यसे you are licking them up. तव उग्राः भासः Your fiery rays of radiance तेजोभिः आपूर्य being filled with brilliance जगत्समग्रं प्रतपन्ति are scorching the entire world completely.

राजलोकान् समग्रान् ज्वलद्भिः बदनैः ग्रसमानः कोपवेगेन तद्वधिरावसिक्तम् ओष्ठपुटादिकं लेलिह्यसे पुनः पुनः लेहनं करोषि । तव अतिघोरा भासो - रश्मयः तेजोभिः - स्वकीयैः प्रकाशैः जगत् समग्रम् आपूर्य प्रतपन्ति ।

राजलोकान् समग्रान् ज्वलद्भिः बदनैः ग्रसमानः – The entirety of the collections of kings swallowing with your blazing mouths,

कोपवेगेन तद्वधिरावसिक्तम् ओष्ठपुटादिकं लेलिह्यसे पुनः पुनः लेहनं करोषि – with extreme anger, you are licking up your lips which are drenched with their blood again and again with your tongue.

तव अतिघोरा भासो - रश्मयः तेजोभिः - स्वकीयैः प्रकाशैः जगत् समग्रम् आपूर्य प्रतपन्ति – Your most fierce rays are scorching the world filling it completely with their brilliance.

स्वयमेव त्वरमाणाः आत्मनाशाय विशन्ति - Was told in bhashya of previous sloka, does it mean Bhagavan has nothing to do with this act of destruction? That is answered as लेलिह्यसे - you are licking them up again and again. And the cause of such destruction is the karmas of the respective beings. Getting angered with their karmas, Bhagavan does such destruction and such acts.

समग्रान् – means all those who have assembled there to engage in the war.

भासः, तेजोभिः - There is no repetition here – पुनरुक्ति. That is indicated in bhashya – भासः is commented as रश्मयः and तेजोभिः as स्वकीयैः प्रकाशैः.

प्रतपन्ति – It was scorching everything – even Brahma and others felt inteolarable heat is the bhaava.

Sloka 11.31

आख्याहि मे को भवानुग्ररूपो नमोस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यम् न हि प्रजानामि तव प्रवृत्तिम् ॥ 31 ॥

उग्ररूपः भवान् कः Who are you having this most fierce form? मे आख्याहि Tell me. देववर O Lord, who is superior to all Goda, ते नमः अस्तु salutations to you. प्रसीद Be pleased. आद्यं भवन्तं विज्ञातुम् इच्छामि । would like to know you who is the aadipurusha. तव प्रवृत्तिं न हि प्रजानामि I am unable to know this act of yours.

'दर्शयात्मानमव्ययम्' (11।4) इति तव ऐश्वर्यं निरङ्कुशं साक्षात्कर्तुं प्रार्थितेन भवता निरङ्कुशम् ऐश्वर्यं दर्शयता अतिघोररूपम् इदम् आविष्कृतम् । अतिघोररूपः को भवान्? किं कर्तुं प्रवृत्तः? इति भवन्तं ज्ञातुम् इच्छामि । तव अभिप्रेतां प्रवृत्तिं न जानामि । एतद् आख्याहि मे । नमोऽस्तु ते देववर प्रसीद - नमः ते अस्तु सर्वेश्वर । एवं कर्तुम् अनेन अभिप्रायेण इदं संहर्तृरूपम् आविष्कृतम् इति उक्त्वा प्रसन्नरूपश्च भव ।

'दर्शयात्मानमव्ययम्' (11।4) इति तव ऐश्वर्यं निरङ्कुशं साक्षात्कर्तुं प्रार्थितेन भवता – By you who were prayed to as 'reveal yourself to me completely' in order to perceive directly your unchallenged sovereignty,

निरङ्कुशम् ऐश्वर्यं दर्शयता अतिघोररूपम् इदम् आविष्कृतम् – you started revealing your supreme sovereignty and this most fierce form was manifested by you.

अतिघोररूपः को भवान्? Who are you of such most terrifying form? किं कर्तुं प्रवृत्तः? – What do you intend to do?

इति भवन्तं ज्ञातुम् इच्छामि – I would like to know you. तव अभिप्रेतां प्रवृत्तिं न जानामि – I do not know your desired action now. एतद् आख्याहि मे – Please do tell me. नमोऽस्तु ते देववर प्रसीद - नमः ते अस्तु सर्वेश्वर – Salutations be unto you, O Lord of everything, be pleased.

एवं कर्तुम् अनेन अभिप्रायेण इदं संहर्तृरूपम् आविष्कृतम् इति उक्त्वा प्रसन्नरूपश्च भव – Telling me that - in order to carry out this action, with this intention, this form of destruction was manifested, please reveal yourself in a pleasing form also.

Arjuna was terrified at the fierce form of Krishna and could not sustain himself. Arjuna prayed Krishna दर्शनात्मानमव्ययम् where अव्ययम् is explained by Bhashyakarar as सकलम् – so he prayed Krishna to reveal HIS complete form. Accordingly Krishna revealed HIS fierce form also. Then Arjuna wants to know the purpose of revealing such fierce form and prays Lord to be in his earlier pleasant form.

Arjuna does not know the intention of Bhagavan in revealing such terrifying form to his devotee. So the question को भवान्? Who are you? – does not relate to Krishna's essential nature or names etc. Those are well known to Arjuna through Krishna's teachings and also through साक्षात्कार.

न हि प्रजानामि तव प्रवृत्तिम् – This also indicates that Arjuna wants to know the intention of Bhagavan. That is indicated as किं कर्तुं प्रवृत्तः? In bhashya.

देववर – This means Bhagavan is superior to Brahma, Rudra and all other gods also. So only thing we can do is prostrate to you. Salutation to you, be pleased.

The नमस्कार done by Arjuna here as नमोऽस्तु ते – does not indicate sharanagati but it is the natural reaction of one who is subservient towards the Master. In अहिर्बुध्न्य संहिता it is said – नन्तव्यः

परमशेषी शेषा नन्तार ईरिताः । नन्तु-नन्तव्य भावोऽयं न प्रयोजनपूर्वकः (52-7). It is the natural behavior and not for any gain. It is the dharma of one who is शेषभूत and not done for any benefit.

प्रसीद – The request here is for Bhagavan to get back to HIS pleasant form. This is also told later as तदेव मे दर्ह्य रूपम् (11-45).

Sloka 11.32

भाष्यावतारिका -

आश्रितवात्सल्यातिरेकेण विश्वैश्वर्यं दर्शयतो भवतो घोररूपाविष्कारे कः अभिप्रायः? इति पृष्टो भगवान् पार्थसारथिः स्वाभिप्रायम् आह - पार्थोद्योगेन विना अपि धार्तराष्ट्रप्रमुखम् अशेषं राजलोकं निहन्तुम् अहम् एव प्रवृत्तः इति ज्ञापनाय मम घोररूपाविष्कारः, तज्ज्ञापनं च पार्थम् उद्योजयितुम् इति ।

आश्रितवात्सल्यातिरेकेण विश्वैश्वर्यं दर्शयतो भवतो – Due to excess love towards me who have taken refuge in you, you started to reveal your Supreme Sovereignty

घोररूपाविष्कारे कः अभिप्रायः? - and what is the intention behind revealing such fierce form?

इति पृष्टो भगवान् पार्थसारथिः स्वाभिप्रायम् आह – Having been asked thus, Bhagavan who is now the charioteer to Partha tells HIS intention.

पार्थोद्योगेन विना अपि धार्तराष्ट्रप्रमुखम् अशेषं राजलोकं निहन्तुम् अहम् एव प्रवृत्तः इति ज्ञापनाय मम घोररूपाविष्कारः – Without any action or effort from Arjuna, I am only engaged in destroying the entire collection of kings here such as the sons of Dhrutarashtra and others – to make known that I have taken this fierce form.

तज्ज्ञापनं च पार्थम् उद्योजयितुम् इति – And the intention to make that known is to make Arjuna engage in the war.

This अवतारिका gives the summary of three slokas starting with कालोऽस्मि लोकक्षयकृत्.

आश्रितवात्सल्यातिरेक – Arjuna feels it is not correct for Krishna to reveal such frightening form. The reason for Bhagavan to reveal HIS विश्वैश्वर्यं to Arjuna is आश्रितवात्सल्यातिरेक – overflowing love without seeing any defect and so showing such terrifying form and make Arjuna extremely frightened is not proper is the bhaava.

पार्थोद्योगेन विना – But Krishna's intention was to show that without any effort from Arjuna, all are going to be destroyed. That is indicated in this part of bhashya.

This will be told in more detail on following slokas.

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ 32 ॥

लोकक्षयकृत् One who puts an end the world प्रवृद्धः has grown into this fierce form कालोऽस्मि I am only that kaalaatmaka. लोकान् All the warriors and others who have assembled here समाहर्तुम् इह प्रवृत्तः I am now starting to act for their destruction. प्रत्यनीकेषु In the armies of enemies ये योधाः अवस्थिताः all the warriors who are present सर्वे ऋतेऽपि त्वां न भविष्यन्ति all of them will not live even if you are not there.

कलयति गणयति इति कालः; सर्वेषां धार्तराष्ट्रप्रमुखानां राजलोकानाम् आयुरवसानं गणयन् अहं तत्क्षयकृत् घोररूपेण प्रवृद्धो राजलोकान् समाहर्तुम् - अभिमुख्येन संहर्तुम् इह प्रवृत्तः अस्मि । अतो मत्संकल्पाद् एव त्वाम् ऋते अपि - त्वदुद्योगम् ऋतेऽपि एते धार्तराष्ट्रप्रमुखाः तव प्रत्यनीकेषु ये अवस्थिता योधाः, ते सर्वे न भविष्यन्ति - विनङ्क्ष्यन्ति ।

कलयति गणयति इति कालः; - काल means कलयति one who counts. सर्वेषां धार्तराष्ट्रप्रमुखानां राजलोकानाम् आयुरवसानं गणयन् – having counted the end of the lives of all the collections of kings including the sons of Dhritarashtra,

अहं तत्क्षयकृत् घोररूपेण प्रवृद्धो राजलोकान् समाहर्तुम् - अभिमुख्येन संहर्तुम् इह प्रवृत्तः अस्मि - having manifested with this fierceful form I have now begun to destroy the hosts of kings standing in front of them only.

अतो मत्संकल्पाद् एव त्वाम् ऋते अपि – So due to my willing only, even without you – means

त्वदुद्योगम् ऋतेऽपि – even without your effort,

एते धार्तराष्ट्रप्रमुखाः तव प्रत्यनीकेषु ये अवस्थिता योधाः, ते सर्वे न भविष्यन्ति - विनङ्क्ष्यन्ति – all these warriors who are present in the armies of your enemies, all of them will not live – means they will be destroyed.

कालः - This does not mean here time indication – such as कला, मुहूर्त, अहोरात्र etc. Here Bhagavan has to be thought of as परमात्मन् who is the inner self or अन्तर्यामि of काल, or as per यौगिकार्थ – कलयति इति कालः etc. or Bhagavan who is associated with the कालाभिमानि देवता who does उपसंहार. These are told in Brahmasutras in इन्द्रप्राणाधिकरण, आकाशप्राणाधिकरणs etc. And the यौगिकार्थ which is कलयति गणयति इति कालः - has to be taken in all these interpretations. So bhashya mentions that first.

कालोऽस्मि लोकक्षयकृत् – ऋग्वेद mantras show this aspect:

In one mantra it says – नेन्द्रो अस्तीति नेमा उ त्वाह क ईम् ददर्श कमभिष्टवाम ।

In the next mantra it says – अयमस्मि जरितः पश्य मा इह विश्वा जातानि अभ्यस्मि मन्हा ।

ऋतस्य मा प्रदिशो वर्धयन्ति आदर्शिरो भुवना ददर्शमि ।(8th mandala) The word ददर्शमि means I am crushing the worlds to powder. That is what Bhagavan says here कालोऽस्मि लोकक्षयकृत्.

समाहर्तुम् – This also does not mean just collecting or grouping etc. It is also not mere killing. That is why bhashya is समाहर्तुम् – आभिमुख्येन संहर्तुम्. Standing right in front of them and killing. That also means mere presence of Krishna in front of them is enough to destroy them.

ऋतेऽपि त्वा – Vishnu Purana says – मनसैव जगत्सृष्टिं संहारं च करोति यः । तस्यारिपक्षक्षपणे क्रियान् उद्यमविस्तरः (वि.पु. 5-22-15). For one who does creation and dissolution of entire world by mere willing, how much effort is needed to destroy the enemies after all? It is very very meager is the bhaava. So the basic thing is that Arjuna has to do his duty which is engaging in dharma yuddha. He has been given the ‘individual freedom’ for acting thus. But he alone, even if he acts, cannot achieve it without Bhagavan’s grace. So individual freedom and divine grace are both there. Bhagavan gives freedom to beings to act as per shastra. Every being knows that they are doing something right or wrong and have to decide themselves what to do. Bhagavan helps that to be taken to completion. Here Bhagavan is telling Arjuna that HE sankalpa is already there and Arjuna has to do his duty of engaging in war. Even if Arjuna is not there, the time of all those warriors has come to an end and they cannot live one second beyond what is

granted as Bhagavan's calculations never go wrong. This will also be explained more in further slokas.

Sloka 11.33

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ 33 ॥

तस्मात् For that reason, त्वम् उत्तिष्ठ you get up. शत्रून् जित्वा यशः लभस्व Having you're your enemies, attain fame. समृद्धं राज्यम् भुङ्क्ष्व Enjoy the prosperous kingdom. एते All these पूर्वमेव मयैव निहताः have been already killed by me. सव्यसाचिन् Hey Arjuna who is savyasaachi, निमित्तमात्रं भव you become merely an instrument.

तस्मात् त्वम् तान् प्रति यद्धाय उत्तिष्ठ, तान् शत्रून् जित्वा यशो लभस्व, धर्म्यं राज्यं च समृद्धं भुङ्क्ष्व । मया एव एते कृतापराधाः पूर्वम् एव निहताः - हनने विनियुक्ताः, त्वं तु तेषां हनने निमित्तमात्रं भव; मया हन्यमानानां शस्त्रादिस्थानीयो भव । सव्यसाचिन्; 'षच समवाये'(धा. पा. 1-1-22) सव्येन शरसचनशीलः सव्यसाची, सव्येन अपि करेण शरसमवायकरः, करद्वयेन योद्धुं समर्थ इत्यर्थः ।

तस्मात् त्वम् तान् प्रति यद्धाय उत्तिष्ठ – उत्तिष्ठ means get up for war against your enemies, तान् शत्रून् जित्वा यशो लभस्व – having won over the enemies, attain fame.

धर्म्यं राज्यं च समृद्धं भुङ्क्ष्व – Enjoy the righteous kingdom as much as you want.

मया एव एते कृतापराधाः पूर्वम् एव निहताः - हनने विनियुक्ताः, - All these who have sinned have already been killed by me – means have been ordered for destruction.

त्वं तु तेषां हनने निमित्तमात्रं भव; - You become mere instrument in their killing.

मया हन्यमानानां शस्त्रादिस्थानीयो भव – means for all those who are going to be destroyed, you take the place of a weapon.

सव्यसाचिन्; 'षच समवाये'(धा. पा. 1-1.22) सव्येन शरसचनशीलः सव्यसाची, सव्येन अपि करेण शरसमवायकरः, करद्वयेन योद्धुं समर्थ इत्यर्थः – Hey Arjuna who is well known as Savyasachin. The root षच has the meaning of enjoining. Savya means left. One who can mount and shoot an arrow even with his

left hand is savyasachin. That means one who is capable of waging war using bow and arrow even with left hand.

Here Arjuna may ask a question – if they cannot live even without my effort, why are you motivating me to engage in that war? The answer is given here. I am making you, who is my dear devotee, to engage in this war so that you can win the war and attain fame, kingdom etc.

Bhashya कृतापराधाः shows that Bhagavan does not have any defect of the nature of partialty or cruelty – वैषम्य or नैर्घृण्य. Because they have sinned, they are being punished.

पूर्वमेव निहताः - Is this not against what is प्रत्यक्ष? Seen directly by Arjuna? If they have already been killed, निमित्तमात्रं भव would not be appropriate. So bhashya explains this as हनने विन्युक्ताः - Paramatman has willed that they be destroyed.

निमित्तमात्रम् – Shows that Arjuna by himself cannot do killing etc. The word मात्रम् limits प्राधान्य for Arjuna. शस्त्रादिस्थानीयो भव – It is not the weapon such as arrow, itself that kills but the warrior who uses it to kill. This indicates that प्राधान्य is to the warrior who uses the weapon and not the weapon itself.

सव्यसाचिन् – This shows Arjuna has the extraordinary capability to wage this war. He can shoot the arrow even with left hand.

It also means that Bhagavan has graced him with such capability in order to use Arjuna in the act of भूभारावतरण.

Sloka 11.34

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।

मया हतास्त्वं जहि मा व्यथिष्ठाः युध्यस्व जेतासि रणे सपत्नान् ॥ 34 ॥

मया हतान् Already killed by ME द्रोणं च भीष्मं च जयद्रथं च कर्णं Drona, Bhishma, Jayadratha, Karna तथा अन्यान् योधमुख्यान् अपि and also other important warriors त्वं जहि you win over. युध्यस्व Engage in

war. मा व्यथिष्ठाः do not be depressed or feel sad. सपत्नान् रणे जेतासि you will win over your enemies.

द्रोणभीष्मकर्णादीन् कृतापराधतया मया एव हनने विनियुक्तान् त्वं जहि, त्वं हन्याः । एतान् गुरून् बन्धून् च अन्यान् अपि भोगसक्तान् कथं हनिष्यामि? इति मा व्यथिष्ठाः - तान् उद्दिश्य धर्माधर्मभयेन बन्धुस्नेहेन कारुण्येन च मा व्यथां कृथाः । यतः ते कृतापराधाः मया एव हनने विनियुक्ताः । अतो निर्विशङ्को युध्यस्व । रणे सपत्नान् जेतासि – जेष्यसि । न एतेषां वधे नृशंसतागन्धः । अपि तु जय एव लभ्यते इत्यर्थः ।

द्रोणभीष्मकर्णादीन् कृतापराधतया मया एव हनने विनियुक्तान् त्वं जहि, त्वं हन्याः – Drona, Bhishma, Karna and others, because of having sinned, who have been assigned or ordered to be destroyed by ME only, you win over them – means you kill them.

एतान् गुरून् बन्धून् च अन्यान् अपि भोगसक्तान् कथं हनिष्यामि? इति मा व्यथिष्ठाः – Do not feel distressed thinking 'how can I kill these Gurus and others who are deeply attached to enjoyments?'

तान् उद्दिश्य धर्माधर्मभयेन बन्धुस्नेहेन कारुण्येन च मा व्यथां कृथाः – That means do not feel sad about them with the fear of the wrong thought of thinking Dharma as Adharma and due to attachment towards relatives and compassion.

यतः ते कृतापराधाः मया एव हनने विनियुक्ताः – Because they have committed sins, they have been assigned by ME only to be killed.

अतो निर्विशङ्को युध्यस्व – So engage in war without any doubt.

रणे सपत्नान् जेतासि – जेष्यसि – You will become one who has won over enemies – means you will win over them.

न एतेषां वधे नृशंसतागन्धः । अपि तु जय एव लभ्यते इत्यर्थः – There is no scent of cruelty in killing them. On the other hand, you will attain victory only.

कथं भीष्ममहं सङ्ख्ये – Arjuna had expressed his fear earlier. Krishna gives the answer to that here. गुरून् बन्धून् भोगसक्तान् – These are the reasons why he had धर्माधर्मभय, बन्धुस्नेह, and कारुण्य. As Sri Alavandar says 'अस्थानस्नेहकारुण्य-धर्माधर्मधियाकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम्'. Krishna tells Arjuna that he does not have to fear that Drona and others are impossible to win over and in a

war, winning or losing is not definite and so on, he need fear about these. because victory is decided for Arjuna and Drona and others are destined to die as Krishna has already willed so. This is told as युध्यस्व जेतासि.

Krishna says it would not lead to cruelty – so he says मा व्यथिष्ठाः.

सपत्नान् – One should not be cruel to those who are favourable but not towards enemies is the bhaava.

Sloka 11.35

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णम् सगद्गदम् भीतभीतः प्रणम्य ॥ 35 ॥

केशवस्य एतत् वचनं श्रुत्वा Having heard these words of Krishna, किरीटी Arjuna कृताञ्जलिः with folded hands वेपमानः trembling कृष्णं भूय एव नमस्कृत्वा havind done obeisance again and again भीतभीतः and extremely frightened प्रणम्य prostrating in reverence सगद्गदम् आह spoke with choked voice.

एतत् आश्रितवात्सल्यजलधेः केशवस्य वचनं श्रुत्वा अर्जुनः तस्मै नमस्कृत्य भीतभीतः अतिभीतः भूयः तं प्रणम्य कृताञ्जलिः वेपमानः किरीटी सगद्गदम् आह ।

Having heard these words of Krishna who is an ocean of compassion towards those who have taken refuge in HIM, Arjuna did salutation to HIM and being extremely frightened again he prostrated to Krishna and folded his hands and trembling all over, spoke thus with choked voice.

It is said here that Arjuna did namaskara twice. On hearing Krishna's words, he prostrated not knowing what to do. And after that, being terrified, he prostrated again before starting to speak out what he wanted to say.

आश्रितवात्सल्यजलधेः - Krishna revealed HIS most wonderful divine form to Arjuna just because Arjuna desired to see that. In the same way, he expressed HIS intention also due to compassion. These are indicated as आश्रितवात्सल्यजलधेः.

केशवः - HE is known as केशव because HE protects Brahma and Isha (rudra) and because he withdraws the birth-death cycle of those who surrender unto HIM, he is known as कृष्ण.

किरीटी – Arjuna is known as किरीटी – giving great prominence to his crown because he head became blessed being decorated with that crown due to bowing down at the divine feet of Bhagavan Krishna. It is said in Srimadbhagavata भारः परं पट्टकिरीटजुष्टम् अप्युत्तमाङ्गं न नमेन्मुकुन्दम् (भा. 2-3-21) – If one does not bow down to Mukunda, the head which is known as उत्तमाङ्ग even if it is decorated with a huge crown etc. it would become mere dead weight. Bhagavan's divine feet are those प्रणत-सुर-किरीट-प्रान्तमन्दारमाला विगळित-मकरन्द-स्निग्ध-पादारविन्दः - His divine lotus feet are filled with the sweet honey flowing from the garlands of Mandara flower that are decorating the crowns of gods who prostrate at HIS feet.

Sloka 11.36

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशोद्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ 36 ॥

हृषीकेश Hey Krishna स्थाने all these are very proper only. जगत् All the good natured ones assembled here तव प्रकीर्त्या प्रहृष्यति are overjoyed on praying to you. अनुरज्यते च They get devotion towards you. रक्षांसि भीतानि दिशो द्रवन्ति The demonic ones run helter skelter being terrified. सर्वे सिद्धसङ्घाः नमस्यन्ति All the groups of siddhas prostrate unto you.

स्थाने – युक्तम् । यद् एतद् युद्धदिदृक्षया आगतम् अशेष-देवगन्धर्वसिद्धयक्षविद्याधरकिन्नर-किंपुरुषादिकं जगत्, त्वत्प्रसादात् त्वां सर्वेश्वरम् अवलोक्य तव प्रकीर्त्या सर्वे प्रहृष्यति, अनुरज्यते च । यत् च त्वाम् अवलोक्य रक्षांसि भीतानि सर्वा दिशः प्रद्रवन्ति । सर्वे सिद्धसङ्घाः - सिद्धाद्यनुकूलसङ्घाः नमस्यन्ति च । तद् एतत् सर्वं युक्तम् इति पूर्वेण सम्बन्धः ।

स्थाने – युक्तम् – स्थाने means it is very appropriate.

यद् एतद् युद्धदिदृक्षया आगतम् अशेष-देवगन्धर्वसिद्धयक्षविद्याधरकिन्नर-किंपुरुषादिकं जगत्, - This world – means all those assembled here such as the entirety of gods, gandharvas, siddhas, yaksha, kinnaras, kimpurushas etc who have come to witness the war,

त्वत्प्रसादात् त्वां सर्वेश्वरम् अवलोक्य तव प्रकीर्त्या सर्वे प्रहृष्यति – Having seen you who is the Supreme Lord with your divine grace and praying to you, they all are overjoyed,

अनुरज्यते च - They also get loving devotion towards you.

यत् च त्वाम् अवलोक्य रक्षांसि भीतानि सर्वा दिशः प्रद्रवन्ति – And all the demons run helter skelter in all directions being terrified on seeing you.

सर्वे सिद्धसंघाः - सिद्धाद्यनुकूलसंघाः नमस्यन्ति च – All the hosts of siddhas and others who are favourable prostrate unto you.

तद् एतत् सर्वं युक्तम् इति पूर्वेण सम्बन्धः – That all these reactions are appropriate is the meaning as relating to स्थाने which was told first.

स्थाने हृषीकेश – This sloka is well known as seen in विष्णुपञ्चर and such stotras found in Garuda Purana. Sri Brahmanandagiri says it is a well known mantra in मन्त्रशास्त्र and the different ways of प्रयोग - putting this mantra to practice is told in his own work मन्त्रसारसुधानिधि.

जगत् – This does not mean worlds here but the collection of those who have come there to witness the battle.

प्रहृष्यति – Indicates the joy seen and felt just like when one feels on seeing a guest who is very dear.

अनुरज्यते – This indicates the love of a father towards son. So there is no repetition पुनरुक्ति.

त्वामवलोक्य - The gods and asuras saw the vishvarupa. The very sight was terrifying to asuras. That they saw is told earlier वीक्षन्ते त्वां (11-22) for both Gods and demons.

Sloka 11.37 – First half

भाष्यावतारिका -

युक्ततां एव उपपादयति -

That appropriateness only is being justified.

कस्माच्च ते न नमेरन् महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे । (first half of sloka)

महात्मन् O Great one, गरीयसे the most exalted one, ब्रह्मोऽपि आदिकर्त्रे ते to you who is the cause of even chaturmukha Brahma कस्मात् न नमेरन् for what reason do they not prostrate unto you?

महात्मन् ते - तुभ्यं गरीयसे ब्रह्मणः - हिरण्यगर्भस्य अपि आदिभूताय कर्त्रे, हिरण्यगर्भादयः कस्माद् हेतोः न नमस्कुर्युः - O Mahatman, Great One, ते means to you, who are the Supreme one, ब्रह्मणः means even for Hiranyagarbha, you who are the prime creator of even Hiranyagarbha, for what reason do hiranyagarbha and others do not prostrate unto you?

Arjuna starts to praise Lord now after knowing the wonderful nature and attributes of Bhagavan. These slokas contain all the teachings of Vedanta.

ते - Meaning taken here is तुभ्यम् - in chaturthi vibhakti

ब्रह्मणे - Though the word ब्रह्म is used in several senses, here the aspect of everyone prostrating unto Bhagavan is proper as per context and so हिरण्यगर्भ is the meaning taken.

आदिकर्त्रे - Since many Hiranyagrabhas are present, a doubt may arise here whether Bhagavan is the cause of the later Hiranyagarbhas. To clear that bhashya says आदिकर्त्रे. Here the word कर्तृ indicates efficient cause निमित्तकारण and the word आदि indicates material cause - उपादानकारण. आदि also indicates there is no other cause - कारणान्तरनिषेध as told सदेव एकमेव अग्र आसीत् - HE does not have any cause. HE is आदिकर्ता. It is said in श्वेताश्वतरोपनिषत् - 'यो देवानां प्रभवश्च उद्भवश्च विश्वाधिको रुद्रो महर्षिः । हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु'. 'यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै' (श्वे.)

देवानाम् is told in Bruhadaranyaka as इन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्प्रीथानः etc. रुद्र means संसाररुग्द्रावकः.

Sloka 37 – second half

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ 37 ॥ (second half)

Sloka 38 (first half)

त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम् । (first half of 38th sloka)

अनन्त O Lord who is not limited by place, time or substance देवेश the Lord of Gods जगन्निवास who has the entire world as resting place त्वम् अक्षरं you are jeevatma-tatva or the reality of Individual Self सत् असत् यत् whatever is existing in the for of effect and in the causal form तत्परम् that which is superior to those two which is the muktaatma-tatva – the reality of liberated selves, त्वम् that is also you only. आदिदेवः you are the primeval cause पुरुषः you are known by the word purusha पुराणः you are the oldest one. अस्य विश्वस्य परम् निधानम् you are the supreme support of this world.

अनन्त देवेश जगन्निवास त्वम् एव अक्षरम्, न क्षरति इति अक्षरम्, जीवात्मतत्त्वम् । 'न जायते म्रियते वा विपश्चित्' (कठ. 1-2-18) इत्यादिश्रुतिसिद्धो जीवात्मा हि न क्षरति । सद् असत् च त्वम् एव - सदसच्छब्दनिर्दिष्टं कार्यकारणभावेन अवस्थितं प्रकृतितत्त्वम्, नामरूपविभागवत्तया कार्यावस्थं सच्छब्दनिर्दिष्टं, तदनर्हतया कारणावस्थम् असच्छब्दनिर्दिष्टं च त्वम् एव । तत्परं यत् - तस्मात् प्रकृतेः प्रकृतिसम्बन्धिनः च जीवात्मनः परम् - अन्यत् मुक्तात्मतत्त्वं यत्, तद् अपि त्वम् एव ।

अतः त्वम् आदिदेवः पुरुषः पुराणः, त्वम् अस्य विश्वस्य परं निधानम् - निधीयते त्वयि विश्वम् इति त्वम् अस्य विश्वस्य परं निधानम्; विश्वस्य शरीरभूतस्य आत्मतया परमाधारभूतः त्वम् एव इत्यर्थः ।

अनन्त देवेश जगन्निवास त्वम् एव अक्षरम्, न क्षरति इति अक्षरम्, जीवात्मतत्त्वम् – O Ananta, the Lord of Gods, devesha, who have this world as resting place, you are only akshara. Whatever does not perish is akshara – that is the principle of individual selves.

'न जायते म्रियते वा विपश्चित्' (कठ. 1-2-18) इत्यादिश्रुतिसिद्धो जीवात्मा हि न क्षरति – The Individual self well established in the shruti as 'This one of the nature of consciousness is not born, nor does he die' (कठ. 2-18) is the one who does not perish.

सद् असत् च त्वम् एव - सदसच्छब्दनिर्दिष्टं कार्यकारणभावेन अवस्थितं प्रकृतितत्त्वम्, - You only are सत् and असत्. That means what is denoted by the words सत् and असत् namely the principle of matter which exists in the causal state and the state of effects.

नामरूपविभागवत्तया कार्यावस्थं सच्छब्दनिर्दिष्टं – what is denoted as सत् in the state of effect and having the division of name and form,

तदनर्हतया कारणावस्थम् असच्छब्दनिर्दिष्टं च त्वम् एव – and what is denoted by the word असत् in the causal state being undifferentiated into name and form, all that is you only.

तत्परं यत् - तस्मात् प्रकृतेः प्रकृतिसम्बन्धिनः च जीवात्मनः– And compared to that Prakruti and the Jivatman who is related to the Prakruti, that which is superior to both these,

परम् - अन्यत् मुक्तात्मतत्त्वं यत्, तद् अपि त्वम् एव – which is superior – means the other reality of the Liberated Selves, that is also you only.

अतः त्वम् आदिदेवः पुरुषः पुराणः, त्वम् अस्य विश्वस्य परं निधानम् - निधीयते त्वयि विश्वम् इति त्वम् अस्य विश्वस्य परं निधानम्; - For that reason you are the आदिदेव, पुरुष and पुराण. You are परं निधानम् – means because the entire world is resting in you, you are the supreme support of this world.

विश्वस्य शरीरभूतस्य आत्मतया परमाधारभूतः त्वम् एव इत्यर्थः – That means to the world which is the body, you are the supreme support being the आत्मन् or Self.

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अनन्त देवेश जगन्निवास – Shruti says सत्यं ज्ञानमनन्तं ब्रह्म. जगन्निवास is one of the meanings of नारायण शब्द – नाराः अयनं यस्य सः.

त्वमक्षरम् – This was already told in 18th sloka त्वमक्षरम् परमं वेदितव्यम् (11-18). So here it is more appropriate to take it with a different meaning. And since तत्परम् is told, the words अक्षर and सदसत् have to be interpreted in the sense of अवरतत्त्व. So the words सत् and असत् are taken to mean अचित् and अक्षर is interpreted as निर्विकार जीवात्म and so bhashya is न क्षरतीति अक्षरं जीवात्मतत्त्वम्. Jivatma is eternal as said in Brahmasutra नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः. He has substantive consciousness which is essential nature and attributive consciousness. In his essential nature

or स्वरूप he does not change anytime. But his attributive consciousness or धर्मभूतज्ञान undergoes contraction and expansion.

सदसत् – The effect is denoted by the word सत् and the cause as असत्. Shruti says असद्वा इदमग्र आसीत्, ततो वै सदजायत. The Brahmasutra असद्व्यपदेशात् नेति चेन्न धर्मान्तरेण वाक्यशेषात् युक्तेः शब्दान्तराच्च (2-1-18) establishes it is called असत् in the causal state as there was no division into name and form. असत्त्व is सूक्ष्मावस्था – subtle state. Shruti states तदसदेव सन् मनोऽकुरुत – Being असत् it willed. If is non-existence how can it will? So the meaning of सदसत् is explained in detail in bhashya - सद् असत् च त्वम् एव - सदसच्छब्दनिर्दिष्टं कार्यकारणभावेन अवस्थितं प्रकृतितत्त्वम्, नामरूपविभागवत्तया कार्यावस्थं सच्छब्दनिर्दिष्टं, तदनर्हतया कारणावस्थम् असच्छब्दनिर्दिष्टं च त्वम् एव. Both prakruti and jivatmas exist in pralaya also. Prakruti exists as अव्यक्त very सूक्ष्म state in the causal state. So it is called असत्. When it gets modified into so many forms in the state of effect it is said to be सत्. Jivatmans exist always. But during pralaya they do not have body, sense organs etc and are not called by the name of deva, manushya and so on. They will be united with Paramatman as though one and there will be no name and form for them such as deva, manushya and so on. So that state is said to be असत् for them. All the three चित्, अचित् and ईश्वर are realities in our siddhaanta. They do not get destroyed at any time completely. Prakruti keeps getting modified in its essential nature in the state of effect and Jivatmans attributive consciousness changes and they take different births such as god, man etc. but remain unchanged in their essential nature always.

तत्परम् – The word तत् here addresses both अक्षरम् and सदसत्. And compared to both these which are together, the मुक्तात्मन् is superior. So तत्परं यत् is commented as मुक्तात्मतत्त्वम्.

विश्वस्य शरीरभूतस्य आत्मतया परमाधारभूतः त्वम् एव इत्यर्थः - And परमात्मन् is the self of सत्, असत्, अक्षर and मुक्तात्मतत्त्व. That is the reason all these are said to be HIM only. And the reason for establishing सामानाधिकरण्य is because HE is विश्वशरीरि. Everything is inseparably associated with HIM and has HIM as आत्मा - inner controller. Everything is भगवदात्मक and so HE is विश्वशरीरि having everything as HIS body – meaning he is the supporter आधार, controller नियामक and master शेषि and everything else is अधेय supported, नियाम्य controlled and शेष subservient to HIM. So everything can be said to be HIM only.

Sloka 11.38 (second half)

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ 38 ॥

अनन्तरूप O one with infinite forms वेत्ता असि you are the one who knows. वेद्यं च You are only what is to be known. परं धाम च You are only the final state of attainment. विश्वं त्वया ततम् This world is pervaded by you.

जगति सर्वो वेदिता वेद्यं च सर्वं त्वम् एव; एवं सर्वात्मतया अवस्थितः त्वम् एव परं च धाम - स्थानं प्राप्यस्थानम् इत्यर्थः । त्वया ततं विश्वम् अनन्तरूप - त्वया आत्मत्वेन विश्वं - चिदचिन्मिश्रं जगत् ततं - व्याप्तम् ।

जगति सर्वो वेदिता वेद्यं च सर्वं त्वम् एव; - In this world all the knowers and everything to be known is YOU only.

एवं सर्वात्मतया अवस्थितः त्वम् एव परं च धाम - स्थानं प्राप्यस्थानम् इत्यर्थः - Thus you who exist as the self of everything are the परं धाम - ultimate place to be attained - means place of attainment or one to be attained - प्राप्यस्थान.

त्वया ततं विश्वम् अनन्तरूप - त्वया आत्मत्वेन विश्वं - चिदचिन्मिश्रं जगत् ततं - व्याप्तम् - Now Arjuna says what Krishna taught him. Krishna said मया ततमिदं विश्वं जगदव्यक्तमूर्तिना - now Arjuna says त्वया ततं विश्वम् अनन्तरूप - means the world consisting of the mix of sentients and non-sentients is pervaded by you being the self.

वेत्तासि - This means you are the knower. But it is well known that Paramatman is a knower and there is nothing special in telling that here. And in the causal state, HE is the inner controller of everything is also told. So now the intention of telling HIS अन्तर्यामित्व is to show that Paramatman is the inner controller of all the knowers or ज्ञातृs and the known or ज्ञेयs that are in the state of effect also. That is explained as सर्वो वेदिता वेद्यं च त्वमेव in bhashya.

धाम - Though there are many meanings to this word and the well known meaning is स्थान and so in this context प्राप्यस्थान is taken.

It can also be that the place which is unique to Bhagavan is the supreme abode. That is what is attained by the liberated selves and they do not return to samsara once that is attained. So Moksha is देशविशेषप्राप्तिपूर्वक-भगवत्प्राप्ति. Both can be told as स्थान to be attained. That अप्राकृत स्थान or non-material abode is described in Chandogya Upanishat. As अरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरम्मदीयं सरः, तदश्वत्थः सोमसवनः, तदपराजिता पूः ब्रह्मणः, प्रभुविमितं हिरण्मयम् (छा.8-5-3) – there are two oceans named अर and ण्य in the world of Brahman which is the third loka known as dyuloka, there is a lake called ऐरम्मदीयं and a Pippal tree अश्वत्थवृक्ष called सोमसवन. This city of Brahman is called अपाराजित and there is a Golden hall which is made and graced by Bhagavan. in तवल्कारश्रुति - सहस्रस्थूणे विमिते दृढ उग्रे यत्र देवानामधिदेव आस्ते, in ऋग्वेद - राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे सहस्रस्थूणा आसाते.

त्वया ततम् – This pervasion is told to be due to शरीरात्मभाव and so bhashya is त्वया आत्मत्वेन. The सामानाधिकरण्य is generic in the second half of this sloka told as वेत्तासि, वेद्यं च etc and in the first half of next sloka it will be told as specifically वायुः, यमः etc and both these are due to the aspect of व्याप्ति told in between as त्वया ततम् – and that is through शरीरात्मभाव explained as त्वया आत्मत्वेन.

आत्मत्वेन व्याप्तम् – अन्तर्यामिब्राह्मण says Bhagavan is अन्तर्यामि for everything and everything is HIS body – यस्य पृथिवी शरीरम् यः पृथिवीम् अन्तरो यमयति, यस्य वायुश्शरीरम् यो वायुमन्तरो यमयति, यस्य अग्निश्शरीरम् योऽग्निमन्तरो यमयति, यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतानि अन्तरो यमयति, यस्य आत्मा शरीरम् यः आत्मानमन्तरो यमयति etc. The same is told as ‘eeshaa vaasyam idam sarvam yat kincha jagatyaam jagat’ – whatever is existing in this world and other worlds also is all pervaded by Bhagavan. That is why HE is only the knower and the known that is told in this sloka.

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Sloka 11.39 (first half)

अतस्त्वम् एव वाय्वादिशब्दवाच्य इति आह –

And for that reason you are only being denoted by words such as वायु and others.

It is said in ऋग्वेद as इन्द्रं मित्रं वरुणमग्निमाहुः अथो दिव्यस्सुपर्णो गरुत्मान् एकं सद्विप्रा बहुधा वदन्ति अग्निं यमं मातरिश्वानमाहुः (ऋ.सं. 2-3-22-46) and in महानारायणीय - तदेवाग्निस्तद्वायुः तत्सूर्यः तदु चन्द्रमाः तदेव शुक्रममृतं

तद्ब्रह्म तदापः स प्रजापतिः. ग्रास्काचार्य says in निरुक्त - एक एव आत्मा बहुधा स्तूयते तस्य अङ्गप्रत्यङ्गानि इतराणि भवन्ति. All words praise the one and only self and others are all like the limbs of that supreme paramatman. Accordingly the सामानाधिकरण्य is told as वायुर्यमोऽग्निः here and explained as due to शरीरात्मभाव. That is indicated in the अवतारिका here as अतः त्वमेव.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च । (first half of 39th sloka)

वायुः यमः अग्निः वरुणः शशाङ्कः Vayu, Yama, Agni, Varuna, Chandra, प्रजापतिः Prajapati who is the father of all beings प्रपितामहश्च and their grand-father त्वम् all are you only.

सर्वेषां प्रपितामहः त्वम् एव, पितामहादयः च । सर्वासां प्रजानां पितरः प्रजापतयः, प्रजापतीनां पिता हिरण्यगर्भः, प्रजानां पितामहः, हिरण्यगर्भस्य अपि पिता त्वं प्रजानां प्रपितामहः पितमहादीनाम् आत्मतया तत्तच्छब्दवाच्यः त्वम् एव इत्यर्थः ।

सर्वेषां प्रपितामहः त्वम् एव, पितामहादयः च – You are only the prapitamaha – great grand father of all. You are only the pitamaha – grand father.

सर्वासां प्रजानां पितरः प्रजापतयः, प्रजापतीनां पिता हिरण्यगर्भः, प्रजानां पितामहः, - Prajapatis are the fathers of all subjects and Hiranyagarbha is the father of all prajapatis. So Hiranyagarbha is the grand father of all subjects.

हिरण्यगर्भस्य अपि पिता त्वं प्रजानां प्रपितामहः पितमहादीनाम् आत्मतया तत्तच्छब्दवाच्यः त्वम् एव इत्यर्थः – You are the father of Hiranyagarbha also and so you are the great grand father of all subjects. You being the inner self of Pitamaha and others, you are only denoted by those respective words also is the meaning.

Words give meaning in several senses. अभिधा वृत्ति is the literal sense. लक्षणा वृत्ति is secondary sense. ध्वनि is suggestive meaning. Finally we say अपर्यवसान वृत्ति – complete sense. The other ways of interpreting meaning of words takes the meaning in limited sense. When we understand the meaning of words not limiting the connotation to the entity known such as vayu, tree, man etc but extend the connotation till the inner-self अन्तर्यामि who is the self of all, it is अपर्यवसानवृत्ति and in that sense every word denotes Bhagavan who is self of all. That is told in this section.

प्रपितामहः - Since it is not specifically told to who Bhagavan is prapitamaha, bhashya is सर्वेषां प्रपितामहः.

च - This word indicates the Bhagavan only is the पितामहः. How is it possible that he is the great grand father to all is explained as सर्वासां प्रजानां पितरः प्रजापतयः, प्रजापतीनां पिता हिरण्यगर्भः, प्रजानां पितामहः, हिरण्यगर्भस्य अपि पिता त्वं प्रजानां प्रपितामहः. The प्रजापतिस are दक्षप्रजापति and others.

Sloka 11.39 (second half), 40 (first half)

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ 39 ॥

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व । (first half of sloka 40)

ते सहस्रकृत्वः नमः अस्तु । salute you a thousand times. नमः पुनश्च Salutation to you again. भूयः अपि नमः Again salutation to you. नमस्ते पुरस्तात् । salute you from the front. नमः अथ पृष्ठतश्च । salute you at the back. सर्व Hey Sarvaatmaka, the inner self of all, ते सर्वत एव नमः अस्तु । I do namaskara to you from all sides.

अत्यद्भुताकारं भगवन्तं दृष्ट्वा हर्षोत्फुल्लनयनः अत्यन्तसाध्वसावनतः सर्वतो नमस्करोति ।

Beholding the most wonderful form of Bhagavan, his eyes wide open with joy, bowing down in reverence out of great fear, Arjuna prostrates to Lord from all sides – doing प्रदक्षिण.

The reason for Arjuna to say नमः नमस्ते अस्तु and doing namaskar is due to fear and joy on experiencing सौलभ्य or accessibility and परत्व or supremacy of Bhagavan who revealed HIS marvellous विश्वरूप. That is explained in bhashya as अत्यद्भुताकारं दृष्ट्वा. Rgveda says 'kastadveda mahadadbhutam'.

Bhagavan's form most wonderful अत्यद्भुताकार and Arjuna's mind was flooded with all kinds of emotions and he felt fear, joy and everything flooding at the same time and did not know what to do and did namaskara again and again, from all sides.

This is told in Ishavasya as अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोद्ध्यस्मत् जुहुराणमेनः भूयिष्ठां ते नम उक्तिं विधेम । - भूयिष्ठां ते नम उक्तिं विधेम – we will do namaskara to you very many times. That is what Arjuna is doing here.

Sloka 11.40 (second half)

अनन्तवीर्यामितविक्रमस्त्वम् सर्वं समाप्नोषि ततोऽसि सर्वः ॥ 40 ॥

अनन्तवीर्यं O one with immeasurable prowess त्वम् अमित विक्रमः You have immeasurable valour. सर्वं समाप्नोषि You have pervaded everything as the self. ततः सर्वः असि For that reason only you are only everything.

What Krishna said न तदस्ति विना यत् स्यात् मयाभूतं चराचरम् is being told by Arjuna now. There is nothing which is not having me as the inner self. Everything is भगवदात्मक.

अनन्तवीर्य – अपरिमितवीर्यं, अपरिमित पराक्रमस्त्वं सर्वम् आत्मतया समाप्नोषि, ततः सर्वः असि - यतः त्वं सर्वं चिदचिद्वस्तुजातम् आत्मतया समाप्नोषि, अतः सर्वस्य चिदचिद्वस्तुजातस्य त्वच्छरीरतया त्वत्प्रकारत्वात् सर्वप्रकारः त्वम् एव सर्वशब्दवाच्यः असि इत्यर्थः । 'त्वमक्षरं सदसत्' (11-37) 'वायुर्यमोऽग्निः' (11-39) इत्यादि सर्वसामानाधिकरण्यनिर्देशस्य आत्मतया व्याप्तिः एव हेतुः इति सुव्यक्तम् उक्तम् - 'त्वया ततं विश्वमनन्तरूप' (11-38) 'सर्वं समाप्नोषि ततोऽसि सर्वः' इति च ।

अनन्तवीर्य – अ(परि)मितवीर्यं, अपरिमित पराक्रमस्त्वं सर्वम् आत्मतया समाप्नोषि, - O Lord of unlimited valour, you are of infinite prowess and you have pervaded everything as their Self.

ततः सर्वः असि - यतः त्वं सर्वं चिदचिद्वस्तुजातम् आत्मतया समाप्नोषि, - For that reason you are सर्वः - because you have pervaded everything consisting of the collection of the sentient and the non-sentient entities as their Self,

अतः सर्वस्य चिदचिद्वस्तुजातस्य त्वच्छरीरतया त्वत्प्रकारत्वात् सर्वप्रकारः त्वम् एव सर्वशब्दवाच्यः असि इत्यर्थः - for that same reason everything consisting of the collection of sentient and non-sentient entities become your mode being your body and you only who have everything as your mode, are denoted by all the words.

'त्वमक्षरं सदसत्' (11-7) – 'You are signified by the words Akshara, sat and asat' 'वायुर्यमोजग्निः' (11-39) – 'you are Vayu, Yama, Agni',

इत्यादि सर्वसामानाधिकरण्यनिर्देशस्य आत्मतया व्याप्तिः एव हेतुः इति सुव्यक्तम् उक्तम् - 'त्वया तत् विश्वमनन्तरूप' (11-38) 'सर्वं समाप्नोषि ततोऽसि सर्वः' इति च – Thus the concomitant co-ordination told with everything is due to the pervading everything as the Self and that is told very clearly by these, 'Hey Anantarupa, this world is pervaded by you', 'You are pervading everything. That is why you are only everything'.

अनन्तवीर्य – This does not mean HE has वीर्य like that of अनन्त and so explained in bhashya as अमितवीर्य. And अमित is further explained as अपरिमित – meaning unlimited.

सर्वं समाप्नोषि – The pervasion or व्याप्ति told here is not like that of आकाश and others which are also pervading everything. This is as per shruti vakyas अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा (य.आ. 3-11-21). That is HE is pervading everything in order to control being the inner self of everything. So bhashya is सर्वं आत्मतया समाप्नोषि.

What is told as सर्वत एव सर्वं in previous sloka is to explain the concomitant co-ordination सामानाधिकरण्य with सर्वं शब्द in shrutis such as पुरुष एवेदं सर्वम् (पु.सू.), 'आत्मैवेदं सर्वम्' (छा. 7-25-2), नारायण एवेदं सर्वम् (ना.उ). So this सामानाधिकरण्य is denoting विशिष्टैक्य or qualified identity with one and that is due to the body-soul relationship. So it becomes clear in this section that the सामानाधिकरण्य between words denoting Bhagavan such as पुरुषः, आत्मा, नारायण and words denoting sentient and non-sentient entities told as इदं सर्वम् found in पुरुष एव इदं सर्वम् - is due to शरीरात्मभाव only. When we use words such as देवदत्त, गौः etc we limit the connotation to those respective entities only. But in reality the connotation extends upto Bhagavan who is the inner-self of all. That is called 'aparyavasaana vrutti'. If we use the words with the proper understanding, it would mean Bhagavan only. We can see Prahlada, Alwar and others – मत्तः सर्वम् अहं सर्वं मयि सर्वं सनातने Prahlada said. Alwar says कडल् जालम् शेय्वेन् याने एन्नुम् etc. They have realized the real connotation of all words and utter them with that understanding.

Upanishat says अनेन जीवेन आत्मना अनुप्रविश्य नामरूपे व्याकरवाणि – I enter along with the Individual Self as HIS Self and do the division into name and form. So everything that has name and form

has a Jivatman and Paramatman who is the inner self. So all words in the ultimate analysis denote Bhagavan only. This – सर्वशब्दवाच्यत्व of Bhagavan is established in detail by Bhashyakarar in Vedartha sangraha.

Sloka 11.41, 42

सखेति मत्वा प्रसभं यदुक्तम् हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदम् मया प्रमादात्प्रणयेन वापि ॥ 41 ॥

यच्चापहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षम् तत्क्षामये त्वामहमप्रमेयम् ॥ 42 ॥

अच्युत Hey Achyuta, तव इमं महिमानम् अजानता not knowing this greatness of yours मया प्रमादात् प्रणयेन वापि by me either out of negligence or due to the feeling of friendship, हे कृष्ण हे यादव हे सखेति प्रसभं यदुक्तं whatever was told by me without courtesey as O Krishna, O Yadava, O Friend तत् all that and विहार शय्यासन भोजनेषु during sport, resting, sitting or eating एकः अथवा तत् समक्षम् when you were alone or in front of others अपहासार्थं यत् असत्कृतोऽसि whatever disrespect was shown to you in jest तत् अप्रमेयं त्वाम् अहं क्षामये I pray to you who is aprameya and seek your forgiveness for all that.

तव अनन्तवीर्यत्व-अमितविक्रमत्व-सर्वान्तरात्मत्व-स्रष्टृत्वादिको यो महिमा, तम् इमम् अजानता मया प्रमादात् मोहात् प्रणयेन चिरपरिचयेन वा, सखा इति - 'मम वयस्यः' इति मत्वा हे कृष्ण, हे यादव, हे सखे इति त्वयि प्रसभं - विनयापेतं यद् उक्तं; यत् च परिहासार्थं सर्वदा एव सत्कारार्हः त्वम् असत्कृतः असि; विहारशय्यासनभोजनेषु च सहकृतेषु एकान्ते वा समक्षं वा यद् असत्कृतः असि, तत् सर्वं त्वाम् अप्रमेयम् अहं क्षामये ।

तव अनन्तवीर्यत्व-अमितविक्रमत्व-सर्वान्तरात्मत्व-स्रष्टृत्वादिको यो महिमा, - All your greatness such as अनन्तवीर्यत्व infinite prowess, अमितविक्रमत्व incomparable valour, सर्वान्तरात्मत्व being the inner self of all, creating the whole world and so on,

तम् इमम् अजानता मया प्रमादात् मोहात् प्रणयेन चिरपरिचयेन वा, - not knowing all these great aspects of your nature, either by mistake or due to delusion or due to long time familiarity,

सखा इति - 'मम वयस्यः' इति मत्वा हे कृष्ण, हे यादव, हे सखे इति त्वयि प्रसभं - विनयापेतं यद् उक्तं; - thinking you are my friend you were addressed to with disrespect by me as O Krishna, O yadava, O friend,

यत् च परिहासार्थं सर्वदा एव सत्कारार्हः त्वम् असत्कृतः असि; - and also for fun you, who deserve great respect always, were not treated with respect,

विहारशय्यासनभोजनेषु च सहकृतेषु एकान्ते वा समक्षं वा यद् असत्कृतः असि, तत् सर्वं त्वाम् अप्रमेयम् अहं क्षामये - while sporting, lying down, sitting or dining together either in privacy or with others, you were not treated with due respect, for all that I beseech forgiveness from you who are अप्रमेय or impossible to comprehend.

सर्वान्तरात्मत्व - This is told as सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत - All these are Brahman only. Means ब्रह्मात्मक. जलान् means जायते, लीयते, अनिति - creation, destruction and living or existence is all from that Brahma. This aspect of Bhagavan being the inner self of all अन्तर्यामि is to be known else one will not get peace it is said. नित्यो नित्यानाम् चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् । तमात्मस्थं येनुपश्यन्ति धीराः तेषां शान्तिः साश्चती नेतरेषाम् (कठ. 5-13).

इमं महिमानम् - The greatness mentioned in this sloka is the same told in earlier slokas and hence अनन्तवीर्यत्व etc are mentioned in bhashya.

प्रमादात् - Since अजानता is specifically mentioned, though प्रमाद means not knowing, to avoid पुनरुक्ति bhashya is मोहात् which means भ्रमे or delusion. It is said अतिपरिचयादवज्ञा सन्ततगमनात् अनादरो भवति । मलये भिल्लपुरन्ध्री चन्दनतरुकाष्ठं इन्धनं कुरुते (सुभा.निवी).

सखेति - This is due to the wordly understanding of friend and so explained as वयस्य इति मत्वा. And not as per what is told in Upanishat - द्वा सुपर्णा सयुजा सखाया (मु. 3-2-1) because according to that knowing Bhagavan as सखा is proper and not caused due to delusion.

असत्कृतोऽसि - This indicates that great persons who deserve to be treated with respect always should not be treated with disrespect even for fun. That is told as सर्वदा सत्कारार्हः त्वम्. So Arjuna has got पश्चात्ताप - repenting about what he did and praying Krishna for forgiveness which is the second step. प्रायश्चित्त here is seeking forgiveness. The third step is not repeating the same mistake.

Sloka 11.43

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ 43 ॥

चराचरस्य अस्य लोकस्य For this world consisting of the movables and the immovables त्वं पितासि you are the father. गरीयान् You are the great one. गुरुः पूज्यः You are to be worshipped by all being the Guru. अप्रतिम प्रभाव O Lord, of incomparable greatness! लोकत्रये अपि त्वत्समः अन्यः नास्ति In all three worlds there is no one equal to you. अभ्यधिकः कुतः That being the case, how can there be anyone greater than you?

अप्रतिम प्रभाव! त्वम् अस्य सर्वस्य चराचरस्य लोकस्य पिता असि । अस्य लोकस्य गुरुः च असि । अतः त्वम् अस्य चराचरस्य लोकस्य गरीयान् - पूज्यतमः । न त्वत्समः अस्ति अभ्यधिकः कुतः अन्यः लोकत्रये अपि - त्वदन्यः कारुण्यादिना केन अपि गुणेन न त्वत्समः अस्ति, कुतः अभ्यधिकः ।

अप्रतिम प्रभाव! त्वम् अस्य सर्वस्य चराचरस्य लोकस्य पिता असि – O one of matchless greatness! You are the father in this entire world of movables and immovables.

अस्य लोकस्य गुरुः च असि – You are also the Guru of this world.

अतः त्वम् अस्य चराचरस्य लोकस्य गरीयान् - पूज्यतमः – And for that reason you are the most exalted one, most worthy of worship.

न त्वत्समः अस्ति अभ्यधिकः कुतः अन्यः लोकत्रये अपि – in all three worlds, there is no one equal to you and how can there be anyone else greater than you?

त्वदन्यः कारुण्यादिना केन अपि गुणेन न त्वत्समः अस्ति, कुतः अभ्यधिकः – That means in respect of qualities such as कारुण्य or compassion and others there is no one equal to you. How could there be anyone greater?

In this and next slokas, Arjuna speaks about the सर्वाधिकत्व or supremacy of Bhagavan over everything else in order to highlight the fact that there is no one who he can resort to if

Bhagavan Krishna does not forgive him. Here Arjuna tells the अप्रतिम प्रभावत्व of Bhagavan – that it is not possible to comprehend Bhagavan's greatness. In the next sloka Bhagavan's पूज्यतमत्व is going to be told.

पितासि लोकस्य – The word लोकस्य is to be taken along with पितृ, गुरु and पूज्य also. Because Bhagavan is निरुपाधिकपिता and निरुपाधिक गुरु, he is पूज्यतम or most deserving of worship. The relation with fathers and Gurus of this world are due to the उपाधि or limiting adjunct of karma and Bhagavan is निरुपाधिक पिता and गुरु. That is indicated in bhashya as अतः - for that reason.

अस्य लोकस्य गुरुः च असि – As said in Upanishat, 'यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै' (श्वे.), Bhagavan is the first Guru who creates Chaturmukha Brahma and teaches him Vedas – with that knowledge only Brahma can continue the creation. In Acharya parampara also Bhagavan is the first guru. We say 'asau asau iti aabhagavatta: sa ca acharya vamsho jneya:'.

लोकत्रये – This can also mean कृतक, अकृतक and कृतकाकृतक. It can also mean three Vedas by the vyutpatti – लोक्ष्यते अनेन प्रमाणान्तर-अप्राप्तार्थाः. Whatever cannot be known through other valid means is known from the Vedas. And in all Vedas all these qualities of Bhagavan are known which cannot be known through other valid means.

न त्वत्समोऽस्ति – When it is said न त्वत्समोऽस्ति, what is the need for अन्यः? That is shown त्वदन्यः कारुण्यादिना केनापि गुणेन न त्वत्समोऽस्ति, कुतोऽभ्यधिकः. It has been decided that Brahma, Rudra and others are not equal to Bhagavan because they are subjected to creation due to karma etc. They have कार्यत्व, कर्मवश्यत्व etc. Swamy Deshika says in Achuta Shataka, न खलु तव सदृशाभ्यधिकाः त्वमेव सर्वलोक शरण्यः एतावत् ज्ञानसारमिति ज्ञातुं त्रिदशनाथ इतर विचिन्ता. The essence of the shastra and all works is knowing that there is no one equal to or superior to Bhagavan and Bhagavan is the ultimate refuge to all. Any other work is studied only to understand these aspects.

The word हिरण्यगर्भ, शिव, अज, आकाश etc are used to denote Bhagavan in the shrutis. हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् – Bhagavan who was residing in Vaikuntha created the hosts of beings at the time of creation and became the ordainer of all. पतिः, एकः shows it is Paramatman only.

अजस्य नाभावध्येकमर्पितम् यस्मिन्निदं विश्वं भुवनमधि श्रितम् (यजु. 4-6-2-3) The whole world was supported by the navel of Bhagavan. Here the word अज means परमात्मन्.

यदा तमस्तन्न दिवा न रात्रिः न सन्न चासच्छिव एव केवलः (श्वे. 4-18) – when there was mere tamas, neither the day not the night, neither the universe having form or without form, there existed the pure auspicious principle alone. Here also the word शिव means the most auspicious principle which is परमात्मन्.

In all such shruti vakyas, the word such as हिरण्यगर्भ and others have the असाधारण धर्म or unique characteristics of Paramatman and so mean Paramatman only. This is established in Brahma sutras such as आकाशः तल्लिङ्गात् (वे.सू. 1-1-23), प्राणस्तथानुगमात् (वे.सू.1-1-29), शास्त्र दृष्ट्या तो उपदेशो वामदेववत् (वे.सू. 1-1-31). साक्षादप्यविरोधं जैमिनिः (वे.सू. 1-2-29). The word आकाश appears in the mantra – सर्वाणि ह वा इमानि भूतानि आकाशादेव समुत्पद्यन्ते etc. where the unique attributes of the creator of this world is seen and that is Paramatman only. Such teachings are to be taken from the point of view of शास्त्र or Vedas just as in the case of वामदेव and others (prahlada and Nammalwar). तद्धैवं ऋषिर्वाग्देवः प्रतिपेदे अहं मनुरभवं सूर्यश्च अहं कक्षीवान् ऋषिरस्मि विप्र – where Sage Vamadeva says he is only Manu, he is only सूर्य etc. So it is decided that names which may mean Brahma and Rudra in some contexts do not mean the same when there are unique characteristics of Paramatman as Brahma, Rudra and others do not have even the slightest of equality with Paramatman. So according to these brahma sutras, the supremacy of Bhagavan who is qualified by सर्वान्तरात्मत्व, अपहृतपाप्मत्व etc. is well established in shruti vakyas such as एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः (सु. 7), एको ह वै नारायण आसीत् न ब्रह्मा नेशानः (महो. 1-1) and others.

कारुण्यादिना केनापि गुणेन न त्वत्समोऽस्ति – There is no equality with Bhagavan for other gods such as चतुर्मुखब्रह्म, रुद्र and others even in one quality such as कारुण्य. That means where is the question of equality in respect of other qualities such as जगत्कारणत्व, मोक्षप्रदत्व or वात्सल्य, सौगन्ध्य, माधुर्य, सौलभ्य, सौशील्य, आर्जव and so on. By this all other views propounding equality or some one being superior or some one other than the trinity is Brahman and so on are all set aside.

Sloka 11.44

तस्मात्प्रणम्य प्रणिधाय कायम् प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ 44 ॥

तस्मात् For that reason, अहं प्रणम्य I having bowed down to you in reverence, कायं प्रणिधाय and falling at your feet like a stick, ईशम् ईड्यं त्वां प्रसादये pray you who is All Controller, and worthy of being prayed to, to be pleased with me. देव O Lord, पिता पुत्रस्य सखा सख्युः इव just as a father tolerates the blunders of a son and a friend tolerates the mistakes of a friend, in the same way प्रियः you who are dear to me, प्रियाय for my sake who is dear to you, सोढुम् अर्हसि pray tolerate my blunders.

यस्मात् त्वं सर्वस्य पिता, पूज्यतमो गुरुः च कारुण्यादिगुणैः च सर्वाधिकः असि; तस्मात् त्वाम् ईशम् ईड्यम् प्रणम्य प्रणिधाय च कायं प्रसादये; यथा कृतापराधस्य अपि पुत्रस्य, यथा च सख्युः प्रणामपूर्वकम् प्रार्थितः पिता वा सखा वा प्रसीदति; तथा त्वं परमकारुणिकः प्रियः प्रियाय मे सर्वं सोढुम् अर्हसि ।

यस्मात् त्वं सर्वस्य पिता, पूज्यतमो गुरुः च कारुण्यादिगुणैः च सर्वाधिकः असि; – Due to which reason you are the father of all, Guru of all, and in respect of qualities such as compassion and others you are superior to everyone,

तस्मात् त्वाम् ईशम् ईड्यम् प्रणम्य – for that reason only I bow down to you who are the Ruler of all and worthy of worship,

प्रणिधाय च कायं प्रसादये; - and having prostrated with my body, I pray for your mercy.

यथा कृतापराधस्य अपि पुत्रस्य, यथा च सख्युः प्रणामपूर्वकम् प्रार्थितः पिता वा सखा वा प्रसीदति; - just as a father who is prayed to by the son who has committed a sin, bowing down in reverence shows mercy, and a friend towards a friend who has sinned but is bowing down in reverence shows mercy, in the same way,

तथा त्वं परमकारुणिकः प्रियः – you who are most compassionate and dear,

प्रियाय मे सर्वं सोढुम् अर्हसि – please have mercy towards me who is dear to you.

तस्मात् – In the previous sloka, it was told that Bhagavan is the ultimate father of all and also a Guru who is to be worshipped. That is continued as तस्मात् here.

प्रणम्य – This indicates प्रपत्ति. The accessories of प्रपत्ति such as आनुकूल्य सङ्कल्प and others are indicates by the word तस्मात् (which denotes पितृत्व and others told earlier and also अहम् here.

प्रणिधाय कायम् – Shows whatever is desired in mind is taken to completion with the body.

प्रणम्य प्रसादये – I prostrate unto you in order to gain your mercy is the meaning.

Sloka 11.45

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितम् मनो मे ।

तदेव मे दर्शय देव रूपम् प्रसीद देवेश जगन्निवास ॥ 45 ॥

देवेश O Lord of all gods, जगन्निवास the abode of entire world अदृष्टपूर्वं दृष्ट्वा having seen the Vishvarupa never seen earlier हृषितोऽस्मि I am overjoyed. भयेन च मे मनः प्रव्यथितम् my mind is distressed with fear too. देव O Lord, तदेव रूपं मे दर्शय please reveal that very same form to me. प्रसीद Be pleased.

अदृष्टपूर्वम् अत्यद्भुतम् अत्युग्रं च तव रूपं दृष्ट्वा हृषितः अस्मि - प्रीतः अस्मि | भयेन प्रव्यथितं च मे मनः | अतः तद् एव तव सुप्रसन्नं रूपं मे दर्शय । प्रसीद देवेश जगन्निवास - मयि प्रसादं कुरु, देवानां ब्रह्मादीनाम् अपि ईश, निखिल जगदाश्रयभूत ।

अदृष्टपूर्वम् अत्यद्भुतम् अत्युग्रं च तव रूपं दृष्ट्वा हृषितः अस्मि - प्रीतः अस्मि – Having seen your form which is never seen before, which is most marvelous, most fearsome, I am joyed meaning delighted.

भयेन प्रव्यथितं च मे मनः | अतः तद् एव तव सुप्रसन्नं रूपं मे दर्शय - My mind is troubled with fear too. So please reveal that same most pleasing form of yours.

प्रसीद देवेश जगन्निवास - मयि प्रसादं कुरु, देवानां ब्रह्मादीनाम् अपि ईश, निखिल जगदाश्रयभूत – Have mercy on me, O Lord of even Gods such as Brahma and others, the abode of the entire world.

अदृष्टपूर्वम् – Some which is seen earlier can be marvelous though wonderful. But this form is unseen so far and so bhashya is अत्यद्भुतम्. ऋग्वेद says कस्तद्वेद महदद्भुतम् for Bhagavan's form.

भयेन च प्रव्यथितम् – What Arjuna said as अख्याहि को मे भवानुग्रह रूपम् is explained as अत्युग्रम्. The adjective अति means most, there is nothing beyond that. Most terrifying form. The word च in भयेन च indicates it is to be taken together with हृषितोऽस्मि and so bhashya is प्रव्यथितं च मे मनः. हर्ष and व्यथे happened at the same time is the bhaava.

The first half of sloka shows that the vishvarupa of Bhagavan created love along with distress of mind and so Arjuna prays Krishna to show him his previous form which was only pleasing without causing any fear and that is indicated as अतः in bhashya. अतः तदेव सुप्रसन्नम्.

तदेव मे दर्शय – Here तत् indicates the form of Krishna before HE started to reveal HIS wonderful cosmic form.

मे दर्शय – मे indicates to me who has surrendered unto you. You should protect one who has surrendered unto you and so please withdraw this fierce form and reveal your earlier pleasing form is the meaning.

जगन्निवास – Arjuna was seeing that the whole world was resting in Bhagavan's form as he said तत्रैकस्थं जगत् कृत्स्नम् (11-13).

Sloka 11.46

किरीटिनं गदिनं चक्रहस्तम् इच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ 46 ॥

सहस्रबाहो O one of thousand arms, विश्वमूर्ते one who has entire world as body, किरीटिनं wearing a crown, गदिनं with a mace चक्रहस्तं and discus in hand, त्वाम् अहं द्रष्टुम् इच्छामि such form of you I would like to see. तथैव तेनैव रूपेण भव And be in that form only.

तथा एव पूर्ववत् किरीटिनं गदिनं चक्रहस्तं त्वां द्रष्टुम् इच्छामि । अतः तेन एव पूर्वसिद्धेन चतुर्भुजेन रूपेण युक्तो भव । सहस्रबाहो विश्वमूर्ते इदानीं सहस्रबाहुत्वेन विश्वशरीरत्वेन दृश्यमानरूपः त्वं तेन एव रूपेण युक्तो भव इत्यर्थः ।

तथा एव पूर्ववत् किरीटिनं गदिनं चक्रहस्तं त्वां द्रष्टुम् इच्छामि – In the same way I would like you see you as you were earlier wearing your crown, holding the mace and the discus in your hand.

अतः तेन एव पूर्वसिद्धेन चतुर्भुजेन रूपेण युक्तो भव – So please take on your earlier known form with four arms.

सहस्रबाहो विश्वमूर्ते इदानीं सहस्रबाहुत्वेन विश्वशरीरत्वेन दृश्यमानरूपः त्वं तेन एव रूपेण युक्तो भव इत्यर्थः – सहस्रबाहो विश्वमूर्ते means you who are now revealing your form with thousand arms and having the entire world as your body, be present with your earlier form only.

तेनैव रूपेण – Explained in bhashya as ‘as you were before’. That means, whichever form I was seeing before you revealed the cosmic form of yours, I would like to see you in that form.

रूपेण भव – Bhashya is रूपेण युक्तो भव. Be associated with such form is the meaning. The word रूपेण in तृतीया विभक्ति does not give करणार्थ here – instrumental.

The doubt ‘how can one who possesses thousand arms and stomachs be with four arms?’ is answered as इदानीम् – now, at present. So there is time difference. The form with thousand arms was earlier, with four arms is now.

Sloka 11.47

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदम् रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यम् यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ 47 ॥

अर्जुन Hey Arjuna, यत् which form त्वदन्येन न दृष्टपूर्वम् was not seen before by anyone other than you तेजोमयं such radiant विश्वम् being the inner self of entire world अनन्तम् infinite आद्यं primeval मे इदं परं रूपम् this form of mine which is superior to everything आत्मयोगात् प्रसन्नेन मया तव दर्शितम् was

revealed to you by ME who is pleased with you due to nature of being associated with true willing सत्यसङ्कल्प.

यत् मे तेजोमयं – तेजसां राशिं, विश्वं – विश्वात्मभूतम्, अनन्तम् – अन्तरहितम्; प्रदर्शनार्थम् इदम्, आदिमध्यान्तरहितम्; आद्यं - मद्घातिरिक्तस्य कृत्स्नस्य आदिभूतं, त्वदन्येन केन अपि न दृष्टपूर्वं रूपं, तद् इदं प्रसन्नेन मया मद्भक्ताय ते दर्शितम्; आत्मयोगात् - आत्मनः सत्यसंकल्पयोगात् ।

यत् मे तेजोमयं – तेजसां राशिं, विश्वं – विश्वात्मभूतम्, - This तेजोमयम् means my form which is like a heap of radiance, विश्वम् means which is the self of the universe,

अनन्तम् – अन्तरहितम्; प्रदर्शनार्थम् इदम्, आदिमध्यान्तरहितम्; - अनन्तम् means having no end. This is indicative. So it means which has no beginning, middle or end.

आद्यं - मद्घातिरिक्तस्य कृत्स्नस्य आदिभूतं, - आद्यम् means which is the primordial cause of everything other than ME.

त्वदन्येन केन अपि न दृष्टपूर्वं रूपं, तद् इदं प्रसन्नेन मया मद्भक्ताय ते दर्शितम्; आत्मयोगात् - आत्मनः सत्यसंकल्पयोगात् – this form which is not seen by anyone other than you before, such form of MINE was revealed to you who is my devotee by ME who is pleased with you. How means, आत्मयोगात् – because of my being associated with the nature of true willing.

तेजोमयम् – The मयट् प्रत्यय here is in the sense of abundance प्राचुर्यार्थ. So bhashya is तेजसां राशिम्.

विश्वात्मभूतम् – Means it is pervading the entire universe. That is because the form which is non-sentient cannot be the self.

अनन्तम् – Because it was told earlier अनादिमध्यान्तम् (11-19), the word अनन्त includes आदि and मध्य which is explained in bhashya as प्रदर्शनार्थमिदम्.

आद्यम् – It is not told for which is it the prime cause and so bhashya is कृत्स्नस्य for everything.

तव – The reason why Krishna is pleased with Arjuna is explained as मद्भक्ताय. That indicates Bhagavan does have any defect of the nature of वैषम्य or partialty and नैर्घृण्य or cruelty.

आत्मयोगात् – Here the word योग does not mean ध्यान etc and so आत्मसङ्कल्पयोगात् is the bahshya.

Sloka 11.48

भाष्यावतारिका –

अनन्यभक्तिव्यतिरिक्तैः सर्वैः अपि उपायैः यथावद् अवस्थितः अहं द्रष्टुं न शक्य इति आह –

Bhagavan says that HE cannot be seen as is with any means other than अनन्यभक्ति – exclusive devotion.

To the question – ‘why no one other than me has seen such form? Is it not possible with some means or the other to see even for others?’, answer is अनन्यभक्तिव्यतिरिक्तैः - through any means other than अनन्यभक्ति one cannot see such form of Bhagavan as is.

न वेदयज्ञाध्ययनैर्न दानैः न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ 48 ॥

कुरुप्रवीर Hey Arjuna who is most valiant of Kuru clan एवं रूपः अहं I in such form नृलोके त्वदन्येन द्रष्टुं to be seen in this world of men by anyone other than you वेद यज्ञाध्ययनैः न शक्यः is not possible through mere knowledge of the Vedas, performance of sacrifices or study of Vedas, दानैः न I cannot be seen even with mere donation. क्रियाभिः न च Not even with mere karmas such as Agnihotra and others. उग्रैः तपोभिः न I cannot be seen with mere severe penance also.

एवंरूपो यथावदवस्थितः अहं मयि भक्तिमतः त्वत्तः अन्येन ऐकान्तिकात्यन्तिक-भक्तिरहितेन केन अपि पुरुषेण वेदयज्ञादिभिः केवलैः द्रष्टुं न शक्यः ।

एवंरूपो यथावदवस्थितः अहं मयि भक्तिमतः त्वत्तः अन्येन – I who is in this non-material form of mine which is different from that of my human-like form, cannot be seen by anyone other than you who is devoted to ME,

ऐकान्तिकात्यन्तिक-भक्तिरहितेन केन अपि पुरुषेण वेदयज्ञादिभिः केवलैः द्रष्टुं न शक्यः – means by anyone who is without the devotion that rests in one and has single purpose, it is not possible to see ME directly with mere Veda, Yajna and others.

यथावदवस्थितः - Sloka says एवं रूपः न शक्य अहं नृलोके – If एवं रूपः is taken to mean अप्राकृतरूप, then HIS form being seen as such by all in Krishnavatara will not be reasonable. So यथावदवस्थितोऽहम् is the explanation with respect to Arjuna who has such bhakti. The form seen by Arjuna is अप्राकृत, मनुष्यादिविसजातीय. While for others who do not have such bhakti, the form seen is not यथावस्थित but just like any other human form etc.

त्वदन्येन – The word त्वत् here indicates ‘you who are devoted’ and so explained as मयि भक्तिमतः त्वत्तः in bhashya. The meaning of अन्येन is not just anyone other than Arjuna but anyone other than Arjuna who does not have such bhakti - as it will be against what is told later as भक्त्या त्वनन्यया शक्यः (11-54) and so it is commented as एकान्त भक्तिरहितेन केनापि.

न वेदयज्ञाध्ययनैः - The word वेद means श्रुतवेद as it is ordained श्रोतव्यः (बृ. 4-4-5). And क्रियाभिः which is told separately means होम and such karmas which are different from यज्ञ. And Shruti says तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽज्ञाशकेन (बृ. 4-4-22) which means वेद, यज्ञ, दान etc are means through devotion for attaining a vivid perception दर्शन. But here it is said न वेदयज्ञाध्ययनैः...एवं रूपः शक्यः द्रष्टुम्. Is this not contradicting? This is answered in bhashya by the word केवलैः. Means mere Yajna or dana cannot be the means but combined with Bhakti they are means for attainment.

Sloka 11.49

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वम् तदेव मे रूपमिदम् प्रपश्य ॥ 49 ॥

ईदृक् घोरं मम इदं रूपं दृष्ट्वा Having seen my Vishvarupa which is like this and terrifying मा ते व्यथा do not be distressed. विमूढभावः मा Do not get perplexed. व्यपेत भीः having got rid of fear प्रीतमनाः and with a pleased mind त्वं पुनः मे तदेव इदं रूपं प्रपश्य you see well that same form again.

ईदृशघोररूपदर्शनेन ते या व्यथा, यश्च विमूढभावो वर्तते, तद् उभयं मा भूत्; त्वया अभ्यस्तपूर्वम् एव सौम्यं रूपं दर्शयामि, तद् एव इदं मम रूपं प्रपश्य ।

ईदृशघोररूपदर्शनेन ते या व्यथा, यश्च विमूढभावो वर्तते, तद् उभयं मा भूत्; - Whatever distress you are subjected to on seeing such terrifying form and whatever delusion you are experiencing, let both not happen from now on.

त्वया अभ्यस्तपूर्वम् एव सौम्यं रूपं दर्शयामि, तद् एव इदं मम रूपं प्रपश्य – The same pleasant form which you are used to, I will show you. See that same pleasant form of MINE.

मा ते व्यथा – On seeing HIS vishvarupa Arjuna was distressed and confused is explained in bhashya as ईदृश घोर रूप दर्शनेन.

तदेवेदं मे रूपं पुनः पश्य – It may seem to mean 'see that same vishvarupa which caused fear again'. To clear that bhashya is अभ्यस्तपूर्वमेव सौम्यं रूपम्.

इदम् – This indicates what is existing. Since it cannot apply to both vishvarupa and the earlier pleasant form, the second usage is taken to mean वर्तमानसामीप्य and commented as दर्शयामि – the form that is going to be revealed.

Sloka 11.50

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनम् भूत्वा पुनः सौम्यवपुर्महात्मा ॥ 50 ॥

इति Thus अर्जुनं वासुदेवः तथा उक्त्वा Krishna having told Arjuna like that भूयः again स्वकं रूपं दर्शयामास revealed HIS form. महात्मा The great Krishna पुनः सौम्यवपुः having taken on the pleasant form again भूत्वा भीतमेनम् आश्वासयामास assured him who was terrified.

एवं पाण्डुतनयं भगवान् वसुदेवसूनुः उक्त्वा भूयः स्वकीयम् एव चतुर्भुजं रूपं दर्शयामास; अपरिचितस्वरूपदर्शनेन भीतम् एनं पुनः अपि परिचितसौम्यवपुः भूत्वा आश्वासयामास च, महात्मा - सत्यसंकल्पः । अस्य सर्वेश्वरस्य परमपुरुषस्य परस्य ब्रह्मणो जगदुपकृतिमर्त्यस्य वसुदेवसूनोः चतुर्भुजम् एव स्वकीयं रूपम्; कंसाद् भीत-वासुदेव-प्रार्थनेन आकंसवधात् भुजद्वयम् उपसंहृतं, पश्चात् आविष्कृतं च । 'जातोऽसि देवदेवेश शङ्खचक्रगदाधर । दिव्यं रूपमिदं देव प्रसादेनोपसंहर ।' (वि. पु. 5-3-10) 'उपसंहर विश्वात्मन् रूपमेतच्चतुर्भुजम्' (वि. पु. 5-3-13) इति हि प्रार्थितम् । शिशुपालस्य अपि द्विषतः अनवरत-

भावनाविषयः चतुर्भुजम् एव वसुदेवसूनो रूपम्, 'उदार-पीवर चतुर्बाहुं शङ्खचक्रगदाधरम् ।' (वि. पु. 4-15-10) इति ।
अतः पार्थेन अत्र 'तेनैव रूपेण चतुर्भुजेन' (11-46) इति उच्यते ।

एवं पाण्डुतनयं भगवान् वसुदेवसूनुः उक्त्वा भूयः स्वकीयम् एव चतुर्भुजं रूपं दर्शयामास; - Thus Krishna who is the son of Vasudeva, having spoken to Arjuna who is the son of Pandu, revealed HIS own form having four arms.

अपरिचितस्वरूपदर्शनेन भीतम् एनं पुनः अपि परिचितसौम्यवपुः भूत्वा आश्वासयामास च, महात्मा - सत्यसंकल्पः – The great Krishna who is of True Will – सत्यसङ्कल्प, reassured Arjuna who was terrified on seeing the unknown form by revealing HIS well known pleasant form.

अस्य सर्वेश्वरस्य परमपुरुषस्य परस्य ब्रह्मणो जगदुपकृतिमर्त्यस्य वसुदेवसूनोः चतुर्भुजम् एव स्वकीयं रूपम्; - For Krishna, who is सर्वेश्वर - the Ruler of everything, Supreme Purusha, Supreme Brahman, and who has manifested with human form as son of vasudeva in order to uplift the world, having four arms is HIS natural form.

कंसाद् भीत-वसुदेव-प्रार्थनेन आकंसवधात् भुजद्वयम् उपसंहृतं, पश्चात् आविष्कृतं च – On Vasudeva praying to Bhagavan out of fear of Kamsa, his two arms were withdrawn till the destruction of kamsa. After that, they were revealed.

'जातोऽसि देवदेवेश शङ्खचक्रगदाधर । दिव्यं रूपमिदं देव प्रसादेनोपसंहर ।' (वि. पु. 5-3-10) – 'O Ruler of even Gods of Demigods, you are born sporting the conch, discus and mace. Do grace and hide this divine form of yours wearing these',

'उपसंहर विश्वात्मन् रूपमेतच्चतुर्भुजम्' (वि. पु. 5-3-13) इति हि प्रार्थितम् – 'O Vishvatman, do hide this form of yours having four arms', thus he was prayed to.

शिशुपालस्य अपि द्विषतः अनवरत-भावनाविषयः चतुर्भुजम् एव वसुदेवसूनो रूपम्, 'उदार-पीवर चतुर्बाहुं शङ्खचक्रगदाधरम् ।' (वि. पु. 4-15-10) इति – For Shishupala who hated him, the form of Krishna, son of Vasudeva, that was haunting him all the time, was Krishna's four-armed form only. It is said, 'HIS form is with four long and robust arms wearing conch, discus and mace' (वि.पु. 4-15-13).

अतः पार्थेन अत्र 'तेनैव रूपेण चतुर्भुजेन' (11-46) इति उच्यते – So even by Arjuna it is said here 'with that same form having four arms'.

स्वकं रूपम् – The word स्व in स्वकम् is referring to Krishnavatara and so स्वकीयमेव चतुर्भुजं रूपम् is the bhashya.

भीतमेनम् – This fear was caused on seeing the vishvarupa which he had not seen and not the present chaturbhuja which he was used to.

महात्मा – This word is interpreted as सत्यसङ्कल्पः based on Bhagavan's capability to take on any form desired by mere willing. His True Will is unchallenged.

स्वकीयं रूपम् – The form which is natural to Bhagavan during Krishnavatara is indicated by this.

Sloka 11.51

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ 51 ॥

जनार्दन Hey Janardana, तव सौम्यम् इदं your this pleasant मानुषं रूपं दृष्ट्वा human form, having seen this, इदानीं now सचेताः becoming calm minded संवृत्तः feeling alive प्रकृतिङ्गतः अस्मि I have become peaceful.

अनवधिकातिशय सौन्दर्यं सौकुमार्यं लावण्यादियुक्तं तवैव असाधारणं मनुष्यत्वसंस्थान-संस्थितम् अतिसौम्यम् इदं तव रूपं दृष्ट्वा इदानीं सचेताः संवृत्तः अस्मि, प्रकृतिं गतः च ।

अनवधिकातिशय सौन्दर्यं सौकुमार्यं लावण्यादियुक्तं तवैव असाधारणं – Your own unique form associated with unlimited beauty, tenderness, grandeur and others,

मनुष्यत्वसंस्थान-संस्थितम् अतिसौम्यम् इदं तव रूपं दृष्ट्वा इदानीं सचेताः संवृत्तः अस्मि, प्रकृतिं गतः च – present in the form a human class, extremely pleasant, having seen such form of yours now, I feel alive with a peaceful mind. I have also got back to my original state of normalcy.

मानुषं रूपम् – In order to indicate that this form which is like that of a human is not the material form got out of Karma, the unique attributes such as अनवधिकातिशय सौन्दर्य etc are told in the bhashya.

Another commentator of this sloka says - इदं परमपदप्राप्तिकारणम्.

Sloka 11.52

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 52 ॥

मम इदं यत् रूपं दृष्टवानसि This form of mine that you have seen directly that सुदुर्दर्श is not possible for anyone to see. देवा अपि Even the gods नित्यम् अस्य रूपस्य दर्शनकाङ्क्षिणः desire to see this form all the time.

मम इदं सर्वस्य प्रशासने अवस्थितं सर्वाश्रयं सर्वकारणभूतं रूपं यत् दृष्टवान् असि; तत् सुदुर्दर्श - न केन अपि द्रष्टुं शक्यम् । अस्य रूपस्य देवा अपि नित्यं दर्शनकाङ्क्षिणः, न तु दृष्टवन्तः ।

मम इदं सर्वस्य प्रशासने अवस्थितं सर्वाश्रयं सर्वकारणभूतं रूपं यत् दृष्टवान् असि; - This form of mine which is present to control everything, which is the support of everything, is the cause of everything, such form of MINE which you saw directly,

तत् सुदुर्दर्श - न केन अपि द्रष्टुं शक्यम् – that is impossible for anyone to see.

अस्य रूपस्य देवा अपि नित्यं दर्शनकाङ्क्षिणः, न तु दृष्टवन्तः – Even gods are desiring to see this form of MINE all the time but have never seen.

सुदुर्दर्शम् – दुर्दर्शम् itself means difficult to see and सुदुर्दर्शम् means extremely difficult. Beholding Bhagavan's form is very very difficult and Arjuna had the bhagya of perceiving directly HIS amazing form.

देवैरत्रापि विचिकित्सितं पुरा – Even gods who have the desire to know that form of Bhagavan are not able to know.

यन्मम – The word यत् indicates the well known form of Bhagavan which is explained as सर्वस्य प्रशासने अवस्थितम्. As told in shrutis, उत तमादेशमप्राक्ष्यः येन अश्रुतं श्रुतं भवति अमृतं मृतं भवति अविज्ञातं विज्ञातं भवति, एतस्य अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, अन्तः प्रविष्टः शास्ता जनानाम् etc. Bhagavan's nature is told as आदेश, शासन, प्रशासन, controllership of everything.

नित्यम् – The desire is always there and so it is nitya while the absence of such vision is also indicated. SO bhashya is न तु दृष्टवन्तः.

Sloka 11.53, 54

कुतः इत्यत्र आह –

Why no one else is able to see such form of Bhagavan is told now.

The following sloka says why Bhagavan's such form is सुदुर्दर्श.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 53 ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 54 ॥

यथा मां दृष्टवानसि The way you have seen my form एवं विधः अहं Seeing ME in such form वेदैः द्रष्टुं न शक्यः is not possible by mere study of Vedas. न तपसा I cannot be perceived in such form bby mere austerities. न दानेन By mere donation it is not possible to perceive me such. इज्यया च न I cannot be seen by mere yaga and others.

अर्जुन Hey Arjuna, परन्तप O one who torments enemies, एवं विधः अहम् I in such form, अनन्यया भक्त्या by undivided devotion only तत्त्वेन ज्ञातुं am possible to be known as I am द्रष्टुं and possible to be seen प्रवेष्टुं च शक्यः and possible to be entered into.

वेदैः अध्यापनप्रवचनाध्ययनश्रवण-जपविषयैः याग-दान-होम-तपोभिः च, मद्भक्तिविरहितैः केवलैः यथावद् अवस्थितः अहं द्रष्टुं अशक्यः । अनन्यया तु भक्त्या तत्त्वतः शास्त्रैः ज्ञातुं, तत्त्वतः साक्षात्कर्तुं, तत्त्वतः प्रवेष्टुं च शक्यः । तथा च श्रुतिः - 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ।' (कठ. 2-23) इति ।

वेदैः अध्यापनप्रवचनाध्ययनश्रवण-जपविषयैः याग-दान-होम-तपोभिः च, मद्भक्तिविरहितैः केवलैः – Through mere Vedas, sacrifices, donation, homas or austerities which are the objects of teaching, meditation, listening, or contemplation, performed without any devotion,

यथावद् अवस्थितः अहं द्रष्टुं अशक्यः – I am impossible to realize ME directly as I AM.

अनन्यया तु भक्त्या तत्त्वतः शास्त्रैः ज्ञातुं, तत्त्वतः साक्षात्कर्तुं, तत्त्वतः प्रवेष्टुं च शक्यः – While I am possible to be known as I am, be perceived directly as I am, to be entered into in reality through Shastras combined with single-minded undivided devotion.

तथा च श्रुतिः - 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ।' (कठ. 2-23) इति – Shruti says, 'This paramatman cannot be gained by meditation; HE cannot be realized either by continuous contemplation or by much hearing. Whoever this Paramatman chooses, by him Paramatman can be attained. This paramatman reveals HIS OWN FORM to such a person'.

नाहं वेदैः - Vedas by their nature cannot be means and so it is explained as Vedas are objects of hearing, meditation, contemplation etc.

न दानेन न चेज्यया – दान and इज्या include होम also and hence bhashya is याग दान होम तपोभिः.

मद्भक्तिविरहितैः केवलैः – Shruti vakyas such as तमेतं वेदानुवचनेन ब्राह्मणा यज्ञेन दानेन तपसा (वृ. 6-4-22) etc clearly ordain that these are means only through bhakti and hence bhashya is मद्भक्तिविरहितैः केवलैः.

अहम् एवं विधः - Bhagavan is telling about HIS form and it is not मनुष्यत्व in which he has manifested now because even then HE is अप्राकृत. So bhashya is यथावदवस्थितः अहम्.

ज्ञातुं प्रवेष्टुम् – It is not that Bhakti is means to just साक्षात्कार alone but even for attaining Bhagavan after that. As told, शुद्धभावं गतो भक्त्या शास्त्राद्वेद्मि जनार्दनम् (भा. उ. 68-5), it means in order to clearly know that object of attainment through shastras and after attaining a direct perception, Bhakti is essential for attaining Bhagavan also after that. These two words ज्ञातुम्, द्रष्टुम् indicate that. What is told as तत्त्वतः applies to all three namely द्रष्टुम्, ज्ञातुम् and प्रवेष्टुम्.

The meaning of तत्त्वतः प्रवेश is परिपूर्णप्राप्ति which is यथावस्थितसर्वाकारेणानुभवः. By this it is clear that it is not mere ब्रूह, विभव and others that he attains. It is said that लोकेषु विष्णोः निवसन्ति केचित् समीपमृच्छन्ति च केचिदन्ये । अन्ये तु रूपं सदृशं भजन्ते सायुज्यमन्ये स तु मोक्ष उक्तः (श्रीमद्भागवतम्). Among all types of attainments, सायुज्य is said to be मोक्ष.

Here ज्ञान, दर्शन and प्राप्ति are stages in the development of Bhakti and so there is no defect of the nature of mutual dependence.

The cause of ज्ञान which is derived from Shastras is the bhakti which is favourable to it and that arises out of mingling with सात्विकजनस which again happens due to पूर्वजन्मसुकृत. परभक्ति that includes extreme desire to attain a vivid perception of Bhagavan is the cause of साक्षात्कार. When साक्षात्कार happens, one gets a great desire to experience Bhagavan completely and that is called परमभक्ति and it leads to attainment or प्रवेश.

अनन्यया भक्त्या – The word अनन्यया means अनन्यप्रयोजनया as told earlier itself. Some comment as अनन्यदेवताकया. Here it is not ऐक्यानुसन्धान as it is rejected as opposed to प्रत्यक्ष etc. All these are as summarized in Gitartha Sangraha by Bhagavad Yamunacharya, एकादशे स्वयाथात्म्य साक्षात्कारावलोकनम् । दत्तमुक्तं विदिप्राप्त्योः भक्त्येकोपायता तथा. Here अवलोकन is अवलोक्यते अनेन इति अवलोकनम् दिव्यं चक्षुः. This sloka is explained by Bhashyakarar during the sangati of next chapter. विदिप्राप्त्योः includes दर्शन also. So it means ज्ञान, दर्शन and प्राप्ति which is told as ज्ञातुम्, द्रष्टुम्, प्रवेष्टुम् in the sloka.

So it is not to merely praise Bhakti but to stress that it is a necessity for everything.

So what is negated is mere श्रवण, मनन and निदिध्यासन because all these combined with Bhakti are ordained as means. The shruti यमेवैष वृणुते establishes that the quality that is necessary for Bhagavan to choose one is Bhakti only.

Sloka 11.55

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55 ॥

यः One who मत्कर्मकृत् performs all karmas for my sake only मत्परमः has ME only as the ultimate goal मद्भक्तः and has bhakti in ME only सङ्गवर्जितः has detached himself from all other things सर्वभूतेषु निर्वैरः has no enmity with all beings सः such a person पाण्डव माम् एति Hey Arjuna, attains ME.

वेदाध्ययनादीनि सर्वाणि कर्मणि मदाराधनरूपाणि इति यः करोति, स मत्कर्मकृत् । मत्परमः - सर्वेषाम् आरम्भाणां अहम् एव परमोद्देश्यो यस्य सः मत्परमः । मद्भक्तः - अत्यर्थमत्प्रियत्वेन मत्कीर्तन-स्तुति-ध्यानार्चन-प्रणामादिभिः विना आत्मधारणम् अलभमानो मदेकप्रयोजनतया यः सततं तानि करोति स मद्भक्तः । सङ्गवर्जितः - मदेकप्रियत्वेन इतरसङ्गम् असहमानः । निर्वैरः सर्वभूतेषु - मत्संश्लेषवियोगैक-सुखदुःखस्वभावत्वात् स्वदुःखस्य स्वापराधनिमित्तत्वानुसंधानात् च सर्वभूतानां परमपुरुष-परतन्त्रत्वानुसंधानात् च सर्वभूतेषु वैरनिमित्ताभावात् तेषु निर्वैरः । यः एवंभूतः स माम् एति - मां यथावत् अवस्थितं प्राप्नोति । निरस्त-अविद्यादि-अशेषदोषगन्धो मदेकानुभवो भवति इत्यर्थः ।

वेदाध्ययनादीनि सर्वाणि कर्मणि मदाराधनरूपाणि इति यः करोति, स मत्कर्मकृत् – One who performs all karmas such as study of Vedas and others with the idea that they are all forms of MY worship, such a person is मत्कर्मकृत्.

मत्परमः - सर्वेषाम् आरम्भाणां अहम् एव परमोद्देश्यो यस्य सः मत्परमः – One who has ME as the ultimate goal of all acts that he has started to perform is मत्परमः.

मद्भक्तः - अत्यर्थमत्प्रियत्वेन मत्कीर्तन-स्तुति-ध्यानार्चन-प्रणामादिभिः विना आत्मधारणम् अलभमानो मदेकप्रयोजनतया यः सततं तानि करोति स मद्भक्तः – A devotee of MINE who just cannot sustain himself without

involving in chanting my names, praying, meditating and prostrating to ME with extreme loving devotion and hence does all these all the time only for MY sake is मङ्गुक्तः.

सङ्गवर्जितः - मदेकप्रियत्वेन इतरसङ्गम् असहमानः – One who cannot tolerate attachment to anything other than ME as I am only most dear to him, is सङ्गवर्जितः.

निर्वैरः सर्वभूतेषु - मत्संश्लेषवियोगैक-सुखदुःखस्वभावत्वात् स्वदुःखस्य स्वापराधनिमित्तत्वानुसंधानात् च – One who is of the nature of having the idea of joy when associated with ME and grief on dissociation with ME and due to thinking that his grief is only due to his own sins,

सर्वभूतानां परमपुरुष-परतन्त्रत्वानुसंधानात् च सर्वभूतेषु वैरनिमित्ताभावात् तेषु निर्वैरः – and having the understanding that all beings are subservient to Paramapurusha, has no reason to have enmity with all beings is निर्वैरः सर्वभूतेषु.

यः एवंभूतः स माम् एति - मां यथावत् अवस्थितं प्राप्नोति । निरस्त-अविद्यादि-अशेषदोषगन्धो मदेकानुभवो भवति इत्यर्थः – One who is like this reaches ME – means attains ME as I am in totality. Having got rid of all defects of the nature of nascience and others, he experiences ME alone.

मत्कर्मकृत् – In order to show that there is no contradiction between नाहं वेदैः न तपसा (गी. 11-53) told earlier and the shruti vakya वेदानुवचनेन ब्राह्मणा विविदिषन्ति (बृ. 4-4-22), it is established here that वेदानुवचन and others are accessories to Bhakti. The cause of attainment which is told as प्रवेष्टुम् is a specific state of Bhakti is also explained here.

Means all the karmas told in नाहं वेदैः न तपसा when performed as worship of Bhagavan would be known as मत्कर्म – performed for HIS sake.

मङ्गुक्तः - All those such as कीर्तन and others told earlier get embedded in Bhakti and hence are mentioned here while explaining the word Bhakti as मङ्गुक्तः - अत्यर्थमत्प्रियत्वेन मत्कीर्तन-स्तुति-ध्यानार्चन-प्रणामादिभिः विना.

मत्परमः - The context here is about karma and so the fruit to be attained through the karmas is known from the word मत्परमः and so bhashya is अहमेव परमोद्देश्यः.

आत्मधारणम् अलभमानः - Chanting Bhagavan's names and others for an ardent devotee of Lord is like food and drinks for a person immersed in wordly affairs. Without these a devotee cannot even sustain is the bhaava.

सङ्गवर्जितः - The detachment that is present in the state of perfection of Bhakti is explained with proper reasons here. When a devotee feels anxiety towards other things he naturally rejects them.

निर्वैरः सर्वभूतेषु – This sort of not having enmity with anyone is not due to sticking to the shastras but because there is no reason for enmity and hence the effect is absent. Because he has renounced everything other than Bhagavan, he is disinterested in wordly joy or grief. It is said परमात्मनि यो रक्तः विरक्तः अपरमात्मनि. And so he will not feel any enmity towards anyone who prevents such a devotee from attaining such joy or causes grief. When one knows one's own blunders, one cannot hate others. When one realizes that just like self, others are also Bhagavan's form only there can be no scope for any enmity.

निरस्त-अविद्यादि – अविद्या told here is अज्ञान, अन्यथाज्ञान and the karma which causes them. So when all these are destroyed, it will not happen again. In earlier states of bhakti also parts of अविद्या and such defects get destroyed while here everything gets destroyed and hence bhashya is अशेष-दोषगन्धः. The word गन्ध indicates that it gets destroyed along with वासना.

प्रवेष्टुम् – Means मां यथावदवस्थितं प्राप्नोति – and the nature of such attainment is explained as मदेकानुभवो भवति. That means they enjoy as told in Chandogya, सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः (छा. 7-26-2). I am only existing as everything having everything as my body. The Mundakopanishat shruti also says ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति (मु. 3-2-5) – Such seers realize the Paramatman, the all-pervasive one who is omnipresent and they experience everything being characterized by the marks of Brahman is the meaning of this mantra.

For this sloka, Sri Shankaracharya and Sri Brahmanandagiri bhashya are also very nice.

Sri Shankaracharya says – अधुना गीताशास्त्रस्य सारभूतोऽर्थो निश्चयेयसार्थोऽनुष्ठेयत्वेन समुच्चितोच्यते – मत्कर्मकृदिति । मत्कर्मकृत् मदर्थं कर्म मत्कर्म, तत्करोति मत्कर्मकृत्,...अयं तु मत्कर्मकृत् मामेव परमां गतिं प्रतिपद्यत इति

मत्परमः...तथा मद्भक्तो मामेव सर्वप्रकारैः सर्वात्मना सर्वोत्साहेन भजत इति मद्भक्तः । य ईदृश मद्भक्तः स मामेति,
अहमेव तस्य परा गतिः, नान्यः गतिः काचिद्भवति । अयं तवोपदेश इष्टो मयोपदिष्टो हे पाण्डवेति ।

Shri Brahmanandagiri bhashya says – मदर्थं कर्माणि श्रौतस्मार्तानि करोतीति मत्कर्मकृत् । मदर्थकर्मानुष्ठानमपि
मदेकोद्देशेन कर्तव्यं, न तु फलोद्देशेनेत्याह – मत्परम इति ।

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम
एकादशोऽध्यायः

Swamy Desikan's **Tatparya Chandrika**

(Gita Bhashyam – Chapter 12)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

Sri:

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Viswaroopam
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Sri:

Srimad Ramanuja Gita Bhashyam – 12th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ द्वादशोऽध्यायः

Sloka 12.1

भाष्यावतारिका -

भक्तियोगनिष्ठानां प्राप्यभूतस्य परस्य ब्रह्मणो भगवतो नारायणस्य निरङ्कुशैश्वर्यं साक्षात्कर्तुकामाय अर्जुनाय अनवधिकातिशय-कारुण्यौदार्य-सौशील्यादि-गुणसागरेण सत्यसंकल्पेन भगवता स्वैश्वर्यं यथावद् अवस्थितं दर्शितम् । उक्तं च तत्त्वतो भगवज्ज्ञान-दर्शनप्राप्तिनाम् ऐकान्तिकात्यन्तिक-भगवद्भक्त्यैकलभ्यत्वम् । अनन्तरम् आत्मप्राप्तिसाधनभूतात् आत्मोपासनात् भक्तिरूपस्य भगवदुपासनस्य स्वसाध्यनिष्पादने शैघ्र्यात् सुसुखोपादानत्वात् च श्रेष्ठ्यम्; भगवदुपासनोपायः च, तदशक्तस्य अक्षरनिष्ठता तदपेक्षिताः च उच्यन्ते । भगवदुपासनस्य प्राप्यभूतोपास्यश्रेष्ठ्यात्, श्रेष्ठ्यं तु 'योगिनामपि सर्वेषां मद्भूतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ।' (6-47) इत्यत्र उक्तम् ।

भक्तियोगनिष्ठानां प्राप्यभूतस्य परस्य ब्रह्मणो भगवतो नारायणस्य निरङ्कुशैश्वर्यं साक्षात्कर्तुकामाय अर्जुनाय – To Arjuna, who wanted to get a direct perception of the unchallenged Supreme Lordship of Parabrahman who is none other than Bhagavan Narayana, the one to be attained by those steadfast in Bhaktiyoga,

अनवधिकातिशय-कारुण्यौदार्य-सौशील्यादि-गुणसागरेण सत्यसंकल्पेन भगवता स्वैश्वर्यं यथावद् अवस्थितं दर्शितम् – The Supreme Lordship was revealed as it is by Bhagavan who is of True Will and an ocean of attributes of unsurpassable excellence such as compassion, benevolence, affability etc.

उक्तं च तत्त्वतो भगवज्ज्ञान-दर्शनप्राप्तिनाम् ऐकान्तिकात्यन्तिक-भगवद्भक्त्यैकलभ्यत्वम् – It was also told that the knowledge, vision and attainment of Bhagavan was possible only through absolute devotion that is single-minded and undiluted.

अनन्तरम् आत्मप्राप्तिसाधनभूतात् आत्मोपासनात् भक्तिरूपस्य भगवदुपासनस्य स्वसाध्यनिष्पादने शैघ्र्यात् सुसुखोपादानत्वात् च श्रेष्ठ्यम्; - And then here in this chapter, superiority of the loving meditation on Bhagavan over the meditation on Jivatman for attaining the nature of the Individual Self because of yielding the desired fruit sooner and also being adoptable without difficulty,

भगवदुपासनोपायः च, तदशक्तस्य अक्षरनिष्ठता तदपेक्षिताः च उच्यन्ते – And the means to meditate on Bhagavan and for one who is incapable of that, steadfastness on the Individual Self as the means and its requisites are all going to be told.

भगवदुपासनस्य प्राप्यभूतोपास्यश्रेष्ठ्यात्, - The superiority of meditation of Bhagavan – भगवदुपासना is due to that fact of the superiority of the object of attainment itself;

श्रेष्ठ्यं तु 'योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ।' (6-47) इत्यत्र उक्तम् – That superiority was told in, 'Compared to all the Yogis told earlier and those steadfast in mere penance and other things, one who worships ME having established his mind on ME and has the urgency to attain, is superior among Yogis. That is my opinion'.

The aspect of superiority of Bhakti is told in this chapter. The reason why Bhagavan revealed HIS consic form is Arjuna's desire to have such vision. The cause of gracing Arjuna with the vision of Cosmic form was Bhagavan's divine qualities such as unlimited compassion and others. Bhashyakarar indicates that reason why भगवदुपासना is superior is because of the superiority of the object of meditation. The main aspects of the teachings of this chapter are summarized in this भाष्यावतारिका. Bhagavad Yamunacharya summarises the teachings of 12th chapter as:

भक्तेः श्रेष्ठ्यम् उपायोक्तिरशक्तस्य आत्मनिष्ठता । तत्प्रकारास्त्वतिप्रीतिः भक्तेः द्वादश उच्यते ॥

The superiority of Bhakti and for those incapable of that, contemplation on Individual Self and the प्रकाराs for karmayoga and others told as अद्वेष्टा सर्वभूतानाम् etc and supreme loving devotion needed for Bhakti are told in this chapter.

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 1 ॥

एवं In this way, सतत युक्ताः ये भक्ताः the Bhaktiyogis who are always thinking of you as the utmost goal त्वां पर्युपासते meditate on you totally च येऽपि and those अव्यक्तम् अक्षरं who meditate on the nature of the Individual Self who is unseen by our eyes and other senses तेषां के योगवित्तमाः among these two types of meditators, who attains their goal sooner?

एवं - 'मत्कर्मकृत्' (11-55) इत्यादिना उक्तेन प्रकारेण, सततयुक्ताः - भगवन्तं त्वाम् एव परं प्राप्यं मन्वानाः, ये भक्ताः, त्वां - सकलविभूतियुक्तम् अनवधिकातिशय-सौन्दर्य-सौशील्य-सार्वभ्य-सत्यसंकल्पत्वाद्यनन्तगुणसागरं परिपूर्णम् उपासते; ये च अपि अक्षरं - प्रत्यगात्मस्वरूपं, तदेव च अव्यक्तं - चक्षुरादिकरण-अनभिव्यक्तस्वरूपम् उपासते; तेषाम् उभयेषां के योगवित्तमाः - के स्वसाध्यं प्रति शीघ्रगामिनः इत्यर्थः । 'भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥' (12-7) इति उत्तरत्र योगवित्तमत्वं शैघ्रविषयम् इति हि व्यञ्जयिष्यते ।

एवं - 'मत्कर्मकृत्' (11-55) इत्यादिना उक्तेन प्रकारेण, सततयुक्ताः - भगवन्तं त्वाम् एव परं प्राप्यं मन्वानाः, - In this way, means in the way told in 'one who performs karmas only for my sake' and others, सततयुक्ताः means knowing that you who are Bhagavan is the ultimate object of attainment,

ये भक्ताः, त्वां - सकलविभूतियुक्तम् अनवधिकातिशय-सौन्दर्य-सौशील्य-सार्वभ्य-सत्यसंकल्पत्वाद्यनन्तगुणसागरं परिपूर्णम् उपासते; - those devotees who meditate totally on you who are associated with all excellences, are an ocean on unlimited and unsurpassable infinite auspicious qualities such as सौन्दर्य, सौशील्य, सर्वज्ञत्व, सत्यसङ्कल्पत्व and others,

ये च अपि अक्षरं - प्रत्यगात्मस्वरूपं, तदेव च अव्यक्तं - चक्षुरादिकरण-अनभिव्यक्तस्वरूपम् उपासते; - and those again who meditate on the nature of अक्षर - the Individual Self which is अव्यक्त the unmanifest - as it is not perceived by eye and other senses,

तेषाम् उभयेषां के योगवित्तमाः - के स्वसाध्यं प्रति शीघ्रगामिनः इत्यर्थः - Among these two types of meditators who attains the goal the earliest? Is the meaning.

'भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥' (12-7) इति उत्तरत्र योगवित्तमत्वं शैघ्रविषयम् इति हि व्यञ्जयिष्यते - 'Hey partha, I will uplift them who are have fixed their mind on ME very soon' - is told later meaning योगवित्तमत्वं is about how soon they attain the goal.

एवम् – This connects present sentence with previous and because there is proper relation, the meanings of the last sloka of previous chapter मत्कर्मकृत् मत्परमः are mentioned here.

सततयुक्ताः - Those who desire for unbroken, continuous yoga. That is explained as त्वामेव प्राप्यं मन्वानाः. This is the same as मत्परमः told earlier.

त्वाम् – Means you who are associated with all विभूतिस known from the prior teachings, and as perceived directly also.

पर्युपासते – The उपसर्ग परि here means सकल विभूतियुक्तम् and explained as परिपूर्णम् उपासते.

अक्षरम् – This word is used in the sense of प्रकृति and ईश्वर also and in order to eliminate them in this context, bhashya is प्रत्यगात्मस्वरूपम्.

अव्यक्तम् – This also indicates प्रत्यगात्म or the Individual Self. The यमस्मृति वचन is पञ्चविंशकमव्यक्तं षड्विंशः पुरुषोत्तमः । एतत् ज्ञात्वा विमुच्यन्ते यतयः शान्त बुद्धयः and accordingly the 25th tatva is Jivatma tatva addressed as avyakta. In order to remove any doubts that अव्यक्त indicates अचित् here as it is told with अक्षर, bhashya is तदेव च अव्यक्तम्.

योगवित्तमाः - The superiority told here is explained as के स्वसाध्यं प्रति शीघ्रगामिनः. The question is not about which of the two उपास्यस or objects of upasana is superior. It is well known that भगवदुपासन is superior. That is known clearly from the slokas in this chapter भवामि न चिरात् पार्थ (12-7) and क्लेशोऽधिकतरस्तेषाम् (12-5) that भगवन्निष्ठे is superior to अक्षरनिष्ठे.

It was told earlier that राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् । प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ It is सुसुखम् – very easy to perform and enjoyable.

So the question is – let us say two persons start upasana at the same time. One starts आत्मोपासना and the other, भगवदुपासना. Who reaches the goal earliest? Whether the आत्मोपासक attains जीवात्मसाक्षात्कार first or भगवदुपासक attains भगवत्साक्षात्कार first is the question. भगवदुपासना is easy to perform because Bhagavan has दिव्यमङ्गलविग्रह and one can do कीर्तन, यजन, प्रणाम etc. while जीवात्म does not have a form. One has to think of his essential nature as consciousness, different from body, sense and so on and it is extremely difficult and takes a long time. At the

end of that he will only attain जीवात्मसाक्षात्कार and not भगवत्साक्षात्कार. So Bhagavadupasaka is superior in all ways – the object of meditation itself is superior and one attains the fruits very soon.

*** additional notes

For Yogavittamaah...

Advaitis – The question raised here is whether saguna upasane is superior or nirguna upasane? Shankara says without sagunopasane one cannot do nirgunopasane at all. Nirgunopasane is better they say.

Madhva – avyaktam etc is lakshmi upasane. Question here is whether bhagavadupasane is superior or lakshmi upasane. *** No where in gita so far there is any mention of lakshmi and hence it cannot be justified.

Sloka 12.2

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ 2 ॥

ये Those who मयि मनः आवेश्य having fixed their mind on ME परया श्रद्धया उपेताः being with supreme faith नित्ययुक्ताः माम् उपासते meditate on ME being incessantly-associated ते युक्ततमाः they attain me soon. मे मताः They are dear to ME.

अत्यर्थमत्प्रियत्वेन मनो मयि आवेश्य श्रद्धया परया उपेता नित्ययुक्ताः - नित्ययोगं काङ्क्षमाणाः ये माम् उपासते - प्राप्यविषयं मनो मयि आवेश्य ये माम् उपासते इत्यर्थः । ते युक्ततमा मे मताः - मां सुखेन अचिरात् प्राप्नुवन्ति इत्यर्थः ।

अत्यर्थमत्रियत्वेन मनो मयि आवेश्य श्रद्धया परया उपेता नित्ययुक्ताः - नित्ययोगं काङ्क्षमाणाः - Having abundant love towards ME that cannot be expressed, having fixed their mind on ME, and having extreme faith, those who wanting eternal association with ME,

ये माम् उपासते - प्राप्यविषयं मनो मयि आवेश्य ये माम् उपासते इत्यर्थः - those who meditate on ME - meaning fixing their mind with the firm resolution to attain ME who is the object of attainment.

ते युक्ततमा मे मताः - मां सुखेन अचिरात् प्राप्नुवन्ति इत्यर्थः - In my opinion they are युक्ततमः - that is they attain ME very soon without difficulty.

Even one who is steadfast in अक्षर thinks that Bhagavan is also means and fixes his mind on him. So because the aspect of fixing their mind on Bhagavan thus is common to both, the difference is indicated in bhashya as प्राप्यविषयं मनो मय्यावेश्य. One who is steadfast on Bhagavan and has fixed his mind on Bhagavan with utmost faith with the resolution that 'Bhagavan only is the goal and I should attain eternal union with HIM'. That is the meaning.

Sloka 12.3, 4, 5

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ 3 ॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ 4 ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ 5 ॥

इन्द्रियग्रामं सन्नियम्य Controlling the group of senses completely सर्वत्र समबुद्धयः having a clear understanding that the self in all are equal as all are of the nature of consciousness सर्वभूतहितेरताः engaged happily in the well being of all entities ये तु those who, अनिर्देश्यम् impossible of being addressed as so and so अव्यक्तं not perceived by senses सर्वत्रगम् can get all types of

bodies such as deva, manushya etc. अचिन्त्यम् impossible of being thought of as having those forms कूटस्थम् and for that reason only being common to all अचलं not losing its extraordinary form ध्रुवम् being eternal अक्षरं पर्युपासते such nature of Pratyagatman or individual self they meditate on ते मामेव प्राप्नुवन्ति they attain the essential nature of the individual self as similar to that of mine.

अव्यक्तासक्तचेतसां तेषां For them who focus their mind intently on the nature of the Pratyagatman who is not perceived by senses क्लेशः अधिकतरः the difficulties are much more. हि देहवद्धिः Because for them who still have the wrong idea of atman in the body, अव्यक्तागतिः the state of mind focusing on such nature of pratyagatman दुःखम् अवाप्यते is attained with great difficulty.

ये तु अक्षरं – प्रत्यगात्मस्वरूपं, अनिर्देश्यं - देहाद्यन्यतया देवादिशब्द-अनिर्देश्यम्, अत एव चक्षुरादिकरणानभिव्यक्तं, सर्वत्रगम् अचिन्त्यं च देवादिदेहेषु वर्तमानम् अपि तद्विसजातीयतया तेन तेन रूपेण चिन्तयितुम् अनर्हम्, तत एव कूटस्थं – सर्वसाधारणं, तत्तद्देवाद्यसाधारणाकारासंबद्धम् इत्यर्थः । अपरिणामित्वेन स्वासाधारणाकारात् न चलति, न च्यवते इति अचलं, तत एव ध्रुवं - नित्यम् । सन्नियम्य इन्द्रियग्रामं चक्षुरादिकम् इन्द्रियग्रामं सर्वं स्वव्यापारेभ्यः सम्यक् नियम्य, सर्वत्र समबुद्धयः - सर्वत्र देवादिविषमाकारेषु देहेषु अवस्थितेषु आत्मसु ज्ञानैकाकारतया समबुद्धयः, तत एव सर्वभूतहिते रताः - सर्वभूताहितरतित्वात् निवृत्ताः, सर्वभूताहितरतित्वं हि आत्मनो देवादिविषमाकाराभिमाननिमित्तम् । ये एवम् अक्षरम् उपासते ते अपि मां प्राप्नुवन्ति एव - मत्समानाकारम् असंसारिणम् आत्मानं प्राप्नुवन्ति एव इत्यर्थः । 'मम साधर्म्यमागताः' (14|2) इति वक्ष्यते । श्रूयते च - 'निरञ्जनः परमं साम्यमुपैति' (मु. उ. 3-1-3) इति । तथा अक्षरशब्दनिर्दिष्टात् कूटस्थाद् अन्यत्वं परस्य ब्रह्मणो वक्ष्यते, 'कूटस्थोऽक्षर उच्यते ।' (15-16) 'उत्तमः पुरुषस्त्वन्यः' (15-17) इति । 'अथ परा यया तदक्षरमधिगम्यते' (मु. उ. 1-1-5) इति अक्षरविद्यायां तु अक्षरशब्दनिर्दिष्टं परम् एव ब्रह्म, भूतयोनित्वादेः ।

तेषाम् अव्यक्तासक्तचेतसां क्लेशः तु अधिकतरः, अव्यक्ता हि गतिः - अव्यक्तविषया मनोवृत्तिः, देहवद्धिः - देहात्माभिमानयुक्तैः दुःखेन अवाप्यते; देहवन्तो हि देहम् एव आत्मानं मन्यन्ते ।

ये तु अक्षरं – प्रत्यगात्मस्वरूपं, - But those who meditate on Akshara – means the essential nature of Individual Self,

अनिर्देश्यं - देहाद्यन्यतया देवादिशब्द-अनिर्देश्यम्, - which, being different from body and others can not be addressed as deva, manushya etc.

अत एव चक्षुरादिकरणानभिव्यक्तं, - and because of that only not perceived by eye and other sense organs,

सर्वत्रगम् अचिन्त्यं च देवादिदेहेषु वर्तमानम् अपि तद्विसजातीयतया तेन तेन रूपेण चिन्तयितुम् अनर्हम्, - is सर्वत्रगम् अचिन्त्यम् means though residing in deva, manushya and such bodies cannot be conceived in terms of those forms due to being of a different class from them,

तत एव कूटस्थं – सर्वसाधारणं, तत्तद्देवाद्यसाधारणाकारासंबद्धम् इत्यर्थः – and for that reason only is कूटस्थ – means is common to all, that is, it is an entity not related to those extraordinary forms such as that of deva, manushya etc.

अपरिणामित्वेन स्वासाधारणाकारात् न चलति, न च्यवते इति अचलं, तत एव ध्रुवं - नित्यम् – not being subjected to change does not move away or change from its own extraordinary form. अचल means does not perish and for that reason only it is ध्रुवम् means eternal.

सन्नियम्य इन्द्रियग्रामं चक्षुरादिकम् इन्द्रियग्रामं सर्वं स्वव्यापारेभ्यः सम्यक् नियम्य, - सन्नियम्य इन्द्रियग्रामं means properly controlling the host of sense organs such as eye and others from their natural functions,

सर्वत्र समबुद्ध्यः - सर्वत्र देवादिविषमाकारेषु देहेषु अवस्थितेषु आत्मसु ज्ञानैकाकारतया समबुद्ध्यः, - सर्वत्र समबुद्ध्यः means look upon all beings of varying forms such as deva and others as equal due to understanding that the self residing in all of them is only of the form of consciousness,

तत एव सर्वभूतहिते रताः - सर्वभूताहितरतित्वात् निवृत्ताः, सर्वभूताहितरतित्वं हि आत्मनो देवादिविषमाकाराभिमाननिमित्तम् – for that reason only engaged in well being of all. Means retiring from causing ill to all beings.

य एवम् अक्षरम् उपासते ते अपि मां प्राप्नुवन्ति एव - मत्समानाकारम् असंसारिणम् आत्मानं प्राप्नुवन्ति एव इत्यर्थः – Those who meditate on akshara thus, they also definitely attain ME only. That means they realize the essential nature of the Individual Self who has the same form as ME when detached from samsara.

'मम साधर्म्यमागताः' (14-2) इति वक्ष्यते – This is going to be told later as 'they attain attributes similar to MINE'.

श्रूयते च - 'निरञ्जनः परमं साम्यमुपैति' (मु. उ. 3-1-3) इति – It is also told in shruti as 'untainted by sins, he attains supreme equality'.

तथा अक्षरशब्दनिर्दिष्टात् कूटस्थाद् अन्यत्वं परस्य ब्रह्मणो वक्ष्यते, - In the same way, the meditation on the Supreme Brahman is told as different from that of the Individual Self, the kootastha who is denoted by the term Akshara.

'कूटस्थोऽक्षर उच्यते ।' (15-16) 'उत्तमः पुरुषस्त्वन्यः' (15-17) इति – 'Kootastha is denoted by the term akshara', 'But the Supreme Purusha is different from the Individual self'.

'अथ परा यया तदक्षरमधिगम्यते' (मु. उ. 1-1-5) इति अक्षरविद्यायां तु अक्षरशब्दनिर्दिष्टं परम् एव ब्रह्म, - But one who is denoted by the term Akshara in 'Now the Paraa vidyaa by means of which that Akshara is attained' is none other than Supreme Brahman only.

भूतयोनित्वादेः - That is because that Akshara is told as the source of all beings etc.

तेषाम् अव्यक्तासक्तचेतसां क्लेशः तु अधिकतरः, - For them, those whose minds are attached to avyakta or the unmanifest, greater is the difficulty.

अव्यक्ता हि गतिः - अव्यक्तविषया मनोवृत्तिः, - their mind functions having the unmanifest as its object of thought.

देहवद्भिः -देहात्माभिमानयुक्तैः दुःखेन अवाप्यते; देहवन्तो हि देहम् एव आत्मानं मन्यन्ते – By embodied ones, that is those who are possessed with the idea of self in the body, it is attained with great difficulty. It is but natural that the embodied ones think of the body as the Self.

ये तु अक्षरम् अनिर्देश्यम् – The fact that अक्षरनिष्ठा is lowly is told here.

अनिर्देश्यम् – This does not negate all kinds of denotation because that would be against what is taught. Though the Self is addressed as Deva and others through the body, denoting the pure

essential nature of the Individual Self that is detached from Prakruti with the words Deva and others is not possible and that is negated by this.

अव्यक्तम् – If it is said that the nature of Individual Self is totally unperceivable, then it cannot be said to be meditated upon at all. So the explanation is that it is imperceptible to sense organs such as eye and others.

सर्वत्रगम् – The essential nature of the Individual Self is said to be अणु or atomic or very subtle. So the pervasion told here is its nature of being capable of transmigration through all types of bodies such as deva, manushya, tiryak and sthavara.

अचिन्त्यम् – It does not mean that it is impossible to meditate on it because it is ordained that one should meditate on the Atman. The meaning is though it exists in various types of bodies such as deva and others one cannot think of it as having the same form as deva and others as it is distinct and different from the body.

कूटस्थम् – The Individual Self is common to all because of being distinct and different from all kinds of bodies which he takes on. The extraordinary characteristics such as देवत्व, मनुष्यत्व etc do not apply to the Individual Self directly. The word कूटस्थ is normally used for the first person in a lineage as he is common to the entire stream of people in that lineage. Like we say Nammalwar is PrapannaJana Santana kuTastha. But here since the general nature of the Self is meant which is common to all, it is commented as सर्वसाधारणम्.

अचलम् – The Individual Self has movement from body to body and to Paramapada etc. So any movement cannot be negated for the Self. Since the Individual Self is अपरिणामि or immutable in his essential nature, he is called अचल meaning it is firm or does not move away from that extraordinary form. For that reason only it is ध्रुवम्. What is परिणामि or undergoes change is अध्रुव. What is not subjected to change is ध्रुव.

सन्नियम्य इन्द्रियग्रामम् – The term उपासते indicates that the mind is controlled and hence this is explained as चक्षुरादि इन्द्रियग्रामं नियम्य. Bhashya says सम्यक् नियम्य – which means following अहिंसा

सत्यम् अस्तेयं ब्रह्मचर्या अपरिग्रहः etc. What was told earlier as शुनि चैव श्रुपाके च पण्डिताः समदर्शिनः is told here as आत्मसु ज्ञानैकाकारतया समबुद्धयः.

य एवम् अक्षरमुपासते – This means those who meditate on the Individual Self denoted by the term अक्षर as the ultimate goal to be attained along with the idea that Paramatman is the प्रापक of that goal – one who takes the meditator to the goal.

तेजपि – This means, even those who think that something other than ME is the goal of attainment.

मां प्राप्नुवन्त्येव – Means they attain that मुक्तस्वरूप which is inseparably associated with ME and has similar form as MINE. As told in Brahma sutra अविभागेन दृष्टत्वात् for a mukta – is inseparably associated with Paramatman. They attain such समानाकार which a मुक्त attains with Paramatman. The pramanas are quoted for परमसाम्य.

अक्षरम् – This term denotes Supreme Brahman in some contexts such as अथ परा यदक्षरमधिगम्यते, अक्षरमम्बरान्तर्धृते: (ब्र.सू. 1-3-9) etc. It is also used in the sense of Prakruti as in अक्षरात् परतः परः. In some other contexts it is used in the sense of Individual Self. In अमृताक्षरं हरः (श्वे. 1-9), कूटस्थोऽक्षर उच्यते etc. the term अक्षर denotes Individual Self. SO here according to context, it denotes Jivatman.

क्लेशोऽधिकतरः - To those who are interested in the Individual Self who is अव्यक्त imperceptible, the difficulty is greater. Because they have not fixed their mind on Bhagavan. The nature of fixing mind on the Self who is अव्यक्त is of the form of withdrawing all the senses from their functions. Since Jivatma does not have a form, there is no आलम्बन for the mind like the दिव्यमङ्गलविग्रह of Bhagavan. So it is very very difficult.

देहवद्भिः - The aspect of having a body is true in respect of great sages such as सनक and others who are always said to be in ब्रह्मभावना. So those who have the wrong conception of Self in the body are addressed here and hence bhashya is देहात्माभिमानयुक्तैः.

Sloka 12.6, 7

भगवन्तम् उपसीनानां युक्ततमत्वं सुव्यक्तम् आह –

Now it is very clearly going to be told that those who meditate upon Bhagavan attain their fruits very soon.

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 6 ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात् पार्थ मय्यावेशितचेतसाम् ॥ 7 ॥

ये तु But those who, सर्वाणिकर्माणि मयिसन्न्यस्य having surrendered all actions to ME, मत्पराः having ME only as the object of attainment, अनन्येनैव योगेन मां ध्यायन्तः contemplating upon ME through Bhaktiyoga that does not have any fruit other than ME उपासते meditate upon ME, मय्यवेशितचेतसां तेषां such devotees who have fixed their mind firmly in ME alone, मृत्युसंसारसागरात् अहं न चिरात् समुद्धर्ता भवामि I will uplift them without delay from this ocean of Samsara of the form of birth and death.

ये तु लौकिकानि देहयात्राशेषभूतानि देहधारणार्थानि च अशनादीनि कर्माणि, वैदिकानि च यागदानहोमतपःप्रभृतीनि सर्वाणि सकारणानि सोद्देश्यानि अध्यात्मचेतसा मयि संन्यस्य, मत्पराःमदेकप्राप्याः अनन्येन एव योगेन – अनन्य प्रयोजनेन योगेन मां ध्यायन्तः उपासते - ध्यानार्चनप्रणामस्तुतिकीर्तनादीनि स्वयम् एव अत्यर्थप्रियाणि प्राप्यसमानि कुर्वन्तो माम् उपासते इत्यर्थः । तेषां मत्प्राप्तिविरोधितया मृत्युभूतात् संसाराख्यात् सागराद् अहम् अचिरेण एव कालेन समुद्धर्ता भवामि ।

ये तु लौकिकानि देहयात्राशेषभूतानि देहधारणार्थानि च अशनादीनि कर्माणि, - But those who perform all worldly actions such as eating and others that are needed for carrying on with the body and meant to support the body,

वैदिकानि च यागदानहोमतपःप्रभृतीनि सर्वाणि– and also the Vedic karmas such as Yaga, Daana, Homa, Tapas and others,

सकारणानि सोद्देश्यानि अध्यात्मचेतसा मयि संन्यस्य – having surrendered all those actions along with their causes and their purposes unto ME having fixed their mind on Paramatman,

मत्पराः - मदेकप्राप्याः अनन्येन एव योगेन – अनन्य प्रयोजनेन योगेन– having ME only as the object of attainment, अनन्येनैव योगेन means through Bhaktiyoga that has no other purpose,

मां ध्यायन्तः उपासते - ध्यानार्चनप्रणामस्तुतिकीर्तनादीनि स्वयम् एव अत्यर्थप्रियाणि प्राप्यसमानि कुर्वन्तो माम् उपासते
इत्यर्थः - मां ध्यायन्तः उपासते – means involve in contemplation, worship, prostrating, chanting my names and other such acts with the idea that they are equal to the object of attainment as they by themselves are most dear to them, and thus they meditate on ME is the meaning.

तेषां मत्प्राप्तिविरोधितया मृत्युभूतात् संसाराख्यात् सागराद् अहम् अचिरेण एव कालेन समुद्धर्ता भवामि – I will uplift them very soon from this ocean known as Samsara of the form of birth and death that is opposed to the attainment of their ultimate purpose.

लौकिकानि देहयात्राशेषभूतानि - Karmas that are subordinated to देहयात्रा - the purpose of carrying on with the body are farming and others. While the वैदिक कर्मसः are नित्यनैमित्तिक कर्मसः, कैङ्कर्यसः of the form of आज्ञा and अनुज्ञा – those that are ordained to be done including the mandatory ones and those that are permitted but not mandated.

सोद्देश्यानि – कर्मसः that are ordained with purposes such as attaining svarga and others.

सकारणानि – Means along with सन्ध्यावन्दन and such karmas.

अध्यात्मचेतसा – आत्मनि परमात्मनि चेतः यत् तत् अध्यात्मम् । तेन चेतसा अध्यात्मचेतसा is the vighraha vakya. That means having their mind focused on Paramatman only and with no other interest such as attaining svarga and others.

मत्पराः - The vighraha for this is अहं परः परमप्राप्यं येषां ते मत्पराः. I am only the ultimate object of attainment for them. They are मत्पराः.

ध्यायन्तः - This indicates everything told earlier as सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते (9-14) etc. So explained as ध्यानार्चन प्रणाम स्तुति कीर्तनादीनि.

स्वयमेव – Means for the sake of just performing them only and not expecting any fruit – without फलापेक्षे.

मृत्युसंसारसागरात् – Explained as मृत्युभूतात् संसाराख्यात् – Samsara itself is mrutyu. The adjective मृत्यु indicates it is deadly and to be rejected. While attaining Bhagavan is अमृतत्व. Because it is told as मृत्यु it can be understood that it is opposed to attainment of Bhagavan.

न चिरात् – The word न that is found separately in the sloka is taken along with चिरात् and explained as अचिरेणैव कालेन.

Sloka 12.8

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 8 ॥

मनः मयि एव आधत्स्व Keep your mind in ME only. बुद्धिं मयि निवेशय Keep your buddhi in ME only. अतः ऊर्ध्वं मय्येव निवसिष्यसि After that you will be living in ME only. न संशयः There is no doubt in this aspect.

अतः अतिशयितपुरुषार्थत्वात्, सुलभत्वात्, अचिरलभ्यत्वात् च मयि एव मन आधत्स्व - मयि मनः समाधानं कुरु । मयि बुद्धिं निवेशय - अहम् एव परमप्राप्य इति अध्यवसायं कुरु । अत ऊर्ध्वं मयि एव निवसिष्यसि - अहम् एव परमप्राप्य इति अध्यवसायपूर्वक-मनोनिवेशनानन्तरम् एव मयि निवसिष्यसि इत्यर्थः ।

अतः अतिशयितपुरुषार्थत्वात्, सुलभत्वात्, अचिरलभ्यत्वात् च – For that reason, because I am the most exalted benefit that is sought after, and also because I can be attained very soon,

मयि एव मन आधत्स्व - मयि मनः समाधानं कुरु – fix your mind in ME only firmly in ME.

मयि बुद्धिं निवेशय - अहम् एव परमप्राप्य इति अध्यवसायं कुरु – have firm resolution that I am only the ultimate object of attainment.

अत ऊर्ध्वं मयि एव निवसिष्यसि - अहम् एव परमप्राप्य इति अध्यवसायपूर्वक-मनोनिवेशनान्तरम् एव मयि निवसिष्यसि इत्यर्थः – Immediately on fixing your mind in ME with the firm resolution that I am only the ultimate purpose, you will be living in ME.

In the previous sloka, the duties to be performed were told in general. Now Krishna addresses Arjuna and tells him 'fix your mind on ME'. Considering what was told earlier and now, Bhashyakarar gives three reasons for doing so अतिशयितपुरुषार्थत्वात्, सुलभत्वात्, अचिरलभ्यत्वात् च.

मयि मन आधत्स्व – This indicates the start of समाधि. Means fix your mind in ME preventing it from going elsewhere.

मयि बुद्धिं निवेशय – This is not repetition of समाधि told already. So बुद्धि is explained as अध्यवसाय or दृढनिश्चय and applies to the object of attainment. So explained as अहमेव परमप्राप्य इति अध्यवसायं कुरु.

अत ऊर्ध्वम् – This does not mean immediately after this teaching and so explained as after fixing your mind with the firm resolution that I am only परमप्राप्य. The अवधारणा एव is taken with निवेशनान्तरमेव.

मयि निवसिष्यसि – You will stay in ME only in future is the meaning. The fact of paramatman being the support is always true. And that is known also through श्रवण. So here that is not what is meant. Here it means that once you fix your mind firmly on ME you will be like a liberated self is the meaning. Or it may mean that you can be without any fear just as a son is with father or a student with the Acharya having placed firm faith in them that they are the protectors in all ways seen and unseen.

So here Krishna is doing अनुशासन or ordaining him to have firm resolution about the fact that Bhagavan is the ultimate object of attainment having extolled the superiority earlier due to speed of attainment of purpose and being enjoyable by nature.

Sloka 12.9

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ॥ ९ ॥

अथ मयि चित्तं स्थिरं समाधातुं न शक्नोषि If you are not able to fix your mind firmly in ME ततः for that reason only, धनञ्जय Hey Arjuna, अभ्यासयोगेन by means of remembering ME again and again माम् आसुम् इच्छ desire to attain ME.

अथ सहसा एव मयि स्थिरं चित्तं समाधातुं न शक्नोषि, ततः अभ्यासयोगेन माम् आसुम् इच्छ –
स्वाभाविकानवधिकातिशय-सौन्दर्य-सौशील्य-सौहार्द-वात्सल्य-कारुण्य-माधुर्य-गाम्भीर्यौदार्यशौर्य-वीर्य-पराक्रम-सार्वज्ञ-
सत्यकामत्व-सत्यसंकल्पत्व-सर्वेश्वरत्व-सकलकारणत्वाद्यसंख्येयकल्याण-गुणसागरे निखिलहेयप्रत्यनीके मयि
निरतिशयप्रेमगर्भ-स्मृत्यभ्यासयोगेन स्थिरं चित्तसमाधानं लब्ध्वा मां प्राप्सुम् इच्छ ।

अथ सहसा एव मयि स्थिरं चित्तं समाधातुं न शक्नोषि, - If you are not able to fix your mind firmly in ME at ONCE,

ततः अभ्यासयोगेन माम् आसुम् इच्छ – for that reason only desire to attain ME by means of repeated practice,

स्वाभाविकानवधिकातिशय-सौन्दर्य-सौशील्य-सौहार्द-वात्सल्य-कारुण्य-माधुर्य-गाम्भीर्यौदार्यशौर्य-वीर्य-पराक्रम-सार्वज्ञ-
सत्यकामत्व-सत्यसंकल्पत्व-सर्वेश्वरत्व-सकलकारणत्वाद्यसंख्येयकल्याण-गुणसागरे निखिलहेयप्रत्यनीके मयि – In ME
who is an ocean of natural unsurpassable innumerable most exalted auspicious qualities such
as सौन्दर्य-सौशील्य-सौहार्द-वात्सल्य-कारुण्य-माधुर्य-गाम्भीर्यौदार्यशौर्य-वीर्य-पराक्रम-सार्वज्ञ-सत्यकामत्व-सत्यसंकल्पत्व-
सर्वेश्वरत्व-सकलकारणत्वाद्यसंख्येयकल्याण गुणs, and of the nature opposed to everything defiling,
(beauty, affability, friendliness, affection, compassion, sweetness, majesty, magnanimity,
heroism, valour, might, omniscience)

निरतिशयप्रेमगर्भ-स्मृत्यभ्यासयोगेन स्थिरं चित्तसमाधानं लब्ध्वा मां प्राप्सुम् इच्छ – by means of स्मृति-अभ्यासयोग –
practice of repeated remembrance filled with incomparable prema or bhakti, having attained
steady equanimity of mind, desire to attain ME.

***** additional notes

If chitta samadhaana has set in, one can move to bhaktiyoga directly. This comes out of
Bhagavat-karmas. If one is engaged in bhagavat-karmas repeatedly (abhyaasa), it can lead to

chitta samaadhaana and then one can move to bhaktiyoga. This is a secret teaching in this chapter which is not expressed in words but can be inferred. Samyak aadheeyate is samaadhaanam – chitta samaadhaanam. -- *****

When the mind is snatched by the desire for senses, how can one get equanimity of mind in Paramatman who has not been seen so far? Knowing this thinking of Arjuna, Krishna tells him the means to attain चित्तसमाधान in this sloka.

If it was not possible to fix one's mind in Paramatman Bhagavan would not have taught that in the first place. So what was taught as मय्येव मन आधत्स्व is not going to be futile. If one is not able to fix the mind at ONCE in paramatman in such a way, then Bhagavan says one should resort to this. The word सहसैव in bhashya is significant.

स्थिरम् – This is क्रियाविशेषण and does not qualify mind because mind is always unsteady. So the anvaya here is स्थिरं समाधातुम्.

ततः - For that reason – that is not able to attain equanimity of mind at once.

Then what should be the object of remembrance and how is it possible is all explained as स्वाभाविकानवधिकातिशय-सौन्दर्य-सौशील्य-सौहार्द-वात्सल्य-कारुण्य-माधुर्य-गाम्भीर्योदार्यशौर्य-वीर्य-पराक्रम-सार्वज्ञ-सत्यकामत्व-सत्यसंकल्पत्व-सर्वेश्वरत्व-सकलकारणत्वाद्यसंख्येयकल्याण-गुणसागरे निखिलहेयप्रत्यनीके मयि.

Each and every quality of Bhagavan attracts the mind. The auspicious qualities of Bhagavan are listed in order to show that loving devotion and desire arises to attain such Lord as HE is the one who is capable and who is the cause of removing everything other than HIMSELF from our mind. The attribute सकलकारणत्व indicates that HE is the cause of all and so he has the natural love of a father towards all. And to remove any doubts that there is even an iota of defect, the attribute निखिलहेयप्रत्यनीके is added. His very nature is opposed to evil.

निरतिशयप्रेमगर्भ – Indicates that there should be no विपरीताभ्यास. The अभ्यास told is with loving devotion unlike Hiranya and others who also had अभ्यास but with hatred.

अभ्यासयोगेन – अभ्यास is establishing the mind again and again repeatedly in the आलम्बन or object of thought. That itself is योग or means. In Gita and योगानुशासन the means to controlling the mind is told as अभ्यास and वैराग्य.

स्थिरं चित्तसमाधानं लब्ध्वा – It is not mere अभ्यास which leads to the goal but through equanimity of mind or चित्तसमाधान only is confirmed by this.

Sloka 12.10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 10 ॥

अभ्यासेऽपि असमर्थोऽसि If you are incapable of practicing this kind of repeated contemplation also मत्कर्मपरमः भव engage single-mindedly in acts performed for my sake. मदर्थं कर्माणि कुर्वन्नपि सिद्धिम् अवाप्स्यसि you will attain your purpose when engaged in karmas performed only for my satisfaction.

अथ एवंविध-स्मृत्यभ्यासे अपि असमर्थः असि, मत्कर्मपरमो भव - मदीयानि कर्माणि आलयनिर्माणोद्घानकरण-प्रदीपारोपण-मार्जनाभ्युक्षणोपलेपन-पुष्पाहरण-पूजाप्रवर्तन-नामसंकीर्तन-प्रदक्षिण-स्तुति-नमस्कारादीनि, तानि अत्यर्थप्रियत्वेन आचर । अत्यर्थप्रियत्वेन मदर्थं कर्माणि कुर्वन् अपि अचिराद् अभ्यासयोगपूर्विकां मयि स्थिरां चित्तस्थितिं लब्ध्वा मत्प्राप्तिरूपां सिद्धिम् अवाप्स्यसि ।

अथ एवंविध-स्मृत्यभ्यासे अपि असमर्थः असि, मत्कर्मपरमो भव – If you are incapable of practicing this kind of repeated remembrance, involve in acts performed to please ME.

मदीयानि कर्माणि आलयनिर्माणोद्घानकरण-प्रदीपारोपण-मार्जनाभ्युक्षणोपलेपन-पुष्पाहरण-पूजाप्रवर्तन-नामसंकीर्तन-प्रदक्षिण-स्तुति-नमस्कारादीनि, तानि अत्यर्थप्रियत्वेन आचर – Perform acts associated with ME - such as building my temple, laying out flower gardens, lighting lamps, cleaning temples, purifying by sprinkling sacred punyaha waters, sweeping temple floors, gathering flowers for worship, involving in worship, chanting the holy names of Bhagavan, circumambulating, praying, prostrating before ME etc – doing all these with utter loving devotion towards ME.

अत्यर्थप्रियत्वेन मदर्थं कर्माणि कुर्वन् अपि अचिराद् अभ्यासयोगपूर्विकां मयि स्थिरां चित्तस्थितिं लब्ध्वा मत्प्राप्तिरूपां सिद्धिम् अवाप्स्यसि – Even by performing all these acts for my sake with great loving devotion you will attain equanimity of mind preceded by the practice of repeated remembrance and then you will attain the benefit of the form of attaining ME.

It as as though Arjuna is having doubts about practicing repeated remembrance of the most auspicious pure form of Bhagavan through the mind which is impossible to control. The mind is always wandering about sense objects which are directly perceived and easily available and it is used to engaging in such sense objects for long time. So it is not possible for one to practice even repeated remembrance of Bhagavan's auspicious qualities and form etc. due to अनादिवासना in other aspects. So Krishna teaches Arjuna the means to अभ्यासयोग as the performance of Bhagavat karmas.

मत्कर्मपरमो भव – The karmas told here are qualified as मत्कर्म and hence they are the internal or closely related means for Bhakti – अन्तरङ्गोपायः. Bhashyakarar lists the kainkaryas which are well known and established in this shastra in सततं कीर्तयन्तो माम् etc. and also in इतिहास, पुराण and भगवच्छास्त्रः. The word परम indicates that they have to performed with great love as they are most dear to Lord.

सिद्धिम् अवाप्स्यसि – What was told in previous sloka as मामिच्छामुम् is told as सिद्धिं here. These कैङ्कर्यः of Bhagavan are परम्परया उपायः or successively means to attainment of Bhagavan. That means kainkaryas lead to attaining अभ्यासयोग which further leads to चित्तसमाधान which ultimately leads to attainment of Bhagavan.

Each and every karma told here are most sacred and while performing each one of them one should be contemplating on Bhagavan and that is why they lead very quickly to अभ्यासः. That is indicated as अचिरात् अभ्यासयोगपूर्विकाम्.

Sloka 12.11

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 11 ॥

अथ मद्योगमाश्रितः If having taken up the Yoga of the form of Bhakti एतदपि कर्तुम् अशक्तोऽसि you are incapable of performing such karmas of the form of my worship, ततः for that reason only यतात्मवान् having controlled your mind सर्व कर्म फलत्यागं कुरु renounce the fruits of all karmas.

अथ मद्योगमाश्रित्य एतदपि कर्तुं न शक्नोषि – मद्गुणानुसन्धानकृत – मदेक प्रियत्वाकारं भक्तियोगम् आश्रित्य भक्तियोगाङ्कुररूपम् एतन्मत्कर्मापि कर्तुं न शक्नोषि, ततः अक्षरयोगम् आत्मस्वभावानुसन्धानरूपं परभक्तिजननं पूर्वषट्कोदितम् आश्रित्य तदुपायतया सर्वकर्मफलत्यागं कुरु । मत्प्रियत्वेन मदेक प्राप्यताबुद्धिर्हि प्रक्षीणाशेषपापस्यैव जायते । यतात्मवान् – यतमनस्कः । ततोऽनभिसंहितफलेन मदाराधनरूपेण अनुष्ठितेन कर्मणा सिद्धेन आत्मध्यानेन निवृत्त-अविद्यादि सर्वतिरोधाने मच्छेषतैकस्वरूपे प्रत्यगात्मनि साक्षात्कृते सति मयि पराभक्तिः स्वयमेवोत्पद्यते । तथा च वक्ष्यते – ‘स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः (18-46) इत्यारभ्य, ‘निर्मुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते । ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ (18-53, 54) इति ।

अथ मद्योगमाश्रित्य एतदपि कर्तुं न शक्नोषि – मद्गुणानुसन्धानकृत – मदेक प्रियत्वाकारं भक्तियोगम् आश्रित्य – Having adopted my Yoga if you are not capable of performing this also – means having adopted Bhaktiyoga which is of the form of loving devotion only in ME, such love arising out of contemplation on MY auspicious qualities, भक्तियोगाङ्कुररूपम् एतन्मत्कर्मापि कर्तुं न शक्नोषि, - if you are incapable of performing karmas which sprout up to Bhaktiyoga,

ततः अक्षरयोगम् आत्मस्वभावानुसन्धानरूपं परभक्तिजननं पूर्वषट्कोदितम् आश्रित्य तदुपायतया सर्वकर्मफलत्यागं कुरु – for that reason only, then adopt अक्षरयोग or आत्मावलोकन of the form of meditating on the nature of the Individual self as taught in the first six chapters and which leads to परभक्ति and renounce the fruits of all karmas as its means.

मत्प्रियत्वेन मदेक प्राप्यताबुद्धिर्हि प्रक्षीणाशेषपापस्यैव जायते – The knowledge that I am only the ultimate goal due to being most dear - will that not arise only to one whose sins are destroyed completely?

यतात्मवान् – यतमनस्कः - यतात्मवान् means one who has controlled his mind.

ततोऽनभिसंहितफलेन मदाराधनरूपेण अनुष्ठितेन कर्मणा – So by means of karmas performed as my worship and without any desire in the fruits thereof,

सिद्धेन आत्मध्यानेन निवृत्त-अविद्यादि सर्वतिरोधाने – the meditation of the Individual Self is attained and by that when all the defects such as avidya etc that are blocking are removed,

मच्छेषतैकस्वरूपे प्रत्यगात्मनि साक्षात्कृते सति – and when the nature of the Individual Self is perceived directly as of the essential nature of only subservient to ME,

मयि पराभक्तिः स्वयमेवोत्पद्यते – the parabhakti towards ME arises by itself.

तथा च वक्ष्यते – ‘स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः (18-46) इत्यारभ्य, ‘निर्मुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते । ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ (18-53, 54) इति –

This is going to be told later here starting with ‘ humans attain the ultimate benefit by worshipping by means of the respective karmas prescribed for them’ (18-46), and further as, ‘Having got rid of selfish mind, being devoid of the idea of ownership, one experiences the Individual Self as is’ (18-53), ‘having realised the real true nature of the Self as subservience to Lord, having a calm mind, he does not feel sad or aspire for anything. Having realized the fact that all beings are equal in the aspect of deserving to be neglected, such a one attains parabhakti towards ME’ (18-54).

Arjuna may further ask a doubt – how can one get engaged in performing karmas for the sake of Bhagavan alone as the mind is deeply involved in performing acts for selfish purposes only? Expecting such doubt, Bhagavan teaches karmayoga here which is the काष्ठा of उपायपरम्परा or the final one in the chain of means leading to Bhaktiyoga.

मद्योगमाश्रितः - This is to be taken along with अथैतदपशक्तोऽसि and not with अक्षरयोग which is told in the second half of the sloka. That is explained in bhashya as अथ मद्योगमाश्रित्य एतदपि कर्तुं न शक्नोषि.

The karmas of the form of भगवत्कैङ्कर्यं told in previous sloka as मत्कर्म (परमो भव) are the अङ्कुररूप of Bhaktiyoga. It is not the state previous to the various specific states of bhaktiyoga.

मद्योगमाश्रितः indicates it is different from जीवात्मयोग. So the meaning is : If you are not capable of involving in मत्कर्म's which are like अङ्कुररूप for MY Yoga, seek जीवात्मयोग and engage in karmayoga which is the अङ्कुर for it.

परभक्तिजननम् – अक्षरयोग is the contemplation of the nature of the Self. This is not a direct means to Moksha but it leads to परभक्ति.

पूर्वषट्कोदितम् – This indicates it is not the अक्षरयोग taught in the mid-6 chapters – मध्यमषट्क.

सर्वकर्मफलत्यागम् – This also does not lead to Bhaktiyoga directly. This is a means to Bhaktiyoga. The आत्मसाक्षात्कार which is the result of this leads to start of bhakti.

यतात्मवान् – First Krishna said मन्येव मन आधत्स्व – which ordains fixing the mind in Paramatman only. For one who is incapable of that, karmas are taught that lead to अक्षरयोग. When one performs karmas as taught in the first six-chapters, one will be able to achieve मनोनियमन or control of mind. That is indicated in bhashya as यतमनस्कः.

सर्वकर्मफलत्यागम् – Renounce the fruits derived from karma but involve in साधनानुष्ठान. That is explained as अनभिसंहितफलेन मदाराधनरूपेण. By this आत्मध्यान is attained.

निवृत्त अविद्यादिसर्वतिरोधाने – अविद्या is the karma responsible for संसार. This is told in Vishnu Purana as अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते । यया क्षेत्रज्ञशक्तिस्सा वेष्टिता'. The word आदि in अविद्यादि indicates अन्यथाज्ञान, विपरीतज्ञान etc such as अनात्मनि आत्मबुद्धिर्या अस्वे स्वमिति या मतिः (वि.पु. 6-7-11). Or अविद्या can be taken as देहात्मभ्रमे also in which case आदि would indicate वासना, रुचि etc.

मच्छेषताइकस्वरूपे प्रत्यगात्मनि साक्षात्कृते – If one has to attain परभक्ति, the aspect of the Self being subservient to Paramatman has to be realized. It is as per राजकुमारन्याय – a prince who is lost and grows up with hunters in the forest thinks he belongs to hunter tribe only. When some ministers some day see him and tell him he is a prince and has to go and reach his father, he realizes his real nature and feels immense love towards his real father and desires to reach his father. Similarly a seeker realizes through आचार्योपदेश that the nature which is subservient to Bhagavan is similar to that of Bhagavan, he gets bhakti – or devotion towards Bhagavan. By this what was told as ये चाप्यक्षरमव्यक्तम् (12-1) – the Akshara Yoga, also helps in the generation of Parabhakti through realization of the nature of Akshara and further leads to attainment of Paramatman. This is only explained here as प्रथमषट्कोदित अक्षरयोग.

A doubt is raised here: If one is incapable of adopting some means, other means which are to be taught should also give the same fruit. It is like स्नानान्तर विधि. If one is not able to perform अवगाहन स्नान, other kinds of bath are prescribed for such a person. Here for one who is incapable of performing भगवत्कर्म's which lead to Bhaktiyoga, finally karmayoga is prescribed. Should this not be then साक्षात्मोक्षसाधन is the doubt?

Answer – Karmayoga is not a direct means to Moksha but it leads to Jivatma साक्षात्कार and then to Bhaktiyoga which finally leads to Moksha. So Karmayoga is a means to Bhaktiyoga. This is told clearly in 18th chapter as मद्धुक्तिं लभते पराम्. There is ample proof for this in Vishnu Dharma also तत्र चित्तं समावेष्टुं न शक्नोति भवान् यदि । तदभ्यासपरस्तस्मिन् कुरु योगं दिवानिशम् । तत्राप्यसामर्थ्यवतः क्रियायोगो महात्मनः and so on.

Sloka 12.12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12 ॥

अभ्यासात् Compared to the practice of repeated remembrance of Bhagavan without love ज्ञानं श्रेयः हि is not the knowledge of the form of realization of Self better? ज्ञानात् Compared to the knowledge of the realization of Self that is not yet fructified ध्यानं विशिष्यते contemplation of the nature of the Individual Self is better. ध्यानात् Compared to such contemplation on the nature of the Self which is not perfected कर्मफलत्यागः karmas performed with the renouncing of fruits is better. त्यागात् अनन्तरं शान्तिः After performance of karmas done with fruits renounced only peace of mind is achieved.

अत्यर्थप्रीतिविरहितात् कर्कशरूपात् स्मृत्यभ्यासात् अक्षरयाथात्म्यानुसंधानपूर्वकं तदापरोक्ष्यज्ञानम् एव आत्महितत्वे विशिष्यते । आत्मापरोक्ष्यज्ञानादपि अनिष्पन्नरूपात् तदुपायभूत आत्मध्यानम् एव आत्महितत्वे विशिष्यते । तद्ध्यानादपि अनिष्पन्नरूपात् तदुपायभूतं फलत्यागेन अनुष्ठितं कर्म एव विशिष्यते । अनभिसंहितफलात् अनुष्ठितात् कर्मणः अनन्तरम् एव निरस्तपापतया मनसः शान्तिः भविष्यति, शान्ते मनसि आत्मध्यानं संपत्स्यते; ध्यानाच्च तदापरोक्ष्यं, तदापरोक्ष्यात् परा भक्तिः, इति भक्तियोगाभ्यासाशक्तस्य आत्मनिष्ठा एव श्रेयसी । आत्मनिष्ठस्यापि अशान्तमनसो निष्ठाप्राप्तये, अन्तर्गत-आत्मज्ञान-अनभिसंहितफलकर्मनिष्ठा एव श्रेयसी इत्यर्थः ।

अत्यर्थप्रीतिविरहितात् कर्कशरूपात् स्मृत्यभ्यासात् अक्षरयाथात्म्यानुसंधानपूर्वकं तदापरोक्ष्यज्ञानम् एव आत्महितत्वे विशिष्यते – Compared to the practice of repeated contemplation of Bhagavan which seems harsh without extreme devotional love towards Lord, the knowledge of the realization of the nature of the Individual Self which follows the contemplation on the real nature of the Self is better for the good of the Self.

आत्मापरोक्ष्यज्ञानादपि अनिष्पन्नरूपात् तदुपायभूत आत्मध्यानम् एव आत्महितत्वे विशिष्यते – Compared to the direct perception of the nature of the Self that is still not perfected, the contemplation of the nature of the Self which is the means to such direct perception is better for the good of the Self.

तद्ध्यानादपि अनिष्पन्नरूपात् तदुपायभूतं फलत्यागेन अनुष्ठितं कर्म एव विशिष्यते – Compared to such contemplation that is not fructified, the karma performed by renouncing the fruits which is the means to contemplation is better;

अनभिसंहितफलात् अनुष्ठितात् कर्मणः अनन्तरम् एव निरस्तपापतया मनसः शान्तिः भविष्यति, - Only after performance of such karmas performed by renouncing the fruits, peace of mind sets in as the sins would have got destroyed.

शान्ते मनसि आत्मध्यानं संपत्स्यते; - then once the mind is at peace, contemplation of the Self is achieved.

ध्यानाच्च तदापरोक्ष्यं, - by such contemplation, direct perception of the nature of Self happens,

तदापरोक्ष्यात् परा भक्तिः, - after the nature of the Self is realized, it leads to parabhakti.

इति भक्तियोगाभ्यासाशक्तस्य आत्मनिष्ठा एव श्रेयसी – thus, for one who is incapable of practicing bhaktiyoga, steadfastness in the Self only does all good.

आत्मनिष्ठस्यापि अशान्तमनसो निष्ठाप्राप्तये, अन्तर्गत-आत्मज्ञान-अनभिसंहितफलकर्मनिष्ठा एव श्रेयसी इत्यर्थः – And for one who is steadfast in the nature of the Self also, if mind is not at peace, in order to achieve steadfastness, performance of karmas without desire for fruits that includes the contemplation of the nature of the Self only is superior.

Here the means which successively lead to the ultimate means are taught for the sake of those who are incapable of adopting the final means so that they do not suffer by taking up what is not possible for them. The various means taught here are meant for respective adhikaris and the ease of adoption of these is also praised.

श्रेयो हि ज्ञानमभ्यासात् – The अभ्यास told here is not the proper practice of the repeated contemplation of Bhagavan. Because compared to that the realization of the knowledge of the Self cannot be superior. So what is told here is that practiced by one who is not capable of doing that because he has not yet become an adhikari. Bhashya explains this as अत्यर्थप्रीतिविरहितात्. For one whose sins have not got destroyed, it is impossible to practice remembrance of Bhagavan with love. Then it becomes what Bhashyakarar says कर्कशरूपात्.

The ज्ञान told here is the means to परमात्माभ्यास. So it is about the Individual Self. This is attained through meditation and it is जीवात्मसाक्षात्कारज्ञान.

श्रेयः, विशिष्यते – These words used in the sloka have same meaning. So bhashya explains as हितत्वे विशिष्यते. It is said to be श्रेयः because of ease of adoption and not in primary sense.

फलत्यागेनानुष्ठितं कर्म – Such karmas lead to tranquility of mind by removing राग and द्वेष which occur due to रजस्, तमस्. This is explained in bhashya as निरस्तपापतया मनसः शान्तिर्भविष्यति.

त्यागात् शान्तिः - The meaning is ध्यान or contemplation is to be achieved through karma. It cannot be said that ध्यान is different from karma and that is achieved through karma just as it was told in case of ज्ञानम् अभ्यासात् श्रेयः etc. When mind becomes tranquil, meditation would be possible is told here. So tranquility of mind causes meditation which is achieved through karma.

त्यागाच्छान्तिरनन्तरम् – The हेतु-कार्यभाव told here – cause and effect relation is applicable in all stages such as शान्ति-ध्यान, ध्यान-साक्षात्कारज्ञान, ज्ञान-अभ्यास, अभ्यास-चित्तसमाधान.

The gist is this: In the beginning अथ चित्तं समाधाआतुम् न शक्नोषि (12-9) was told and अथैतदप्यशक्तोऽसि (12-11) was told and finally कर्मफलत्यागं कुरु was taught. The same is told here as ध्यानात् कर्मफलात्यागः. So what is told here as ज्ञान and ध्यान are those that occur before अभ्यास and after

कर्म is clear. So these are not about the परमात्मज्ञान or ध्यान. This is for those who are incapable of those is explained according to context.

Sloka 12.12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12 ॥

अभ्यासात् Compared to the practice of repeated remembrance of Bhagavan without love ज्ञानं श्रेयः हि is not the knowledge of the form of realization of Self better? ज्ञानात् Compared to the knowledge of the realization of Self that is not yet fructified ध्यानं विशिष्यते contemplation of the nature of the Individual Self is better. ध्यानात् Compared to such contemplation on the nature of the Self which is not perfected कर्मफलत्यागः karmas performed with the renouncing of fruits is better. त्यागात् अनन्तरं शान्तिः After performance of karmas done with fruits renounced only peace of mind is achieved.

अत्यर्थप्रीतिविरहितात् कर्कशरूपात् स्मृत्यभ्यासात् अक्षरयाथात्म्यानुसंधानपूर्वकं तदापरोक्ष्यज्ञानम् एव आत्महितत्वे विशिष्यते । आत्मापरोक्ष्यज्ञानादपि अनिष्पन्नरूपात् तदुपायभूत आत्मध्यानम् एव आत्महितत्वे विशिष्यते । तद्ध्यानादपि अनिष्पन्नरूपात् तदुपायभूतं फलत्यागेन अनुष्ठितं कर्म एव विशिष्यते । अनभिसंहितफलात् अनुष्ठितात् कर्मणः अनन्तरम् एव निरस्तपापतया मनसः शान्तिः भविष्यति, शान्ते मनसि आत्मध्यानं संपत्स्यते; ध्यानाच्च तदापरोक्ष्यं, तदापरोक्ष्यात् परा भक्तिः, इति भक्तियोगाभ्यासाशक्तस्य आत्मनिष्ठा एव श्रेयसी । आत्मनिष्ठस्यापि अशान्तमनसो निष्ठाप्राप्तये, अन्तर्गत-आत्मज्ञान-अनभिसंहितफलकर्मनिष्ठा एव श्रेयसी इत्यर्थः ।

Here the means which successively lead to bhaktiyoga. The various means taught here are meant for respective adhikaris and the ease of adoption of these is also praised.

श्रेयो हि ज्ञानमभ्यासात् – The word श्रेयः has to be understood properly here. Why is Jnana told to be better than Abhyasa? Abhyasa is the next higher state in the successive means and one has to attain abhyasa after jnana. Then why is Jnana told as shreyaha? It means if one is not able to do abhyasa properly, then instead of struggling to do abhyasa without love for Bhagavan, one should resort to Jnana. So abhyasa told is not प्रीतियुक्त-अभ्यास but dry remembrance. That means

this applies to one who is not capable of doing proper abhyasa because he has not yet become an adhikari. Bhashya explains this as अत्यर्थप्रीतिविरहितात्. For one whose sins have not got destroyed, it is impossible to practice remembrance of Bhagavan with love. Then it becomes what Bhashyakarar says कर्कशरूपात्.

Swamy Deshikan notes in Tatparya chandrika - अव्यवहित-उपाय-अनधिकार-निमित्त-खेद-निवृत्त्यर्थम् – just like when a boy wants the moon, it is shown through a mirror in hand and also in order to avoid someone venturing into what is impossible for them – व्यवहितेनेव उपायान् यथाधिकारम् सौकर्यातिशयेन प्रशंसन्.

The ज्ञान told here is the means to परमात्माभ्यास. So it is about the Individual Self. This is attained through meditation and it is जीवात्मसाक्षात्कारज्ञान.

श्रेयः, विशिष्यते – These words used in the sloka have same meaning. So bhashya explains as हितत्वे विशिष्यते. It is said to be श्रेयः because of ease of adoption and not in primary sense.

फलत्यागेनानुष्ठितं कर्म – Such karmas lead to equanimity of mind by removing राग, द्वेष etc. which occur due to रजस्, तमस्.

त्यागात् शान्तिः - The meaning is ध्यान or contemplation is to be achieved through karma. It cannot be said that ध्यान is different from karma and that is achieved through karma just as it was told in case of ज्ञानम् अभ्यासात् श्रेयः etc. When mind becomes tranquil, meditation would be possible is told here. So tranquility of mind causes meditation which is achieved through karma.

त्यागाच्छान्तिरनन्तरम् – The हेतु-कार्यभाव told here – cause and effect relation is applicable in all stages such as शान्ति-ध्यान, ध्यान-साक्षात्कारज्ञान, ज्ञान-अभ्यास, अभ्यास-चित्तसमाधान.

The gist is this: In the beginning अथ चित्तं समाधात्मातुम् न शक्नोषि (12-9) was told and अथैतदप्यशक्तोऽसि (12-11) was told and finally कर्मफलात्यागं कुरु is taught. The same is told here as ध्यानात् कर्मफलात्यागः. So what is told here as ज्ञान and ध्यान are those that occur before अभ्यास and after कर्म. So these are not about the परमात्मज्ञान or ध्यान. This is for those who are incapable of those is explained according to context.

Slokas 12.13, 14

अनभिसंहितफलकर्मनिष्ठस्य उपादेयान् गुणान् आह –

For one who is steadfast in performance of karma without desire in the fruits thereof, the required qualities suitable for such performance are taught here.

So far it was taught that Bhakti is the ultimate means and for one who is not capable of adopting that आत्मनिष्ठा is prescribed as told by Sri Yamunacharya भक्तेः श्रेष्ठ्यम् उपायोक्तिः अशक्तस्य आत्मनिष्ठता (गी.सं. 16). The various modes of such steadfastness in the Self are taught here in seven slokas starting with अद्वेष्टा सर्वभूतानाम् and finally in the last sloka, ये तु धर्म्यामृतमिदम् the love that Bhagavan has in his devotees is told. This is also as per Sri Yamunacharya तत्प्रकारास्तु अतिप्रीतिः भक्तेः द्वादश उच्यते. The qualities to be acquired by one engaged in karmas are told in these slokas. Should it not be said that these are accessories to Bhakti as in each sloka यो मद्भक्तः स मे प्रियः is told and how can they be said to be for a karmanishtha? We say it is not for a bhaktiyogi that is told here. Because these sloka follow what was told as ध्यानात् कर्मफलत्यागः (12-12), they are to be taken as accessories to कर्मयोग only. What is told as मद्भक्तः in these slokas is because bhakti is embedded in karmayoga also. Sri Alavandar says त्रयाणामपि योगानां त्रिभिरन्योन्यसङ्गमः (गी.सं. 24). निष्काम कर्म, आत्मज्ञान, भक्ति are present in all the means but one is prominent in each. Without bhakti and atmajnana, karmayoga is not possible. Without nityanaimittika karma and bhakti jnanayoga is not possible and without karma and atma-jnana bhaktiyoga is not possible. At the end of this chapter, the actual bhaktiyogi is mentioned as ये तु धर्म्यामृतमिदम्.. मत्परमाः भक्तास्ते अतीव मे प्रियाः.. So these are applicable to अनभिसंहितफल कर्मनिष्ठs only is bhashyakarar's view.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ 13 ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 14 ॥

सर्वभूतानाम् अद्वेष्टा Not hating any being मैत्रः having friendly disposition करुण एव च being compassionate towards all निर्ममः not being selfish निरहङ्कारः not having the notion of self in the body समदुःखसुखः treating happiness and grief as same without getting disturbed mentally क्षमी having the quality of tolerance सन्तुष्टः being satisfied with unexpected gains सततं योगी contemplating all the time on the nature of the self detached from matter यतात्मा exercising control over mind दृढनिश्चयः having firm belief in the teachings regarding the Self मय्यर्पितमनोबुद्धिः having surrendered mind and intellect to ME मद्भक्तः worshipping me through karmayoga यः सः मे प्रियः one who is such is most dear to ME.

अद्वेष्टा सर्वभूतानां - विद्विषताम् अपकुर्वताम् अपि सर्वेषां भूतानाम् अद्वेष्टा - मदपराधानुगुणम् ईश्वरप्रेरितानि एतानि भूतानि द्विषन्ति अपकुर्वन्ति च इति अनुसंदधानः, तेषु द्विषत्सु अपकुर्वत्सु च सर्वभूतेषु मैत्रीं मतिं कुर्वन् मैत्रः, तेषु एव दुःखितेषु करुणां कुर्वन् करुणः, निर्ममः - देहेन्द्रियेषु तत्सम्बन्धिषु च निर्ममः, निरहङ्कारः - देहात्माभिमानरहितः, तत एव समदुःखसुखः - सुखदुःखागमयोः सांकल्पिकयोः हर्षोद्वेगरहितः, क्षमी रूपस्पर्शप्रभवयोः अवर्जनीययोः अपि तयोः विकाररहितः, संतुष्टः - यदृच्छोपनतेन येन केन अपि देहधारणद्रव्येण संतुष्टः, सततं योगी - सततं प्रकृतिवियुक्तात्मानुसंधानपरः, यतात्मा - नियमितमनोवृत्तिः, दृढनिश्चयः - अध्यात्मशास्त्रोदितेषु अर्थेषु दृढनिश्चयः, मय्यर्पितमनोबुद्धिः - भगवान् वासुदेव एव अनभिसंहितफलेन अनुष्ठितेन कर्मणा आराध्यते; आराधितश्च मम आत्मापरोक्ष्यं साधयिष्यति इति मय्यर्पितमनोबुद्धिः, स एवं भूतो मद्भक्तः - एवं कर्मयोगेन मां भजमानो यः, स मे प्रियः ।

अद्वेष्टा सर्वभूतानां - विद्विषताम् अपकुर्वताम् अपि सर्वेषां भूतानाम् अद्वेष्टा - He does not have any being - means with respect to those who hate him or do wrong to him, he has no hatred,

मदपराधानुगुणम् ईश्वरप्रेरितानि एतानि भूतानि द्विषन्ति अपकुर्वन्ति च इति अनुसंदधानः, He thinks that 'these beings hate me being impelled by Bhagavan because of the wrongs done by me alone'

तेषु द्विषत्सु अपकुर्वत्सु च सर्वभूतेषु मैत्रीं मतिं कुर्वन् मैत्रः, - with respect to all those who hate him or do wrong to him, he has a friendly disposition.

तेषु एव दुःखितेषु करुणां कुर्वन् करुणः, - Is compassionate about them only who are suffering,

निर्ममः - देहेन्द्रियेषु तत्सम्बन्धिषु च निर्ममः, - Is with any selfish feeling with respect to body, senses and everything related to them - has no feeling of possession.

निरहंकारः - देहात्माभिमानरहितः, - does not have the wrong notion of self in the body,

तत एव समदुःखसुखः - सुखदुःखागमयोः सांकल्पिकयोः हर्षोद्वेगरहितः, - and for that reason only is without the feeling of happiness or distress towards the pleasures and pains that come due to ahankara and mamakara,

क्षमी रूपस्पर्शप्रभवयोः अवर्जनीययोः अपि तयोः विकाररहितः, - not being disturbed by the pleasure and pain that may come due to unavoidable contact with sense objects,

संतुष्टः - यदृच्छोपनतेन येन केन अपि देहधारणद्रव्येण संतुष्टः, - being content with whatever material he gets by chance to maintain the body,

सततं योगी - सततं प्रकृतिवियुक्तात्मानुसंधानपरः, - is contemplating all the time the nature of the Self detached from matter,

यतात्मा - नियमितमनोवृत्तिः, - having controlled the functions of the mind,

दृढनिश्चयः - अध्यात्मशास्त्रोदितेषु अर्थेषु दृढनिश्चयः, - having firm belief in the teachings of adhyatma shastra – the branch of knowledge dealing with the nature of the Self,

मय्यर्पितमनोबुद्धिः - भगवान् वासुदेव एव अनभिसंहितफलेन अनुष्ठितेन कर्मणा आराध्यते, - having surrendered his mind and intellect unto ME – that is with the firm understanding that Bhagavan Vasudeva only is being worshipped through the karmas performed without any desire in fruits,

आराधितश्च मम आत्मापरोक्ष्यं साधयिष्यति इति मय्यर्पितमनोबुद्धिः, - and being worshipped thus, Bhagavan Vasudeva only will lead to the fruit of direct perception of the nature of the Self,

स एवं भूतो मद्भक्तः – एवं कर्मयोगेन मां भजमानो यः, स मे प्रियः – my devotee who is such – means he who worships ME with kramyoga thus, he is most dear to ME.

अद्वेष्टा सर्वभूतानां - विद्विषताम् अपकुर्वताम् अपि सर्वेषां भूतानाम् अद्वेष्टा - मदपराधानुगुणम् ईश्वरप्रेरितानि एतानि भूतानि द्विषन्ति अपकुर्वन्ति च इति अनुसंधानः,

सर्वभूतानाम् – Here the adjective सर्व is explained as विद्विषताम् अपकुर्वतामपि. Hatred is the function of the mind and अपकुर्वताम् indicates वाचिक and कायिक व्यापारः. So a karmayogi is not disturbed by any of these is the meaning.

तेषु द्विषत्सु अपकुर्वत्सु च सर्वभूतेषु मैत्रीं मतिं कुर्वन् मैत्रः, तेषु एव दुःखितेषु करुणां कुर्वन् करुणः,

मैत्रः - It is not enough if a karmayogi does not hate others but he should also have a friendly disposition towards them is the bhaava.

मैत्रीं मतिं कुर्वन् – Wishing good to all. And the reason why a karmayogi should cultivate such a mind is because he should think that others hating him is the punishment given to him for his own wrong doings.

- करुणः - Should be compassionate and it should be निरुपाधिक – even towards those who hate him or do wrong to him.

निर्ममः - देहेन्द्रियेषु तत्सम्बन्धिषु च निर्ममः, निरहंकारः - देहात्माभिमानरहितः,

निर्ममः - If one does not have देहात्माभिमान, one will be निर्ममः also. And the possibility of ममकार is in body, sense organs and all things related to them. All things we see such as house or car or relatives etc. are all due to body. In its essential nature Self is not related to any of these. Due to karma all these are present. That kind of अनुसन्धान should be there.

निरहंकारः - Idea of possession in what is prohibited such as आत्मबुद्धि in what is not आत्म. So bhashya is देहात्माभिमानरहितः.

तत एव समदुःखसुखः - सुखदुःखागमयोः सांक्लिकयोः हर्षोद्वेगरहितः, क्षमी रूपस्पर्शप्रभवयोः अवर्जनीययोः अपि तयोः विकाररहितः,

क्षमी – This is not tolerance towards those who have done wrong to us. That is indicated by अद्वेष्टा. What is reminded here is as told earlier 'मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनो अनित्याः तान् तितिक्षस्व भारत ॥'. The सांस्पर्शिक द्वन्द्वs or dualities which arise out of contact with external entities are to be tolerated by a yogi. And सम दुःखसुखः - the sukha and dukha arise out of

ahankara and mamakara and so explained as साङ्कल्पिकयोः - सङ्कल्पप्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः was told earlier.

संतुष्टः - यदृच्छोपनतेन येन केन अपि देहधारणद्रव्येण संतुष्टः,

संतुष्टः - What was told in 4th chapter यदृच्छालाभसंतुष्टः द्वन्द्वातीतो विमत्सरः (4-22) and संतुष्टो येनकेनचित् (12-19) told later here – the same satisfaction or संतुष्टि is told with आदर here. This is explained as यदृच्छोपनतेन येन केनापि. The meaning is when anything that is allowed as per shastra is gained without any effort, one should not have feelings such as ‘it is more or less or good or bad’ etc. It is told in bharata येन केनचिदाच्छन्नो येन केन चिदाशितः । यत्र क्वचनशायी च तं देवा ब्राह्मणं विदुः (भा.मो. 251-12). One who does not mind what he is wearing or eating or where he is lying down, gods treat him as a brahmana.

सततं योगी - सततं प्रकृतिवियुक्तात्मानुसंधानपरः, - सततं योगी – Contemplating on the nature of the Self as detached from matter which is useful for yoga. When one constantly contemplates thus he will be able to achieve steadfastness.

यतात्मा - नियमितमनोवृत्तिः, दृढनिश्चयः - अध्यात्मशास्त्रोदितेषु अर्थेषु दृढनिश्चयः, - यतात्मा – Just as आत्मचिन्तने is necessary for yoga, getting rid of अनात्मचिन्तने is also means to achieving yoga.

दृढनिश्चयः - Firm resolution for a yogi is with respect to everything where others have doubts. And that is explained as अध्यात्मशास्त्र in which he has firm belief and faith. This is required for his अनुष्ठान.

मय्यर्पितमनोबुद्धिः - भगवान् वासुदेव एव अनभिसंहितफलेन अनुष्ठितेन कर्मणा आराध्यते; आराधितश्च मम आत्मापरोक्ष्यं साधयिष्यति इति मय्यर्पितमनोबुद्धिः,

मय्यर्पित मनोबुद्धिः - Bhagavan told earlier अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च (9-24) – a karmayogi should know that Bhagavan is the object of worship of all yagnas and also the bestower of fruits. Then a yogi will be able to surrender his mind and intellect unto HIM. Thinking that Bhagavan only is आराध्य is surrendering the mind. And firm knowledge that Bhagavan is the bestower of fruits is surrendering the intellect. Buddhi is explained elsewhere – the function of the mind when it is deciding is called buddhi. Citta, buddhi are all various modes of functioning of mind.

स एवं भूतो मद्धुक्तः – एवं कर्मयोगेन मां भजमानो यः, स मे प्रियः ।

एवं कर्मयोगेन मां भजमानः - The भजन told here is of a karmayogi. This explanation in bhashya clearly states that. Because the context here is to suggest the means to one who is incapable of adopting bhaktinishtha straight away, this is about karmayogi.

प्रियः - Means Bhagavan is telling that such a yogi is the object of HIS love and Bhagavan bestows whatever is desired to such a Yogi.

Sloka 12.15

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ 15 ॥

यस्मात् Due to which karmayogi लोकः नोद्विजते the people of the world do not get stressed, यः लोकात् नोद्विजते and that karmayogi who does not get stressed due to the people, यः हर्षामर्षभयोद्वेगैः मुक्तः who is rid of happiness, anger, fear and stress सः मे प्रियः such a yogi is dear to ME.

यस्मात् कर्मनिष्ठात् पुरुषान्निमित्तभूतात् लोको न उद्विजते, यः लोकोद्वेगकरं कर्म किञ्चिद् अपि न करोति इत्यर्थः । लोकात् च निमित्तभूताद् यः न उद्विजते, यम् उद्दिश्य सर्वलोको न उद्वेगकरं कर्म करोति, सर्वाविरोधित्वनिश्चयात् । अत एव कंचन प्रति हर्षेण, कंचन प्रति अमर्षेण, कंचन प्रति भयेन, कंचन प्रति उद्वेगेन मुक्तः एवंभूतः यः सः अपि मम प्रियः ।

यस्मात् कर्मनिष्ठात् पुरुषान्निमित्तभूतात् लोको न उद्विजते, - Because of which person established in निष्कामकर्म, the world does not get distressed

यः लोकोद्वेगकरं कर्म किञ्चिद् अपि न करोति इत्यर्थः – means one who does not resort to any act which causes stress to others,

लोकात् च निमित्तभूताद् यः न उद्विजते, यम् उद्दिश्य सर्वलोको न उद्वेगकरं कर्म करोति, सर्वाविरोधित्वनिश्चयात् - Because of the people of the world one who does not get distressed, means all beings of the world do not engage in any act which causes stress to such a person due to the understanding that he is not unfriendly to anyone,

अत एव कंचन प्रति हर्षेण, कंचन प्रति अमर्षेण, कंचन प्रति भयेन, कंचन प्रति उद्वेगेन मुक्तः एवंभूतः यः सः अपि मम प्रियः

– And for that reason only he does not show happiness towards anyone or anger or fear or stress. Such a person is also dear to ME.

The result of developing निर्ममत्व is not engaging is any act which causes stress to others. The words यस्मात्, यः etc in sloka address the same अधिकारि. One who is steadfast in karmayoga should be rid of acts causing stress to others. So this can be ordained in respect of a karmayogi. Not only acts but also he should not engage in any speech etc which can cause stress to others.

The bhaava is that a कर्मनिष्ठ should act in such a way that the entire world treats him as not unfriendly towards anyone.

एवंभूतो यः - Even if such a one does not have all qualities such as करुणत्व, मैत्रत्व etc as told earlier, if one does not engage in any act causing distress to others, just by such an act he becomes dear to me is the bhaava of स च मे प्रियः.

Sloka 12.16

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ 16 ॥

अनपेक्षः One who has not interest in anything other than the Atman शुचिः who is pure, दक्षः capable of performing shastriya karmas उदासीनः disinterested in other aspects गतव्यथः free from agony with difficulties faced while performing shastriya karmas सर्वारम्भपरित्यागी does not engage in acts other than those told in shastra यः मद्भक्तः सः मे प्रियः such a devotee of mine is dear to ME.

अनपेक्षः - आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि अनपेक्षः, शुचिः - शास्त्रविहितद्रव्यवर्धितकायः, दक्षः - शास्त्रीयक्रियोपादानसमर्थः अन्यत्र उदासीनः, गतव्यथः - शास्त्रीयक्रियानिवृत्तौ अवर्जनीय शीतोष्ण-परुषस्पर्शादिदुःखेषु व्यथारहितः, सर्वारम्भपरित्यागी - शास्त्रीयव्यतिरिक्त-सर्वकर्मपरित्यागी, य एवंभूतो मद्भक्तः स मे प्रियः ।

अनपेक्षः - आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि अनपेक्षः, - Not having any desire or interest in any object other than the Atman,

शुचिः - शास्त्रविहितद्रव्यवर्धितकायः, - maintaining his body only with things prescribed in the shastras,

दक्षः - शास्त्रीयक्रियोपादानसमर्थः अन्यत्र उदासीनः, - capable of executing karmas ordained by the shastras and indifferent to others not enjoined by the shastras,

गतव्यथः - शास्त्रीयक्रियानिर्वृत्तौ अवर्जनीय शीतोष्ण-परुषस्पर्शादिदुःखेषु व्यथारहितः, - does not feel pained by the agony caused due to heat, cold, contact with harsh objects etc which are unavoidable while performing karmas ordained by the shastras.

सर्वारम्भपरित्यागी - शास्त्रीयव्यतिरिक्त-सर्वकर्मपरित्यागी, - has renounced all karmas and does not even start anything other than those prescribed in the shastras

य एवंभूतो मद्भक्तः स मे प्रियः – a devotee who is such is dear to ME.

Such a निष्काम कर्मनिष्ठ – one who is steadfast in performance of karmas without any desire in fruits, desires to attain only Atman and so is very careful with respect to everything prescribed in the shastras and renounces everything not enjoined by the shastras.

शुचिः - This is the result of karmanishthaa. So it cannot be ordained. So what is responsible for attaining such fruit is mentioned here. That is using only things allowed by the shastra to maintain the body. That would lead to purity. Among sadhana saptakas mentioned विवेक, विमोक्ष, अभ्यास, क्रिया, कल्याण, अनवसाद and अनुद्वर्ष, the first one विवेक is explained as आहारशुद्धि – अदुष्टादन्नात् कायशुद्धिः. शुचिः is also like that. It is also said आहारशुद्धौ सत्वशुद्धिः, सत्वशुद्धौ ध्रुवा स्मृतिः, etc., अन्नमयं हि सोम्य मनः and so on.

दक्षः - Capability is needed only in respect of शास्त्रीयकर्म's and capability with respect to everything else is of no use for a karmanishtha. Such a one should be disinterested or indifferent to what is not prescribed and what is prohibited.

सर्वारम्भपरित्यागी - शास्त्रीयव्यतिरिक्त-सर्वकर्मपरित्यागी – Since he is interested in Yogarambha, what is given up is everything other than that prescribed in the shastra - शास्त्रीयव्यतिरिक्तसर्वकर्म's. This is

different from औदासीन्य because this is about not beginning karmas which may be done willingly. Or it may mean indifference of the form of not putting any effort towards them. The karmas are those done with वाक् and काय – speech and body.

And what is important is य एवंभूतो मद्भक्तः - all these should be qualified by bhakti in order to get Bhagavan's grace.

Sloka 12.17

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ 17 ॥

यः A karmanishtha who न हृष्यति does not feel joy on attaining something which brings joy to normal persons न द्वेष्टि does not feel hatred due to causes that are undesirable to normal people of the world न शोचति does not grieve on attaining things which cause grief to people न काङ्क्षति does not desire for such things शुभाशुभ परित्यागी renounces fruits of the nature of good and evil यः भक्तिमान् he who is such a devotee सः मे प्रियः he is dear to ME.

यो न हृष्यति - यत् मनुष्याणां हर्षनिमित्तं प्रियजातं तत् प्राप्य यः कर्मयोगी न हृष्यति । यत् च अप्रियं, तत् प्राप्य न द्वेष्टि; यत् च मनुष्याणां शोकनिमित्तं भार्यापुत्रवित्तक्षयादिकं, तत् प्राप्य न शोचति । तथाविधम् अप्राप्तं च न काङ्क्षति । शुभाशुभपरित्यागी - पापवत् पुण्यस्य अपि बन्धहेतुत्वाविशेषात् उभयपरित्यागी । यः एवंभूतो भक्तिमान् स मे प्रियः ।

यो न हृष्यति - यत् मनुष्याणां हर्षनिमित्तं प्रियजातं तत् प्राप्य यः कर्मयोगी न हृष्यति – That karmayogi who does not rejoice even on obtaining all the things that are causes of joy to people,

यत् च अप्रियं, तत् प्राप्य न द्वेष्टि; - And having attained whatever is undesirable he does not feel hatred,

यत् च मनुष्याणां शोकनिमित्तं भार्यापुत्रवित्तक्षयादिकं, तत् प्राप्य न शोचति – does not grieve on attaining things which are causes of grief to men such as loss of wife, child, money etc.

तथाविधम् अप्राप्तं च न काङ्क्षति – And does not desire for such things if not obtained.

शुभाशुभपरित्यागी - पापवत् पुण्यस्य अपि बन्धहेतुत्वाविशेषात् उभयपरित्यागी – renounces both punya and paapa as punya is also equally responsible for bondage just as paapa.

यः एवम्भूतो भक्तिमान् स मे प्रियः – one who is such a devotee is dear to ME.

Sloka 12.18, 12.19

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ 18 ॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ 19 ॥

शत्रौ च मित्रे च समः Being equally disposed towards a friend and a foe तथा मानापमानयोः समः and in the same way treating honour and dishonour equally सङ्गविवर्जितः not attached to anything तुल्यनिन्दास्तुतिः viewing praise and abuse equally मौनी keeping quiet by not praising or abusing anyone सन्तुष्टो येन केनचित् being satisfied with whatever is obtained अनिकेतः not interested in house and others स्थिरमतिः believing that the Self is eternal भक्तिमान् नरः मे प्रियः such a Karmanishtha who has bhakti is dear to ME.

'अद्वेष्टा सर्वभूतानाम्' (12-13) इत्यादिना शत्रुमित्रादिषु द्वेषादिरहितत्वम् उक्तम् । अत्र तेषु सन्निहितेषु अपि समचित्तत्वम् ततः अपि अतिरिक्तो विशेष उच्यते । आत्मनि स्थिरमतित्वेन निकेतनादिषु असक्त इति अनिकेतः, तत एव मानापमानादिषु अपि समः । य एवम्भूतो भक्तिमान्, स मे प्रियः ।

'अद्वेष्टा सर्वभूतानाम्' (12-13) इत्यादिना शत्रुमित्रादिषु द्वेषादिरहितत्वम् उक्तम् – It was told previously as 'one who does not have hatred towards any being' (12-13) about not having hatred towards a friend or a foe in general.

अत्र तेषु सन्निहितेषु अपि समचित्तत्वम् ततः अपि अतिरिक्तो विशेष उच्यते – Here what is told is about having equanimity of mind even when someone is actually confronting a friend or a foe. So this adds to what was told earlier.

आत्मनि स्थिरमतिर्वेन निकेतनादिषु असक्त इति अनिकेतः, तत एव मानापमानादिषु अपि समः – He is called अनिकेत because he is not interested in house and such things due to his firm understanding that the Self exists for ever unlike house and such things. And for that reason only he treats honour and dishonor equally.

य एवंभूतो भक्तिमान्, स मे प्रियः – A devotee who is such is dear to ME Krishna says.

In these two slokas, several kinds of equanimity of mind are told with proper reasoning.

Because the aspect of honour and dishonor is mentioned here which are सन्निहित – means nearby or at hand. Compared to something that is far or unseen what is at hand is different. That is why Bhashyakarar explains the aspect of friend and foe told here as pertaining to that which is being actually faced. And when one faces such situations, it can cause lot of disturbance. That's when a Karmanishtha has to be steady and have समचित्तत्व.

समचित्तत्वम्, ततोप्यतिरिक्तम् – Maintaining equanimity of mind while confronting a friend or foe is more special and told as अतिरिक्तविशेष.

तुल्यनिन्दास्तुतिः - निन्दा or abuse leads to anger and स्तुति leads to love. Since a karmanishtha does not have both, ninda and stuti would not give any fruit for him and that way they are equal.

मौनी – Here मनन is not intended because that is already told as स्थिरमतिः. It is also not about keeping quiet because chanting the holy names of Bhagavan is ordained. So it is keeping quiet when he is subjected to praise or abuse. It is commonly seen that one who praises others is praised and one who abuses is abused. A karmanishtha keeps quiet in both cases and he is also सन्तुष्टो येन केनचित् – so he is मौनि. If he is not satisfied with whatever he gets, in order to obtain such things he may praise someone or abuse someone etc. So another reason why he is mauni is explained thus by Swamy Deshika.

अनिकेतः - This does not prohibit a Gruhastha from having a house etc. because they would be helpful for practicing yoga etc. What is prohibited here is attachment to such things. That is told in bhashya as असक्तः.

Sloka 12.20

अस्मादात्मनिष्ठात् भक्तियोगनिष्ठस्य श्रैष्ठ्यं प्रतिपादयन् यथोपक्रमम् उपसंहरति –

Now establishing the fact that a Bhaktiyoganishtha is superior to this Atmanishtha, the teaching of this chapter is concluded in accordance with what was told in the beginning.

In the beginning of this chapter it was told that a भक्तियोगनिष्ठ is superior to अक्षरनिष्ठ. And for one who is incapable of performing Bhaktiyoga, Aksharayoga is the means leading to Bhakti finally. And the qualities or आत्मगुणः to be inculcated by such a karmanishtha were taught. Now the answer to the question asked at the beginning is being told.

यथोपक्रमम् – Bhashya indicates that the teaching in this last sloka is the same as what was told in मय्यावेश्य मनो ये माम् (12-2).

ये तु धर्म्यामृतमिदं यथोक्तम् पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 20 ॥

ये तु But those who इदं धर्म्यामृतम् this Bhaktiyoga which is Dharma and is like nectar यथोक्तं in the way taught here श्रद्धधानाः having faith मत्परमाः पर्युपासते meditate having ME only as the ultimate goal to be attained ते भक्ताः such bhaktiyoganishthas मे अतीव प्रियाः are most dear to ME.

धर्म्यं च अमृतं च इति धर्म्यामृतं, ये तु प्राप्यसमं प्रापकं भक्तियोगं, यथोक्तं 'मय्यावेश्य मनो ये माम्' (12-2) इत्यादिना उक्तेन प्रकारेण उपासते । ते भक्ता अतितरां मे प्रियाः ।

धर्म्यं च अमृतं च इति धर्म्यामृतं, ये तु प्राप्यसमं प्रापकं भक्तियोगं, यथोक्तं 'मय्यावेश्य मनो ये माम्' (12-2) इत्यादिना उक्तेन प्रकारेण उपासते । ते भक्ता अतितरां मे प्रियाः ।

धर्म्यामृत means it has Dharma and is also like nectar. Those who meditate treating the means that is Bhaktiyoga as equal to the goal as taught in 'those who fixing their mind in ME', such devotees are utmost dear to ME.

What was told as नित्ययुक्ताः in the second sloka is meant by मत्परमाः here. What was told as श्रद्धया परयोपेताः is told as श्रद्धाानाः here. What was told as ते मे युक्ततमा मताः is told as भक्तास्ते अतीव मे प्रियाः. So the teaching in the beginning उपक्रम is concluded here in उपसंहार.

ये तु – The word तु indicates the अधिकारि told here is different from the one addressed in previous slokas. By this sloka the main teaching of the middle six-chapters which is Bhaktiyoga is concluded.

धर्म्यामृतम् – By the word धर्म it is said that Bhaktiyoga is a साधन or means. By अमृत it is meant that being the means to अमृतत्व, it is most enjoyable like अमृत which is the goal itself. That is told in bhashya as प्राप्यसमम्.

यथोक्तम् – This is not referring to Karmayoga which was addressed in previous slokas. To indicate that bhashya mentions मय्यावेश्य मनो ये माम् which is about Bhaktiyogi. And such Bhaktiyogis are told as ते भक्ताः here to differentiate from others who also have Bhakti. Towards Karmanishthas Bhagavan has प्रियत्व and उदारत्व while with respect to Bhaktiyoganishtha he says ज्ञानी त्वात्मैव मे मतम्, so sloka says अतीव मे प्रियाः and explained as अतितरां मम प्रियाः.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 13)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

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Swamy Desikan's Tatparya Chandrika (Gita Bhashyam – Chapter 13)



Swamy Desikan, Thiruvahindrapuram

**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**



Sri:

Srimad Ramanuja Gita Bhashyam – 13th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ त्रयोदशोऽध्यायः

पूर्वस्मिन् षट्के परमप्राप्यस्य परस्य ब्रह्मणो भगवतो वासुदेवस्य प्राप्स्युपायभूतभक्तिरूप-भगवदुपासनाङ्गभूतं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनं ज्ञानयोगकर्मयोगलक्षणनिष्ठाद्वय-साध्यम् उक्तम् । मध्यमे च परमप्राप्यभूत-भगवत्तत्त्वयाथात्म्य-तन्माहात्म्यज्ञानपूर्वकैकान्तिकात्यन्तिक-भक्तियोगनिष्ठा प्रतिपादिता । अतिशयितैश्वर्यपेक्षाणाम् आत्मकैवल्यमात्रापेक्षाणां च भक्तियोगः तत्तदपेक्षितसाधनम् इति च उक्तम् । इदानीम् उपरितने षट्के प्रकृतिपुरुषतत्संसर्गरूपप्रपञ्चे-तद्वाथात्म्यकर्मज्ञानभक्तिस्वरूप-तदुपादानप्रकारः च षट्कद्वयोदिता विशोध्यन्ते । तत्र तावत् त्रयोदशे - देहात्मनोः स्वरूपम्, देहयाथात्म्यशोधनम्, देहवियुक्तात्मप्राप्स्युपायः, विविक्तात्मस्वरूपसंशोधनम्, तथाविधस्य आत्मनः च अचित्संबन्धहेतुः, ततो विवेकानुसंधानप्रकारः च उच्यते –

पूर्वस्मिन् षट्के - In the previous six-chapters (that is the first six chapters) परमप्राप्यस्य परस्य ब्रह्मणो – In order to attain the ultimate goal who is the Supreme Brahman भगवतो वासुदेवस्य – WHO is none other than Bhagavan Vaasudeva, प्राप्स्युपायभूतभक्तिरूप-भगवदुपासनाङ्गभूतं – the accessory to Bhagavadupasanaa of the form of Bhakti which is the means to attain HIM,

प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनं – The perception of the real nature as is of Pratyagatman who is the Individual Self and the attainer,

ज्ञानयोगकर्मयोगलक्षणनिष्ठाद्वय-साध्यम् उक्तम् – And that realization of Self is the fruit attained from two nishthas – of the nature of Jnanayoga and Karmayoga was taught.

मध्यमे च – In the mid-six chapters, परमप्राप्यभूत-भगवत्तत्त्वयाथात्म्य – the real nature as is of Bhagavan who is the ultimate goal to be attained,

-तन्माहात्म्यज्ञानपूर्वकैकान्तिकात्यन्तिक-भक्तियोगनिष्ठा प्रतिपादिता – and preceded by the knowledge of Bhagavan's greatness, एकान्तिक - not being associated with any other benefit, आत्यन्तिक – that

which continues without any break, such Bhaktiyoga nishtha or steadfastness in Bhaktiyoga was propounded.

अतिशयितैश्वर्यपेक्षाणाम् – To those who desire excessive wealth or sovereignty, आत्मकैवल्यमात्रापेक्षाणां च – and to those who desire realization of mere Self alone, भक्तियोगः तत्तदपेक्षितसाधनम् इति च उक्तम् – It was told that Bhaktiyoga is the means to attain their respective desired fruits.

इदानीम् उपरितने षट्के – Now in this third set of six chapters,

प्रकृतिपुरुषतत्संसर्गरूपप्रपञ्चेश्वर-तद्वाथात्म्यकर्मज्ञानभक्तिस्वरूप-तदुपादानप्रकाराः च षट्कद्वयोदिता विशोध्यन्ते – the various things taught in previous two sets of six-chapters, namely, the real nature of prakruti, Purusha, the world made of the association of these two, and Ishvara and the nature of Karma, Jnana and Bhakti and the modes of perfecting them are all researched in detail and established.

तत्र तावत् त्रयोदशे - देहात्मनोः स्वरूपम्, देह्याथात्म्यशोधनम्, देहवियुक्तात्मप्राप्त्युपायः, विविक्तात्मस्वरूपसंशोधनम्, तथाविधस्य आत्मनः च अचित्संबन्धहेतुः, ततो विवेकानुसंधानप्रकारः च उच्यते – In this third set of six chapters, the following aspects are going to be taught – 1. The nature of the body and the Self, 2. examination of the real nature of the body, 3. Means to attain the nature of the Self as dissociated from the body, 4. Examination of the nature of that Self as dissociated from matter, 5. The cause of association of such pure Self with matter and 6. The mode of contemplating on the discrimination between Self and body.

पूर्वस्मिन् षट्के परमप्राप्यस्य परस्य ब्रह्मणो भगवतो वासुदेवस्य प्राप्त्युपायभूतभक्तिरूप-भगवदुपासनाङ्गभूतं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनं ज्ञानयोगकर्मयोगलक्षणनिष्ठाद्वय-साध्यम् उक्तम् ।

In order to establish the सङ्गति for the third Shatka (set of six chapters) the meanings of the first two Shatkas are summarized here starting with पूर्वस्मिन् षट्के. This is सङ्गतिभाष्य. That is summarized as per Alavandar's sangraha sloka ज्ञानकर्मात्मिके निष्ठे योगलक्ष्ये सुसंस्कृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते ॥ and मध्यमे भगवत्तत्त्व याथात्म्यावासिसिद्ध्यर्थे । ज्ञानकर्माभिनिर्वृत्यो भक्तियोगः प्रकीर्तितः ॥

Here निष्ठा is defined by Swamy Deshika as सिषाधयिषित-पर्यन्त-अविच्छिन्न-साधनानुष्ठानमिह निष्ठा ।

मध्यमे च परमप्राप्यभूत-भगवत्तत्त्वयाथात्म्य-तन्माहात्म्यज्ञानपूर्वकैकान्तिकात्यन्तिक-भक्तियोगनिष्ठा प्रतिपादिता ।
अतिशयितैश्वर्यपेक्षाणाम् आत्मकैवल्यमात्रापेक्षाणां च भक्तियोगः तत्तदपेक्षितसाधनम् इति च उक्तम् ।

इदानीम् उपरितने षट्के प्रकृतिपुरुषतत्संसर्गरूपप्रपञ्चेश्वर-तद्याथात्म्यकर्मज्ञानभक्तिस्वरूप-तदुपादानप्रकाराः च
षट्कद्वयोदिता विशोध्यन्ते ।

इदानीम् उपरितने षट्के – The nature of Prakruti, Purusha etc is established after examining in detail in the last set of six chapters. That is natural because after having a general understanding of the nature of Prakruti, Purush, Ishvara etc one would want to know about their specific details also.

This is as per what is told by Bhagavad Yamunacharya in Gitartha Sangraha – प्रधान पुरुषव्यक्त सर्वेश्वर विवेचनम् । कर्मधीर्भक्तिरित्यादिः पूर्वशेषोऽन्तिमोदितः ॥ (गी.सं. 4). This is the summary of third set of six chapters.

तत्संसर्गरूप प्रपञ्च – This is the explanation for the word व्यक्त in the sangraha sloka प्रधानपुरुष-व्यक्त. संसर्ग means समुदाय or collection. Or it can be said to be संसर्गरूप because it causes संसर्ग as it is going to be told तस्मिन् गर्भं दधाम्यहम् । संभवस्सर्वभूतानां ततो भवति (14-3).

तद्याथात्म्य – The meaning of word विवेचनम् in sangraha sloka is told as याथात्म्य. विवेचन means identifying mutual differentiating aspects. And विवेचनं indicates differentiating characteristics.

विशोध्यन्ते – This indicates that what is told in this Shatka is not punarukti or repetition. विशोधन means establishing that aspects that were not told earlier but are needed and clarifying any doubts that may arise in what was told earlier.

तत्र तावत् त्रयोदशे - देहात्मनोः स्वरूपम्, देहयाथात्म्यशोधनम्, देहवियुक्तात्मप्राप्त्युपायः, विविक्तात्मस्वरूपसंशोधनम्, तथाविधस्य आत्मनः च अचित्संबन्धहेतुः, ततो विवेकानुसंधानप्रकारः च उच्यते –

The teachings of thirteenth chapter are summarized by Alavandar as देहस्वरूपमात्मासि हेतुरात्म विशोधनम् । बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते (गी.सं. 17). In the bhashya here it is said as देहात्मनोः स्वरूपं देहयाथात्म्य शोधनम्. Though these meanings are not specifically mentioned in the sangraha sloka,

it is included in the word च of the sloka. What is told as देहस्वरूपम् in sangraha sloka is उपलक्षण to आत्मस्वरूप also. In the same way आत्मविशोधनम् is to be taken as उपलक्षण for देहयाथात्म्यशोधनम्. That way also it can be justified notes Swamy Deshika.

The six chapters in the third set of 6 chapters is also divided into two parts of three chapters each. In the first त्रिक – the realities प्रधान, पुरुष, व्यक्त, सर्वेश्वर are all examined. Incidentally कर्तव्य विषय is also appearing here. The second त्रिक is dedicated to detailing the कर्तव्य विशेष. There the examination of realities is appearing incidentally. That is how the subject matter of these chapters are classified.

In the first षट्क, the देहात्मविवेक was taught starting with गतासूनगतासूंश्च (2-11) and other slokas. Under this subject matter, in the 13th and 14th chapters देहयाथात्म्य, आत्मयाथात्म्य, संसार स्वरूप, निवृत्ति, निवर्तक are all examined as being शेष to what was taught in first six chapters. In the 15th chapter, there is detailed examination of the nature of परमपुरुष as being शेषि to the परापरा प्रकृति that was taught in the mid-6 chapters and also HE who is worshipped by the four types of अधिकारिs. That is how Swamy Deshika explains what is told in सङ्ग्रह श्लोक as पूर्वशेषोऽन्तिमोदितः as per what Bhashyakarar says in the beginning of 15th chapter starting with क्षेत्राध्याये... By the word विवेक, it is not only differentiating the self from matter as that is already indicated in आत्मविशोधनम् but what is told in 24th sloka in this chapter as ध्यानेनात्मनि पश्यन्ति meaning the Self who is told to be realized directly. By the slokas समं सर्वेषु (27) etc. the way one has to realize separating the Self from others is taught. All these are told in Bhashya as विवेकानुसन्धानप्रकारश्च उच्यते.

Sloka 13.1

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ 1 ॥

कौन्तेय Hey Arjuna, इदं शरीरं this body क्षेत्रम् इति अभिधीयते is called kshetra. एतत् यः वेत्ति One who knows this तं क्षेत्रज्ञ इति he is said to be kshetrajna तद्विदः प्राहुः by those who know the nature of kshetra and kshetrajna.

इदं शरीरं – देवोऽहम्, मनुष्योऽहम्, स्थूलः अहम्, कृशः अहम्, इति आत्मना भोक्त्रा सह सामानाधिकरण्येन प्रतीयमानं भोक्तुः आत्मनः अर्थान्तरभूतस्य भोगक्षेत्रम् इति शरीरयाथात्म्यविद्धिः अभिधीयते । एतत् अवयवशः संघातरूपेण च, इदम् अहं वेद्मि इति यो वेत्ति, तं वेद्यभूतात् अस्मात् वेदितृत्वेन अर्थान्तरभूतं क्षेत्रज्ञ इति तद्विदः - आत्मयाथात्म्यविदः प्राहुः । यद्यपि देहव्यतिरिक्तघटाद्यर्थानुसंधानवेलायाम् देवः अहम्, मनुष्यः अहम्, घटादिकं जानामि इति देहसामानाधिकरण्येन ज्ञातारम् आत्मानम् अनुसंधत्ते; तथापि देहानुभववेलायां देहम् अपि घटादिकम् इव इदम् अहं वेद्मि इति वेद्यतया वेदिता अनुभवति इति वेदितुः आत्मनो वेद्यतया शरीरम् अपि घटादिवत् अर्थान्तरभूतम्; तथा घटादेः इव वेद्यभूतात् शरीरात् अपि वेदिता क्षेत्रज्ञः अर्थान्तरभूतः । सामानाधिकरण्येन प्रतीतिः तु वस्तुतः शरीरस्य गोत्वादिवत् आत्मविशेषणतैकस्वभावतया तदपृथक्सिद्धेः उपपन्ना । तत्र वेदितुः असाधारणाकारस्य चक्षुरादिकरणाविषयत्वात् योगसंस्कृतमनोविषयत्वात् च, प्रकृतिसन्निधानादेव मूढाः प्रकृत्याकारम् एव वेदितारं पश्यन्ति । तथा च वक्ष्यति - 'उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् । विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ।' (15-10) इति ।

इदं शरीरं – देवोऽहम्, मनुष्योऽहम्, स्थूलः अहम्, कृशः अहम्, इति आत्मना भोक्त्रा सह सामानाधिकरण्येन प्रतीयमानं – इदं शरीरम् means this body that is cognised as one with the Self who is the experiencer by co-ordinate predication in usages such as 'I am God', 'I am Man', 'I am fat', 'I am lean' etc.,

भोक्तुः आत्मनः अर्थान्तरभूतस्य भोगक्षेत्रम् इति शरीरयाथात्म्यविद्धिः अभिधीयते – told by those who know the reality of the body as the bhoga-kshetra or field of experience for the Self who is the experiencer and who is distinct from the body.

एतत् अवयवशः संघातरूपेण च, - एतत् means as made of various parts and in the collective form,

इदम् अहं वेद्मि इति यो वेत्ति, - one who knows as 'I know this',

तं वेद्यभूतात् अस्मात् वेदितृत्वेन अर्थान्तरभूतं क्षेत्रज्ञ इति तद्विदः - आत्मयाथात्म्यविदः प्राहुः – that Self who is different substance from this body which is known being one who knows, him, those who know the reality of the Self call as kshetrajna.

यद्यपि देहव्यतिरिक्तघटाद्यर्थानुसंधानवेलायाम् देवः अहम्, मनुष्यः अहम्, घटादिकं जानामि इति देहसामानाधिकरण्येन ज्ञातारम् आत्मानम् अनुसंधत्ते; - Though while thinking of a Pot and others which are different from the

body, one thinks of the body in co-ordination with the Self who is the knower as 'I who am Deva know this pot and others' or 'I who am manushya know this pot',

तथापि देहानुभववेलायां देहम् अपि घटादिकम् इव इदम् अहं वेद्मि इति वेद्यतया वेदिता अनुभवति इति वेदितुः आत्मनो वेद्यतया शरीरम् अपि घटादिवत् अर्थान्तरभूतम्; - even then while experiencing the body the knower experiences even the body as 'I know this' just as pot and others and so the body that is known is also different from the Self who is the knower just like pot and others.

तथा घटादेः इव वेद्यभूतात् शरीरात् अपि वेदिता क्षेत्रज्ञः अर्थान्तरभूतः – In that way just as the pot and others that are objects of knowledge are known, from the body that is known also the knower who is the kshetrajna is a distinct and different entity.

सामानाधिकरण्येन प्रतीतिः तु वस्तुतः शरीरस्य गोत्वादिवत् आत्मविशेषणतैकस्वभावतया तदपृथक्सिद्धेः उपपन्ना – The cognition in co-ordinate predication is in reality because of the inseparable association of the body due to its nature of being only an attribute of the Self just like गोत्व or cowness of a cow etc.

तत्र वेदितुः असाधारणाकारस्य चक्षुरादिकरणाविषयत्वात् योगसंस्कृतमनोविषयत्वात् च, - But then due to the extraordinary nature of the knower of not an object of perception by eye and other sense organs and being an object known by the mind that is refined and sanctified by Yoga,

प्रकृतिसन्निधानादेव मूढाः प्रकृत्याकारम् एव वेदितारं पश्यन्ति – only due to close proximity with Prakruti, the ignorant ones see that form of prakruti only as the knower.

तथा च वक्ष्यति - 'उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् । विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ।' (15-10) इति – that is going to be told, 'Due to close association with body which is the effect of Prakruti consisting of three qualities, either while departing from the body or while experiencing the objects of senses while in the body, the deluded ones do not perceive the Self. But those who see through the eye of knowledge perceive the Self as different and distinct from the body (15-10).

Bhagavan Krishna started teaching Arjuna the nature of realities from the sloka गतासूनगतासूंश्च (2-11) and then in seventh chapter, though not specifically requested to, Lord taught about the two

Prakrutis – पराप्रकृति and अपराप्रकृति etc. Similarly now also finding it the right place to teach about the realities in more detail, Bhagavan starts as इदं शरीरम्. The word इदम् indicates what is perceived wrongly in the world and so bhashya is देवोऽहम्, मनुष्योऽहम् etc. Here देवोऽहम्, मनुष्योऽहम् are उपलक्षण for the infinite different varieties of classes. The words स्थूलोऽहम्, कृशोऽहम् are उपलक्षण for infinite different varieties of qualities. So they signify अनन्तजातिभेद and अनन्तगुणभेद found here. And these two are उपलक्षण for varieties of actions such as गच्छामि and so on. The experience of those in this संसार are due to देहात्मभ्रम and that is indicated in bhashya as आत्मना भोक्त्रा.

By the words क्षेत्रमित्यभिधीयते itself the भोग्यत्व is indicated. And from that the experience is different just like we perceive Devadatta as different from his land. So bhashya is भोक्तुरात्मनोऽर्थान्तरभूतस्य.

The body is said to be भोगक्षेत्र – the land of experience – because it is the place where experience begins.

अभिधीयते – The कर्तृपद which is expected for this क्रियापद is to be assumed and that is explained in bhashya as शरीरयाथात्म्यविद्भिः. Or the word तद्विदः is to be taken here as तद्विद्भिः अभिधीयते with respect to the body.

एतद्यो वेत्ति – By this itself it is clear that the knower is different from body which is known. That is explained as एतदवयवशः सङ्घातरूपेण च इदम् अहं वेद्मि इति यो वेत्ति. Here इदम् shows पराक्त्व that is परस्मै भासमानत्व and अहम् shows प्रत्यक्त्व that is स्वस्मै भासमानत्व. By this the भेद is clear just as one knows a house as 'I know this house'. एतदवयवशः सङ्घातरूपेण च - So when we cognize our body parts as 'this is my hand', 'this is my head' etc it is clear that the parts of the body are different from अहमर्थे indicated by 'my'. Same way when we cognize the body in totality as 'this is my body' also the collectivity is different from self is well known. Because one does not think that 'I am only the head' or 'I am only the hand' etc. in such perceptions.

And the meaning of तद्विदः is not those who have some general knowledge about the body etc because that is of no use to decide on the nature of realities. So it is explained as आत्मयाथात्म्यविदः.

सामानाधिकरण्येन प्रतीतिः तु वस्तुतः शरीरस्य गोत्वादिवत् आत्मविशेषणतैकस्वभावतया तदपृथक्सिद्धेः उपपन्ना –
There can be an objection the nyaya – यत् यतो भिद्यते न तत् सामानाधिकरणतया प्रतीयते; यथा घटेन पटः
सामानाधिकरणश्च मृद्वटादिवत् देहो ज्ञात्रा प्रतीयते इति । This is answered in this part by Bhashyakarar. It is
because of the inseparable association of body as an attribute to the Atman. Just like cowness
of a cow. The gist is: By mere co-ordinate predication अभेद cannot be said to be present.
Because in case of जाति-गुण there is भेद though there is सामानाधिकरण्य. But there also
SamanadhikaraNya is due to अपृथक्सिद्ध सम्बन्ध.

तत्र वेदितुः असाधारणाकारस्य चक्षुरादिकरणाविषयत्वात् योगसंस्कृतमनोविषयत्वात् च – But there is an
additional aspect here. Just as जाति, गुण are seen different from the cow in usages such as
when we say white cow, we see whiteness as different from cow. But in case of देवोऽहम् we do
not perceive as देवशरीरविशिष्टोऽहम्. That is because the unique attributes of the Atman such as
नित्यत्व, सूक्ष्मत्व, ज्ञानाकार etc cannot be perceived by either sense organs or mind which is not
pure.

Sloka 13.2

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ 2 ॥

भारत Hey Arjuna of Bharatakula, सर्वक्षेत्रेषु existing in all kshetras, क्षेत्रज्ञं चापि the kshetrajna also मां
विद्धि know as ME. क्षेत्रक्षेत्रज्ञयोः ज्ञानं यत् What ever is the knowledge of the body and the Self तत्
ज्ञानं that only is knowledge मम मतम् and that is my opinion.

देवमनुष्यादि सर्वक्षेत्रेषु वेदितृत्वैकाकारं क्षेत्रज्ञं च मां विद्धि - मदात्मकं विद्धि । क्षेत्रज्ञं च अपि इति अपिशब्दात् क्षेत्रम्
अपि मां विद्धि इति उक्तम् इति गम्यते ।

In all kshetras such as Deva, manushya etc the kshetrajna who has his primary essential nature as knowing, him also know as ME, that means know him as having ME as the Self. In क्षेत्रज्ञं चापि, by the word अपि, it is taught that even the kshetra is to be known as ME.

यथा क्षेत्रं क्षेत्रज्ञविशेषणतैकस्वभावतया तदपृथक्सिद्धेः तत्सामानाधिकरण्येन एव निर्देश्यं, तथा क्षेत्रं क्षेत्रज्ञं च मद्रिशेषणतैकस्वभावतया मदपृथक्सिद्धेः मत्सामानाधिकरण्येन एव निर्देश्यौ विद्धि ।

Just as the kshetra which is of the nature of only being an attribute of Kshetrajna and which cannot exist separately from Kshetrajna, is to be addressed in co-ordinate predication, in the same way, know that due to the Kshetra and Kshetrajna both being of the nature of being only an attribute to ME, being inseparable from ME, are to be addressed in सामानाधिकरण्य with ME.

पृथिव्यादिसंघातरूपस्य क्षेत्रस्य क्षेत्रज्ञस्य च भगवच्छरीरतैकस्वभावस्वरूपतया भगवदात्मकत्वं श्रुतयो वदन्ति – The shrutis declare that Kshetra which is the collectivity of Prithivi and others and the Kshetrajna both in their essential and attributive nature are only being the body to Bhagavan, they have only Bhagavan as their Self.

'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः' (बृ. उ. 3-7-3) इत्यारभ्य 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं यः आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ. उ. 3-7-22) इत्याद्याः – And those shruti vakyas are from Bruhadaranyaka Upanishat, starting with 'who being in Prithivi, is inside Prithivi, whom Prithivi does not know, for whom Prithivi is sharira, who controls Prithivi from within, he is your Self, Antrayami and is without defects and ending with 'He who is in the Self, who is different from the Self, whom the Atman does not know, for whom the Atman is sharira, who controls the Atman from within, he is only your Atman, antaryami and he is defect-free.

इदम् एव अन्तर्यामितया सर्वक्षेत्रज्ञानाम् आत्मत्वेन अवस्थानं भगवतः तत्सामानाधिकरण्येन व्यपदेशहेतुः – This aspect of Bhagavan existing as Atman in all Kshetrajnas as Antaryami only is the reason for addressing all of them in co-ordination with Bhagavan.

'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।' (10-20) 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥' (10-39)

'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥' (10-42) इति पुरस्ताद् उपरिष्ठात् च अभिधाय, मध्ये सामानाधिकरण्येन व्यपदिशति, 'आदित्यानामहं विष्णुः' (10-21) इत्यादिना – In this shastra also, it is said earlier and also

later that 'Hey Arjuna, I am the Self residing in the heart of all beings' (10-20), 'There is no being moving or non-moving that exists without ME being in them' (10-39), 'Ruling over this entire world consisting of the sentients and non-sentients having brought it under control, I am present with a small part of MYSELF' (10-42), and in the middle, it is said, 'I am Vishnu among Adityas' (10-21) – thus addressing through SamanadhikaraNya.

यद् इदं क्षेत्रक्षेत्रज्ञयोः विवेकविषयं तयोः मदात्मकत्वविषयं च ज्ञानम् उक्तम्, तद् एव उपादेयं ज्ञानम् इति मम मतम् – This knowledge of difference in characteristics of Kshetra and Kshetrajna and the knowledge that both Kshetra and Kshetrajna have ME as their Self – these two are only the knowledge to be acquired in my opinion.

क्षेत्र and क्षेत्रज्ञ are different and distinct from each other. And both these are subservient to Paramatman. The knowledge which removes delusion is this real knowledge of the nature of these two as it is.

Here क्षेत्रज्ञ denotes Jivatman who is in bound state and is different from the body. From Bhagavn's point of view, क्षेत्रज्ञ is sharira to Bhagavan.

क्षेत्रज्ञं - The singular indicates class of Jivas. So a Jivatman's primary nature is that he is a knower in all क्षेत्रs. That is told in bhashya as देवमनुष्यादि सर्वक्षेत्रेषु वेदितृत्वैकाकारं.

मां विद्धि – It does not mean that there is identity and that everything should be known as Bhagavan but that everything is having Bhagavan as Atman. And अपि means know even the क्षेत्र as भगवदात्मक.

पृथिव्यादिसंघातरूपस्य क्षेत्रस्य क्षेत्रज्ञस्य च भगवच्छरीरतैकस्वभावस्वरूपतया भगवदात्मकत्वं श्रुतयो वदन्ति – The aspect of क्षेत्र being an attribute of क्षेत्रज्ञ is seen directly. But what is not seen is that aspect of both these being विशेषण or attribute of Bhagavan. We only perceive Kshetrajna as independent just as Pot, Cloth and others. So the concomitant co-ordination cannot be in primary sense – if such doubt arises, the answer is that the विशेष्य is not प्रत्यक्ष and so for those who have not studied Vedanta, this aspect is not known.

भगवच्छरीरतैकस्वभावस्वरूपतया – The क्षेत्र which is present as body of Jivatman is related to him only during bound state – बद्धावस्था. But the essential nature of both kshetra and kshetrajna is being sharira to Paramatman in all states is told here. So it is mutual inter-relationship. Tirumazhisai Alwar says ‘naan unnai anri ilen kandaay Naaranane nee ennai anri ilai’ – it sounds as though there is mutual inter-dependence. But that is out of Bhagavat-Prema that Alwar says like that and it is only mutual inter-relationship. Bhagavan exists even without us but we cannot exist without HIM. We are dependent on HIM but HE is not dependent but is related to us all the time in all states and we are always subservient only – by very nature – even in moksha it is like that. Though Upanishat says स स्वराट् भवति – स्वराट् is with respect to Karma. He is not ruled by karma any more in Moksha but is subservient to Bhagavan. It is भगवच्छेषतैकस्वरूपस्वभाव. When chetana is such, achetana need not be told at all, it is also like that only.

यद् इदं क्षेत्रक्षेत्रज्ञयोः विवेकविषयं तयोः मदात्मकत्वविषयं च ज्ञानम् उक्तम्, तद् एव उपादेयं ज्ञानम् इति मम मतम् – The ultimate knowledge which is to be acquired is the knowledge of difference in the स्वरूप and स्वभाव of kShetra and kShetrajna. But this does not mean everything else is not knowledge at all. This is the most important as it is needed for a मुमुक्षु.

मम मतम् – Bhagavan who is सर्वभूतसुहृत् – dearest of all – it is HIS opinion. And because this knowledge does utmost good to all beings.

Having told the proper meaning of this sloka inline with shruti and smruti pramanas and as per context, Bhashyakarar examines the opinion of other commentators.

केचिद् आहुः - 'क्षेत्रज्ञं चापि मां विद्धि' इति सामानाधिकरण्येन एकत्वम् अवगम्यते – Here some say thus, From the sloka 'Know even kshetrajna as ME only' identify is only known through co-ordinate predication.

केचिदाहुः - Bhashyakarar refutes other views by summarizing the main points propounded by them.

ततश्च ईश्वरस्य एव सतः अज्ञानात् क्षेत्रज्ञत्वम् इव भवति इति अभ्युपगन्तव्यम् – So it should be agreed that to Ishvara only who is being present, Kshetrajnata has happened because of ignorance or nescience.

अज्ञानात् क्षेत्रज्ञत्वमिव - Because all have agreed that संसार is औपाधिक. So even if क्षेत्रज्ञत्व is not there it can happen due to दोष. One entity cannot have opposite form at the same time. But it can be super-imposed just as perceiving a rope as serpent.

अभ्युपगन्तव्यम् – It has to be accepted just like that because there is no other way is the bhaava.

तन्निवृत्त्यर्थः च अयम् एकत्वोपदेशः – And this teaching of identity – एकत्वोपदेश is to eliminate that ignorance.

तन्निवृत्त्यर्थः च अयम् एकत्वोपदेशः – Means to remove the delusion of क्षेत्रज्ञत्व. This ऐक्योपदेश is for acquiring आत्मयाथात्म्यज्ञान is accepted by you also – Bhashyakarar asks them.

अनेन च आसत्तमभगवदुपदेशेन 'रज्जुः एषा न सर्पः', इति आसोपदेशेन सर्पत्वभ्रमनिवृत्तिवत् क्षेत्रज्ञत्वभ्रमो निवर्तते इति – Just as when a trusted person teaches 'this is a rope not a serpent' the confusion of rope as serpent is removed, That भ्रम or delusion of thinking himself as क्षेत्रज्ञ will be removed through the teaching of Bhagavan who is most trustworthy.

अनेन च आसत्तमभगवदुपदेशेन 'रज्जुः एषा न सर्पः', इति आसोपदेशेन सर्पत्वभ्रमनिवृत्तिवत् क्षेत्रज्ञत्वभ्रमो निवर्तते इति – Vasudeva who is teaching is आसत्तम – dearest friend who is most trustworthy. So there is no question of cheating etc. Because he is Bhagavan, there can be no भ्रमा, प्रमाद, आसक्ति etc – no delusion, no chances of accidental mistakes and so on. So by his teaching, the क्षेत्रज्ञत्व भ्रमा should get eliminated is the bhaava.

ते प्रष्टव्याः - अयम् उपदेष्टा भगवान् वासुदेवः परमेश्वरः किम् आत्मयाथात्म्यसाक्षात्कारेण निवृत्ताज्ञानः, उत न? इति – Those who opine thus need to be questioned – whether this teacher who is Bhagavan Vasudeva and Parameshvara, has his ignorance eliminated through direct perception of the nature of the Self or not?

ते प्रष्टव्याः - Now Bhashyakarar shows the defects in the above arguments.

उपदेष्टा – If Krishna is also ignorant then he should also be a student like Arjuna and not a teacher.

भगवान् – Because HE knows reality only HE is teaching others in order to remove their ignorance.

वासुदेवः - This word indicates अन्तर्यामित्व etc. It is said in Vishnu Purana, सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः । ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥ By this भेद only is known. If Krishna calls HIMSELF वसुदेवतनय one should understand that Paramatman only has manifested in this form.

परमेश्वरः - According to what was said earlier सर्वलोक महेश्वरम्, विभर्त्यव्यय ईश्वरः, Krishna who is teaching here knows HE is ईश्वर and will teach the distinction between HIMSELF and all other जीवs.

निवृत्ताज्ञानः चेत्, निर्विशेषचिन्मात्रैकस्वरूपे आत्मनि अतद्रूपाध्यासासम्भावनाया कौन्तेयादिभेद-दर्शनं, तान् प्रति उपदेशादिव्यापारः च न संभवति – If his ignorance is eliminated, then there will be no possibility of he superimposing on the Self who is attributeless, of the nature of only pure consciousness what is not the Self and so perceiving the duality in the form of Arjuna and others and involving in acts such as teaching them etc cannot be possible.

अथ आत्मसाक्षात्काराभावाद् अनिवृत्ताज्ञानः, न तर्हि अज्ञत्वाद् एव आत्मज्ञानोपदेश सम्भवः - If due to absence of आत्मसाक्षात्कार his ignorance is still not repelled, then due to being ignorant itself he cannot teach about the nature of the Self.

'उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।' (4-34) इति हि उक्तम् – Was it not told as 'The knowledgeable ones who have perceived the reality will impart you the knowledge'.

अत एवमादिवादा अनाकलित-श्रुतिस्मृतीतिहासपुराणन्याय-स्ववाग्विरोधैः अज्ञानिभिः जगन्मोहनाय प्रवर्तिताः इति अनादरणीयाः – So this kind of arguments are not to be accepted as they are done with the purpose of causing delusion in this world by the ignorant ones who have not thought through and realized that it is opposed to what is taught in shruti, Smruti, Itihasa, Purana, Nyaya (logic) and their own postulates.

अत एवमादिवादा अनाकलित-श्रुतिस्मृतीतिहासपुराणन्याय-स्ववाग्विरोधैः अज्ञानिभिः जगन्मोहनाय प्रवर्तिताः इति अनादरणीयाः – So the defects in the arguments of Shankaracharya's paksha are present in Bhaskaracharya's paksha is indicated by एवमादिवादाः.

अत्र इदं तत्त्वम् – Now Bhashyakarar shows how different types of shruti vakyas such as those declaring भेद, those declaring अभेद, those propounding शरीर-शरीरि भाव etc are all to be understood so that there is no contradiction and also are supported by smruti vakyas. The nature of the realities is established in this part starting with अत्र इदम् तत्त्वम्. Now this is the truth. This is not what Bhashyakarar is establishing newly but what is told in the shruti and smritis.

अचिद्वस्तुनः चिद्वस्तुनः परस्य ब्रह्मणो भोग्यत्वेन भोक्तृत्वेन च ईशितृत्वेन च स्वरूपविवेकम् आहुः काश्चन श्रुतयः – The discrimination in the essential nature of the non-sentient substance, sentient substance and Supreme Brahman as the enjoyed, enjoyer and ruler is told by some shrutis.

'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया सन्निरुद्धः ॥' (श्वे. उ. 4-9) – The Mayi or आश्चर्यचेष्टित who is omniscient Supreme Brahman creates this world from this prakruti and the Individual Self who is different from Brahman is bound by that Prakruti.

'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।' (श्वे. उ. 4-10) – Know this Maya as Prakruti and the one who has this Maaya as sharira as Maheshvara.

'क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।' (श्वे. उ. 1-10) 'अमृताक्षरं हरः' इति भोक्ता निर्दिश्यते, प्रधानं भोग्यत्वेन हरति इति हरः – क्षर which is subjected to modifications is Prakruti. He who steals it for his own enjoyment is the one who is Amruta and known as Akshara. That Deva who is ONE rules over the Prakruti denoted by the word क्षर and the Self who is called अक्षर. The enjoyer is denoted as अमृताक्षरं हरः. He is called by the word हरः because he steals the Pradhana or matter for his own enjoyments.

'स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥' (श्वे. उ. 6-9) – HE is the cause of this World. He is the Lord of Jiva who is the lord of senses. There is no one who is HIS cause and there is no Superior to HIM.

'प्रधानक्षेत्रज्ञपतिर्गुणेशः ।' (श्वे. उ. 6-16) – The master of Prakruti and Jivatma is the controller of Trigunas. पतिः in Vedas means शेषि or Master.

'पतिं विश्वस्यात्मेऽश्वरं शाश्वतं शिवमच्युतम् ।' (तै. ना. उ. 1) – He is the Master of the universe. The Self of the entire world. Ruler of everything. HE is the eternal, auspicious Achyuta.

'ज्ञाज्ञौ द्वावजावीशनीशौ ।' (श्वे. उ. 1-9) – One is Omniscient and the other is ignorant. Both these are unborn. One is the Lord and the other is subservient.

'नित्यो नित्यानां चेतनश्चेतनाना-मेको बहूनां यो विदधाति कामान् ॥' (श्वे. उ. 6-13) – That One eternal sentient Self who bestows the wants of many eternal sentients.

'भोक्ता भोग्यं प्रेरितारं च मत्वा' (श्वे. उ. 1-12) – Having known the Jivatman who is the enjoyer, the Prakruti which is the object of enjoyment and Ishvara who is the impeller as different and distinct mutually.

'पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्तस्तेनामृतत्वमेति' (श्वे. उ. 1-6) – Having known the Jivatman and the Paramatman who is the impeller as different, and by that being subjected to Bhagavan's grace, he attains अमृतत्व or state of liberation.

'तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्योऽभिचाकशीति ।' (मु. उ. 3-1-1) – One of them, the Jivatman, experiences the fruit of karma as very enjoyable and the other Paramatman shines forth without enjoying any fruit.

'अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीं सरूपाम् । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥' (श्वे. उ. 4-5) – That one अज or unborn (prakruti) which is made of red, white and black – meaning the qualities of rajas, satva and tamas, and creates many beings having the same form as itself, one अज or unborn enjoys lovingly and lies with it. But another अज or unborn, having enjoyed it, renounces it.

'गौरनाद्यन्तवती सा जनित्री भूतभाविनी ।' (मु. उ. 5) – That prakruti of the form of Kaamadhenu which has no beginning or end nurtures beings having created them.

'समाने वृक्षे पुरुषो निमग्नोऽजीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः' (श्वे. उ. 4-7) इत्याद्याः – In the same tree of sharira, the Jivatma who is dependent is immersed and is subjected to grief being deluded by Prakruti. When he perceives directly the Ishvara who is distinct from himself and who is pleased with his karmas, and Ishvara's greatness, he gets rid of his grief.

All these shrutis declare unequivocally that Ishvara is different and distinct from the sentient Jivatmans and the non-sentient prakruti.

अत्र इदं तत्त्वम् – The reality is going to be established answering all objections that may arise. There can be several objections that are addressed in this part of Bhashya. Even in SriBhashya, Bhashyakarakar starts with अत्रेदं तत्त्वम् in the महासिद्धान्त. They may object that the defect of the nature of being against what shrutis say is equal to us. That is because shrutis say several things which appear to be contradicting mutually.

If we say there is अत्यन्तभेद between Brahman and the World, then the shruti vakyas which declare that Brahman only attained the state of effect and gets differentiated into name and form would be contradicting. And it would be against the declaration of एकविज्ञानेन सर्वविज्ञानम्. If Brahman is very different and distinct from the world, then Brahman cannot be the material cause of the world. How can the world start from prakruti, purusha and Ishvara who are very different? Or are they the cause being unified or being different and distinct? If they are separately causes, then Brahman cannot be the cause of creation.

If you agree that Brahman by nature is immutable, then the shruti vakyas declaring that Brahman itself transforms into the effect would be contradicting. If Brahman undergoes change, then निर्विकारश्रुतिs cannot be explained.

If Brahman is always endowed with all auspicious qualities, then the निर्विकारश्रुतिs and the shruti vakyas which declare Brahman as mere consciousness such as विज्ञानघन एव etc would be contradicting.

If भेद is accepted all the time, then अभेद श्रुतिs would go wrong.

So one should accept that according to अपच्छेदन्याय, बाध्य-बाधक relation exists among shruti vakyas and so nirguna vakyas stultify saguna vakyas. It cannot be other way because only if some gunas are accepted in the first place, they can be negated and so nirguna vakyas cannot be the first they say.

All these objections are going to be answered here starting with अत्रेदं तत्त्वम्.

अत्र means in this aspect of searching for the right interpretations for shruti and smrutis without any contradiction.

इदम् means What is told now in line with प्रमाणs or valid means.

तत्त्वम् – means that which is प्रामाणिक.

अचिद्वस्तुनः चिद्वस्तुनः परस्य ब्रह्मणो भोग्यत्वेन भोक्तृत्वेन च ईशितृत्वेन च स्वरूपविवेकम् आहुः काश्चन श्रुतयः – स्वरूपविवेक is the difference in the nature of the three entities and विवेक denotes that it removes the wrong understanding or भ्रम.

'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया सन्निरुद्धः ॥' (श्वे. उ. 4-9) - Here अस्मात् means the non-sentient inert prakruti undergoes modification in its essential nature itself. By the word अन्यः it can be known that जीव is the other one and not Brahman itself which is having जीवभाव due to उपाधि. The order is also important. It is not that one who is covered by माया is attributed अन्यत्व but the अन्य is covered by माया. सन्निरुद्धः means one whose सर्वज्ञत्व, निरतिशय आनन्दत्व are all not expanded in full measure.

मायां तु प्रकृतिम् – The word माया which is used in a different sense by पूर्वपक्षि is not as per shruti is known from this where it is clearly stated that Prakruti is maya.

'ज्ञाज्ञौ द्वावजावीशनीशौ – The number two is stated by shruti which tells किञ्चिज्ज्ञत्व, नियाम्यत्व of क्षेत्रज्ञ and सर्वज्ञत्व, नियामकत्व of ईश्वर and also states they are both अजs. For a क्षेत्रज्ञ there is extreme ignorance during the states of सुषुप्ति, मरण, मूर्छे, and प्रलय. During जाग्रदवस्था and स्वप्नावस्था his knowledge is limited to few aspects. But Ishvara's ज्ञान is not like that is told here.

तयोरन्यः पिप्पलं स्वाद्वत्ति – Here तयोरन्यः means तयोरेकः - two of them have entered the same body and one is enjoying the fruits of karma and the other does not. So they have very different attributes is known from this.

'नित्यो नित्यानां चेतनश्चेतनाना-मेको बहूनां यो विदधाति कामान् – Established आत्मबहुत्व, नित्यत्व etc and ईश्वर's नियामकत्व.

This shruti vakya establishes that the nityatva of Jivatmas who are different from Ishvara – नित्यानां, नित्यः - both are eternal and have to be different. Jivatmas are different, eternal, many in number बहुत्व, Jiva and Ishvara are चेतनस - of the nature of consciousness and Ishvara is अद्वितीय told as एकः and Ishvara's सकलफलप्रदत्व – is विदधाति कामान् all these are told here.

The Shruti - 'पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति' – declares clearly that भेद is to be known – आत्मानं प्रेरितारं पृथक् मत्वा – and having acquired भेदज्ञान one should please Paramatman to attain Moksha it says.

अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीं सरूपाम् । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः – This shows both Prakruti which is made of Trigunas and Purusha are nityas. And even muktadashaa, there is प्रकृतिविश्लेषमात्र for the Atman as Prakruti is also अजा - nitya tatva.

अत्रापि - 'अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥' (7-4, 5) - (bhumiraaponalo vaayu: kham mano buddhireva ca)

In this Gita Shastra also, all these are told thus – 'My Prakruti is eight-fold bhumi, aapah, analah, vaayu, kham, mano, buddhi and ahankara. Know this as my अपराप्रकृति. Know my prakruti of the form of Jiva which is different from this and also superior.

अत्रापि – Always Shruti paramanas are to be supported by उपबृह्णस. In order to detail the meanings of the shruti pramanas the भेद among chit, achit and Ishvara as taught in this Gita Shastra which is a उपबृह्ण is shown.

Krishna says मे प्रकृतिः which clearly indicates the भेद between Ishvara and Prakruti and and Ishvara and Purusha. By इतस्त्वन्याम् – the भेद between प्रकृति and पुरुष is declared.

'सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् । कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः । भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥' (9-7,8) – 'Hey Arjuna, all beings attain the subtle state called as Tamas which is my sharira when the duration of a kalpa ends. And during the beginning of the next kalpa I will create them again in varied forms'. 'This entirety of beings that are dependent and are under the control of Prakruti, I recreate again and again making the inert Prakruti which is my sharira as अधिष्ठान or the base.

This pramana indicates several aspects. They say that सृष्टि is of the form of अध्यास and प्रलय is of the form of removal of अध्यास. That is rejected by this as it states that both during सृष्टि and प्रलय all beings exist as Bhagavan's शरीर. In Pralaya they are united with Bhagavan while during सृष्टि they exist differentiated into name and form, that is the difference. Here also the word मामिकाम् indicates भेद clearly.

'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुनानेन कौन्तेय जगद्धि परिवर्तते – By ME who is capable of controlling, this Prakruti creates this world consisting of movables and immovables according to my सङ्कल्प or WILLING.

To refute the view that प्रधान and पुरुष seem to be in the state of movables and immovables - चराचर out of Paramatma's भ्रमा – it is stated here clearly that Bhagavan creates the world being the अधिष्ठान as मया अध्यक्षेण.

'प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।' – Know both these Prakruti and Purusha as eternal.

This sloka directly declares that both Prakruti and Purusha are अनादि. So पुरुष is not appearing out of अध्यास but is eternal and Prakruti is also eternal.

'मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् । संभवः सर्वभूतानां ततो भवति भारत ॥' – My अपराप्रकृति is well known as महद्ब्रह्म. In that I keep the womb of the form of the collectivity of sentients. From that only creation of all beings happens.

कृत्स्नजगद्योनिभूतं महद् ब्रह्म मदीयं प्रकृत्याख्यं भूतसूक्ष्मम् अचिद्वस्तु यत् तस्मिन् चेतनाख्यं गर्भं संयोजयामि, ततो मत्संकल्पकृतात् चिदचित्संसर्गाद् एव देवादिस्थावरान्तानाम् अचिन्मिश्राणां सर्वभूतानां संभवो भवति इत्यर्थः । श्रुतौ अपि भूतसूक्ष्मं ब्रह्म इति निर्दिष्टम् 'तस्माद् एतद्ब्रह्म नामरूपमन्नं च जायते' (मु. उ. 1-1-9).

कृत्स्नजगद्योनिभूतं महद् ब्रह्म मदीयं प्रकृत्याख्यं भूतसूक्ष्मम् अचिद्वस्तु यत् तस्मिन् चेतनाख्यं गर्भं संयोजयामि, -

Bhashyakarar explains this sloka in detail. Mahatbrahma which is the cause of entire world, is mine means is my sharira and is called as Prakruti and it is the inert entity made of subtle elements. In that I associate the womb called as चेतन or sentient.

ततो मत्संकल्पकृतात् – from that, being an act of my Sankalpa, चिदचित्संसर्गाद् एव – by the enjoining of the sentient and the non-sentient, देवादिस्थावरान्तानाम् अचिन्मिश्राणां सर्वभूतानां संभवो भवति इत्यर्थः – creation of all beings starting with Deva and including the non-moving ones being mixed with achit happens. श्रुतौ अपि भूतसूक्ष्मं ब्रह्म इति निर्दिष्टम् – Even in the shruti the subtle element is addressed as brahma. 'तस्माद् एतद्ब्रह्म नामरूपमन्नं च जायते' (मु. उ. 1-1-9) - तस्मात् means from Paramatman who has willed to create, एतत् ब्रह्म – this Brahma or Prakruti which is known as अव्याकृत or the undifferentiated, and through that all the objects of enjoyment and the enjoyer having name and form are born.

मम योनिः - The अन्योन्यभेद among the three realities प्रकृति, पुरुष and ईश्वर are clear here. The prakruti gets modified in its essential nature itself. The association of prakruti and purusha which is needed for creation is under the control of Paramatma's willing. This way there is mutual difference among Paramatman, Purusha and Prakruti. The word मम in ममयोनिः denotes Brahman who is Paramatman. So the word ब्रह्म in महद्ब्रह्म stands for Prakruti which is indicated in Bhashya as मदीयं प्रकृत्याख्यं.

So in this shastra also there are so many places where prakruti, purusha, creation are all told this way we do not see pramanas which tell जीवाध्यास, जगन्मिथ्यात्व etc. is the bhaava.

एवं भोक्तृभोग्यरूपेण अवस्थितयोः सर्वावस्थावस्थितयोः चिदचितोः परमपुरुषशरीरतया तन्नियाम्यत्वेन तदपृथक्स्थितिं परमपुरुषस्य च आत्मत्वम् आहुः काश्चन श्रुतयः - 'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद, यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति' (बृ. उ. 3-7-3) इत्यारभ्य, 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ. उ. 3-7-22) इति । तथा 'यः पृथिवीमन्तरे संचरन् यस्य पृथिवी शरीरम्, यं पृथिवी न वेद' इति आरभ्य 'योऽक्षरमन्तरे संचरन् यस्याक्षरं शरीरं यमक्षरं न वेद', 'यो मृत्युमन्तरे संचरन् यस्य मृत्युः शरीरं यं मृत्युर्न वेद एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः' (सु. 7) । अत्र मृत्युशब्देन

तमः शब्दवाच्यं सूक्ष्मावस्थम् अचिद्वस्तु अभिधीयते । अस्याम् एव उपनिषदि 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते (सु. 2) इति वचनात्; 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) इति च ।

एवं भोक्तृभोग्यरूपेण अवस्थितयोः सर्वावस्थावस्थितयोः चिदचितोः परमपुरुषशरीरतया तन्नियाम्यत्वेन तदपृथक्स्थितिं परमपुरुषस्य च आत्मत्वम् आहुः काश्चन श्रुतयः – In this way, the sentient and the non-sentient entities existing in the form of enjoyer and the object of enjoyment, in all states as the sharira of paramapurusha and controlled by HIM being inseparably associated with HIM and Paramapurusha being their Atman is declared by some shrutis.

The भेद in essential nature among चित्, अचित् and ईश्वर is accepted by Vaisheshika mata also propounded by कणाद ऋषि. What is special about your view if asked, the difference between them and us is shown by quoting the घटकश्रुतिस which establish the शरीरात्मभाव among the three as told by shruti directly and clearly and by this the aspect of सामानाधिकरण्य being in primary sense is also established as both चित् and अचित्वस्तु exist as अपृथक्सिद्धविशेषणस to Paramatman.

सर्वावस्थावस्थितयोः – The शरीरात्मभाव exists even when everything is united with Paramatman in एकीभाव – that is indicated by सर्वावस्थावस्थितयोः. This शरीरशरीरिभाव cannot be perceived by प्रत्यक्ष or अनुमान and it can be known only through shrutis. So शरीरलक्षण is also to be understood according to shruti only as आधार-आधेय, नियामक-नियाम्य, शेषि-शेष सम्बन्ध between शरीरि and शरीर.

'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद, यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति' (बृ. उ. 3-7-3) इत्यारभ्य, 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ. उ. 3-7-22) इति – Starting with 'He who dwelling in Prithivi, is inside Prithivi, whom Prithivi does not know, for whom Prithivi is sharira, who controls Prithivi from within' and concluding as, 'He who dwells in the Atman, is within the Atman, whom the Atman does not know, for whom the Atman is sharira, who controls the Atman from within HE is Atman for you also HE is antaryami and is without any blemish'.

The pramana of अन्तर्यामिब्राह्मण which declares clearly that prakruti existing in all states and Purusha are all sharira to Paramatman. This is told by Yajnavalkya in answer to Uddalaka's question.

तथा 'यः पृथिवीमन्तरे संचरन् यस्य पृथिवी शरीरम्, यं पृथिवी न वेद' इति आरभ्य 'योऽक्षरमन्तरे संचरन् यस्याक्षरं शरीरं यमक्षरं न वेद', 'यो मृत्युमन्तरे संचरन् यस्य मृत्युः शरीरं यं मृत्युर्न वेद एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः' (सु. 7) – In the same way, starting as 'Who dwells in Prithivi, for whom Prithivi is sharira, whom Prithivi does not know', 'he who dwells in Akshara, for whom Akshara is sharira and whom Akshara does not know', and concludes as 'HE who dwells in Mrutyu, for whom Mrutyu is sharira, whom Mrutyu does not know HE is the innerself of all beings, of the nature of rejecting everything defiling, is divya means अप्राकृत or non-material, and Deva who is the ONE NARAYANA'.

अत्र मृत्युशब्देन तमः शब्दवाच्यं सूक्ष्मावस्थम् अचिद्वस्तु अभिधीयते – Here the word मृत्यु denotes the non-sentient entity existing in subtle state.

अस्याम् एव उपनिषदि 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते (सु. 2) इति वचनात् – Because in this subalopanishat itself it is said 'the unmanifest merges into Akshara and Akshara merges into Tamas.

'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) इति च – It is also said 'Having entered into all beings, he controls being the Self of all'.

This vakya from तैत्तिरीय clearly tells the आत्मलक्षण – सर्वं नियन्तृतया आप्नोति इति आत्मा. Here the differentiation between Paramatman and other controllers is well stated. A King also controls but cannot do अन्तःप्रवेश told here. आकाश has अन्तःप्रवेश but does not control like Paramatman who is शास्ता. So HE is शरीरि of all.

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एवं सर्वावस्थावस्थित चिदचिद्वस्तुशरीरतया तत्प्रकारः परमपुरुष एव कार्यावस्थ-कारणावस्थ-जगद्रूपेण अवस्थित इति इमं अर्थं ज्ञापयितुं काश्चन श्रुतयः कार्यावस्थं कारणावस्थं जगत् स एव इति आहुः - 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।' (छा. उ. 6-2-2) 'तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत' (छा. उ. 6-2-3) इति आरभ्य 'सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः' (छा. उ. 6-8-6) 'ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि

श्वेतकेतो' (छा. उ. 6-8-7) इति । तथा 'सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत' इत्यारभ्य 'सत्यं चानृतं च सत्यमभवत्' (तै. उ. 2-6-1) इति ।

एवं सर्वावस्थावस्थित चिदचिद्वस्तुशरीरतया तत्प्रकारः परमपुरुष एव कार्यावस्थ-कारणावस्थ-जगद्रूपेण अवस्थित इति इमं अर्थं ज्ञापयितुं काश्चन श्रुतयः कार्यावस्थं कारणावस्थं जगत् स एव इति आहुः – In this way, having the sentient and non-sentient entities existing all states as HIS sharira, the ParamaPurusha who has them as HIS mode, is only present in the form of this World both in causal state and in the state of effect. In order to teach this aspect some shrutis say that Paramatman only is the World in the causal state and the state of effect.

Having established the fact that सामानाधिकरण्य between Paramatman and चेतनाचेतनवस्तुs is in मुख्यार्थ only through भेद श्रुतिs and घटकश्रुतिs, what is meant by this is explained through more shruti vakyas which declare उभयावस्थपरमपुरुषप्रकारद्रवैक्य – that is the substance is same in both states – causal state and state of effect. And that single substance is Paramapurusha having chetanachetana as HIS prakara being HIS sharira. The shruti pramana for this is told here.

'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।' (छा. उ. 6-2-2) 'तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत' (छा. उ. 6-2-3) इति आरभ्य 'सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः' (छा. उ. 6-8-6) 'ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो' (छा. उ. 6-8-7) इति – 'Hey Somya, All this existed as सत् only, as one सत् only and without a second'. 'That willed, I will become many, will be born and that created Tejas'. Starting thus, 'All these beings are having सत् as the origin, are residing in सत् and they go and unite in HIM', 'All these have HIM as Self. That HE is the Self of all is True. He is the Atman. Inner controller. O Shvetaketu, you are that'.

तथा 'सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत' इत्यारभ्य 'सत्यं चानृतं च सत्यमभवत्' (तै. उ. 2-6-1) इति – Also, starting with, 'He willed May I become many, may I be born. He did Tapas of the form of Sankalpa. Having willed thus, he created all these', it is concluded as 'He became self of immutable chetana and the Self of ever-changing achetana and he remained immutable'

The first pramana is from Chandogya Upanishat which says ऐतदात्म्यमिदं सर्वम्.. – Here the words इदं सर्वम् include chetana and achetana and सामानाधिकरण्य is clearly stated. And the aspect of paramatman doing अनुप्रवेश in चेतन is made clear in Taittiriya also as तदेव अनुप्राविशत् तदनुप्रविश्य सञ्च त्यङ्नाभवत् निरुक्तं चानिरुक्तं च...सत्यं चानृतं च सत्यमभवत् which is quoted here.

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अत्र अपि श्रुत्यन्तरसिद्धः चिदचितोः परमपुरुषस्य च स्वरूपविवेकः स्मारितः । 'हन्ताहमिमा-स्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणी'ति (छा. उ. 6-3-2) 'तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सञ्च त्यङ्नाभवत् । ... विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत्' (तै. उ. 2-6-1) इति च । एवंभूतमेव नामरूपव्याकरणं 'तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यां व्याक्रियत' (बृ. उ. 1-4-7) इत्यत्र अपि उक्तम् ।

अत्र अपि श्रुत्यन्तरसिद्धः चिदचितोः परमपुरुषस्य च स्वरूपविवेकः स्मारितः – Here also, means in this Shruti itself the distinction in the nature of चित्, अचित् and परमपुरुष which is established in other prakaranas in other shrutis is seen.

In Chandogya and Taittiriya Upanishads where chetana, achetana and Ishvara are addressed in सामानाधिकरण्य.

'हन्ताहमिमा-स्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणी'ति (छा. उ. 6-3-2) – Good, I will do anupravesha into the three Deities having Jiva as my body and differentiate into name and form.

जीवेन आत्मना means जीवेन मया. That is, having Jiva as my sharira. And तिस्रो देवता..अनुप्रविश्य indicates अचिदनुप्रवेश.

'तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सञ्च त्यङ्नाभवत् । ... विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत्' (तै. उ. 2-6-1) इति च – Having created it, HE did anupravesha into it. Having done anupravesha, he became sat (chetanashariraka) and tyat (achetanashariraka), vijnana and avijnana, satya and anruta, having become satya and anruta he remained satya'

Thus, नामरूपव्याकरण or differentiation into name and form after Paramatman having Jiva as HIS body does anupravesha, and because of that all names denoting Paramatman also, and due to that the concomitant co-ordination is in primary sense itself is all established.

एवंभूतमेव नामरूपव्याकरणं 'तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यां व्याक्रियत' (बृ. उ. 1-4-7) इत्यत्र अपि उक्तम् – This kind of naama-rupa-vyakarana only is said in the shruti vakya, 'This was अव्याकृत or undifferentiated before creation. That was differentiated into name and form'.

After establishing that differentiation into name and form happens after Paramatman having Jiva as HIS body does anupravesha, in other shruti vakyas where चिदचिदनुप्रवेश is not mentioned clearly also, नामरूपव्याकरण has to be understood in this way only by applying the सर्वशाखाप्रत्ययन्याय. That is indicated in bhashya as एवं भूतमेव नामरूपव्याकरणं.

अतः कार्यावस्थः कारणावस्थः च स्थूलसूक्ष्मचिदचिद्वस्तुशरीरः परमपुरुष एव, इति कारणात् कार्यस्य अनन्यत्वेन कारणविज्ञानेन कार्यस्य ज्ञाततया एकविज्ञानेन सर्वविज्ञानं च समीहितम् उपपन्नतरम् । 'हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि' (छा. उ. 6-3-2) इति, तिस्रो देवता इति सर्वम् अचिद् वस्तु निर्दिश्य तत्र स्वात्मक-जीवानुप्रवेशेन नामरूपव्याकरणवचनात् सर्वे वाचकाः शब्दाः अचिज्जीवविशिष्टपरमात्मन एव वाचकाः, इति कारणावस्थ-परमात्मवाचिना शब्देन कार्यवाचिनः शब्दस्य सामानाधिकरण्यं मुख्यवृत्तम् ।

अतः कार्यावस्थः कारणावस्थः च स्थूलसूक्ष्मचिदचिद्वस्तुशरीरः परमपुरुष एव, इति कारणात् कार्यस्य अनन्यत्वेन कारणविज्ञानेन कार्यस्य ज्ञाततया एकविज्ञानेन सर्वविज्ञानं च समीहितम् उपपन्नतरम् – So, Paramapurusha only is present in both causal and effect states being qualified by the orders of sentient and non-sentient entities in subtle and gross states respectively. Thus the effect is not different from the cause. And so by knowing the cause, the effect can be known. By this, the shruti declaration एकविज्ञानेन सर्वविज्ञानम् becomes most reasonable.

This is one of the explanations for the term विशिष्टाद्वैत – विशिष्टं च विशिष्टं च विशिष्टे तयोः अद्वैतम्. Also विशिष्टयोः अद्वैतम्.

'हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि' (छा. उ. 6-3-2) इति, तिस्रो देवता इति सर्वम् अचिद् वस्तु निर्दिश्य तत्र स्वात्मक-जीवानुप्रवेशेन नामरूपव्याकरणवचनात् – In the shruti vakya, 'Good, I

will do anupravesha into the three Deities having Jiva as my body and differentiate into name and form', तिस्रो देवता denotes all the non-sentients and in that Paramatman does anupravesha of Jiva who has HIM as Self (or Paramatman makes Jiva who is HIS sharira enter into it being present as his Atman) and then differentiation into name and form is done by Paramatman only. Because of that,

सर्वे वाचकाः शब्दाः अचिज्जीवविशिष्टपरमात्मन एव वाचकाः, - all words denote Paramatman only who is qualified by the non-sentient and Jiva.

The Brahma sutra साक्षादप्यविरोधं जैमिनिः says there is nothing wrong if all words denote Brahman directly also.

इति कारणावस्थ-परमात्मवाचिना शब्देन कार्यवाचिनः शब्दस्य सामानाधिकरण्यं मुख्यवृत्तम् – Thus the co-ordinate predication of the word denoting Paramatman in the state of effect with the word denoting Paramatman in the causal state is in primary sense only.

Now the various objections raised earlier are all clarified one by one in order.

The first objection was if there is अत्यन्तभेद among the three, how can everything be known by knowing one? – एकविज्ञानेन सर्वविज्ञान – this is the question Uddalaka asks shvetaketu after he comes back from studentship. उत तमादेशमप्राक्ष्यः येन अश्रुतं श्रुतं भवति अमतं मतं भवति अविज्ञातं विज्ञातं भवति?

Answer is thus: Knowing the cause, effect becomes known – means identifying the substance denoted as the effect कार्यद्रव्य with the knowledge of the cause कारणविज्ञान. For eg., if one has seen Devadatta who was sitting, later when he sees Devadatta walking somewhere identifying him as 'I have seen him earlier'. So even if one does not know the state of effect (if we have not seen Devadatta walking earlier it does not matter). That is told as अतः कार्यावस्थः कारणावस्थः च स्थूलसूक्ष्मचिदचिद्वस्तुशरीरः परमपुरुष एव.

It is not possible to explain this reasonably by opponents – They have to say 'Knowing one attributeless abstracted consciousness, everything is known' – will not be possible as 'everything' does not exist at all. And it would lead to identity of सत्य and मिथ्यार्थ. If they say

‘सर्वस्य मिथ्यात्वेन ज्ञातव्यम्’ – Knowing one, everything should be known as false – one needs to bring in the word मिथ्यात्वेन which does not exist as shruti says सर्वविज्ञानम् and so on. With all that the सामानाधिकरण्य is असुख्य in other systems and so there are many inconsistencies and our view is proper and according to shruti explains Swamy Deshika.

अतः स्थूलसूक्ष्मचिदचित्प्रकारं ब्रह्म एव कार्यं कारणं च इति ब्रह्मोपादानं जगत् ।

सूक्ष्मचिदचिद्वस्तुशरीरं ब्रह्म एव कारणम् इति जगतो ब्रह्मोपादानत्वे अपि संघातस्य उपादानत्वेन चिदचितोः ब्रह्मणः च स्वभावासंकरः अपि उपपन्नतरः ।

So because Brahman qualified by sentient and non-sentients in subtle state is the cause and Brahman qualified by sentient and non-sentients in the gross state is the effect, Brahman only is the material cause for this world.

And even though Brahman is the material cause as Brahman having the subtle sentient and non-sentients as HIS body is the cause of this world, the material is the collectivity of Brahman, sentients and non-sentients and there being no mixup in their nature, becomes highly reasonable.

The एकद्रव्यत्व of कार्य and कारण is in विशिष्टवेष – as the qualified entity and so even though there is extreme difference अत्यन्तभेद in the nature of Brahman and the world, Brahman can be the material cause is told here.

अतः means because सामानाधिकरण्य is in primary sense. And there is no contradiction with सत्कार्यवाद also which says effect is present in cause.

Will उपादानत्व result in ऐक्यापत्ति or identity and there will be mix up of nature of cause and effect ? No, for Brahman that does not happen as the change is of the संघात or collectivity. Just as when a child grows to be a youth, the attributes of the body and the self do not get mixed up. As the changes happen in body while Self remains unchanged always, in the same way, there is no change in the nature of Brahman which is qualified by चेतनाचेतन as the changes are in the body.

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यथा शुक्लकृष्णरक्ततन्तुसंघातोपादानत्वे अपि चित्रपटस्य तत्तन्तुप्रदेशे एव शौक्यादि सम्बन्धः इति कार्याविस्थायाम् अपि न सर्वत्र वर्णसंकरः, तथा चिदचिदीश्वर-संघातोपादानत्वे अपि जगतः कार्याविस्थायाम् अपि भोक्तृत्व भोग्यत्व नियन्तृत्वाद्यसंकरः ।

तन्तूनां पृथक्स्थितियोग्यानाम् एव पुरुषेच्छया कदाचित्संहतानां कारणत्वं कार्यत्वं च । इह तु चिदचितोः सर्वाविस्थयोः परमपुरुषशरीरत्वेन तत्प्रकारतया एव पदार्थत्वात् तत्प्रकारः परमपुरुष एव कारणं कार्यं च; स एव सर्वदा सर्वशब्दवाच्य इति विशेषः । स्वभावभेदः तदसंकरः च तत्र च अत्र च तुल्यः ।

That is explained with an example.

यथा शुक्लकृष्णरक्ततन्तुसंघातोपादानत्वे अपि चित्रपटस्य तत्तन्तुप्रदेशे एव शौक्यादि सम्बन्धः इति कार्याविस्थायाम् अपि न सर्वत्र वर्णसंकरः, - Let us take an example of threads of different colours say white, black and red being the material cause of the cloth made of them. Though three colours of threads are the material used to make the cloth, the effect which is the shirt or whatever cloth has the three coloured threads and the colours stay only in those places where the threads are present in the resultant cloth. So there is no mixup of colours in the cloth everywhere in the state of effect also.

तथा चिदचिदीश्वर-संघातोपादानत्वे अपि जगतः कार्याविस्थायाम् अपि भोक्तृत्व भोग्यत्व नियन्तृत्वाद्यसंकरः – In the same way, though the material cause for the world is the collectivity of chit-achit-Ishvara, even in the state of effect, there is no mixup of the nature of enjoyership, being object of enjoyment and being controller for the chetana, achetana and Ishvara.

तन्तूनां पृथक्स्थितियोग्यानाम् एव पुरुषेच्छया कदाचित्संहतानां कारणत्वं कार्यत्वं च – In this example, the threads which can exist separately become the cause and effect at some time being brought together by a person who desires to create a cloth out of them.

इह तु चिदचितोः सर्वाविस्थयोः परमपुरुषशरीरत्वेन तत्प्रकारतया एव पदार्थत्वात् तत्प्रकारः परमपुरुष एव कारणं कार्यं च; स एव सर्वदा सर्वशब्दवाच्य इति विशेषः – While in case of Brahman and the world, the sentient and non-sentient entities getting their very existence in all states being the mode of Parama Purusha by virtue of being HIS sharira, Parama Purusha having them as HIS mode is only the cause and effect also. The specialty here is that Parama Purusha only is denoted by all words at all times – be it while existing as cause or as effect.

स्वभावभेदः तदसंकरः च तत्र च अत्र च तुल्यः – The difference in the nature of the various entities that are the material cause and the fact of they not getting mixed-up is same in both cases.

There can be a doubt – The cloth which is made out of white, black and red threads is never addressed in co-ordination with the threads any time? We don't say cloth is white thread itself or red thread – so there is no सामानाधिकरण्य निर्देश there. Thread which is the cause is not called shirt. So here also, the world made of prakruti, purusha and Ishvara should not be addressed in co-ordination with Parama Purusha is the objection. We say that the example is to show that though causes of different स्वभाव or nature are collectively used to create an effect, there is no mixup of their nature in the effect. White thread is different from red thread but in the effect which is a shirt, say, the white and red do not get mixed up everywhere. White colour stays where white thread is and red colour where red thread is. So there is no mixup. The similarity in the example is limited to this aspect.

Because in the case Paramatman and world, there is samanadhikaranya in prime sense itself always. What is common in both is told as स्वभावभेदः असंकरश्च.

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एवं च सति परस्य ब्रह्मणः कार्यानुप्रवेशे अपि स्वरूपान्यथाभावाभावाद् अविकृतत्वम् उपपन्नतरम् । स्थूलावस्थस्य नामरूपविभागविभक्तस्य चिदचिद्वस्तुन आत्मतया अवस्थानात् कार्यत्वम् अपि उपपन्नम् । अवस्थान्तरापत्तिः एव हि कार्यता ।

This being the state, even though Parabrahman is being present in the form of effect, because of no change in the essential nature, its immutability is most reasonable.

It is also reasonable to say Brahman is the effect because of being present as the Self of the sentient and non-sentient entities which are differentiated into name and form in gross state.

Because effect is nothing but being present in another state only.

एवं च सति – Means the qualified Brahman is the material cause and so there is never a mixup of the attributes of one with another. So the निर्विकारश्रुति is about स्वरूप. The essential nature of

Brahman does not undergo any change any time. And उपादानत्व, कार्यत्वश्रुतिs are about विशिष्टविषय and so there is no contradiction here.

In case of स्वरूपपरिणामपक्ष, the निर्विकारश्रुतिs do not have any विषय as they cannot address any object due to Brahman himself undergoing change in essential nature. We do not attribute विकार to Brahman even in one part of स्वरूप and so it is उपपन्नतर.

Then how can you explain कार्यत्वप्रकार of something which is अविकारि? Bhashys is स्थूलावस्थस्य नामरूपविभागविभक्तस्य चिदचिद्वस्तुन आत्मतया अवस्थानात् कार्यत्वम् अपि उपपन्नम्. The aspect of कार्यत्व for Brahman is being the support, controller etc of the चिदचिद्वस्तु in that state by being the Atman. And the कार्यत्व is upto the अन्तर्यामि due to the नामरूपव्याकरण श्रुतिs. So it is in primary sense only.

Even then there can be an objection that if विशेषण only is changing and विशेष्य is unchanged, then even कार्यत्व should be attributed to विशेषण only. The answer is अवस्थान्तरापत्तिः एव हि कार्यता. If the attributes attain a different state अवस्थान्तरापत्ति, then the विशेष्य also attains different state being in the state of supporting and controlling them in the new state. So अवस्थान्तरापत्ति is there for विशेष्य also and hence it is mukhya only.

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निर्गुणवादाः च परस्य ब्रह्मणो हेयगुणसंबन्धाभावाद् उपपद्यन्ते । 'अपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः' (छा. उ. 8-7-1) इति हेयगुणान् प्रतिषिध्य 'सत्यकामः सत्यसङ्कल्पः' (छा. उ. 8-7-1) इति कल्याणगुणान् विदधती इयं श्रुतिः एव अन्यत्र सामान्येन अवगतं गुणनिषेधं हेयगुणविषयं व्यवस्थापयति ।

The shruti vakyas which tell Brahman is attributeless or nirguna are reasonable as the essential nature of Brahman is opposed to anything evil. Shruti says, 'opposed to anything defiling, ageless, is without death, sorrowless, hungerless, does not have thirst' thus negating everything evil to Brahman, and then shruti says, 'He is of true desire, true will', thus attributing all auspicious qualities to Brahman. Thus the shruti establishes the गुणनिषेध which is known in a general way as pertaining to evil attributes.

Now Bhashyakarar addresses the निर्गुणवादs. By उत्सर्ग-अपवाद न्याय, the निर्गुणवादs are not opposed to सगुणश्रुतिs. सगुणश्रुति says Brahman is endowed with innumerable auspicious qualities.

Another statement says Brahman is attributeless. That is established with respect to हेयगुणः. Thus the objects of गुणविधानशास्त्र and गुणनिषेधशास्त्र are entirely different is shown with a shruti vakya which has both in the same vakya. So the निर्गुणवाक्यः are not taken in secondary sense लाक्षणिकार्थः but in primary sense only but they are talking about हेयगुणः.

Bhashya says श्रुतिरेव विदधती meaning there is not need to use logic to establish this aspect.

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'ज्ञानस्वरूपं ब्रह्म' इति वादः च सर्वज्ञस्य सर्वशक्तेः निखिलहेयप्रत्यनीककल्याणगुणाकरस्य ब्रह्मणः स्वरूपं ज्ञानैकनिरूपणीयं स्वप्रकाशतया ज्ञानस्वरूपं च इति अभ्युपगमाद् उपपन्नतरः ।

'यः सर्वज्ञः सर्ववित्' (मु. उ. 1-1-9) 'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वे. उ. 6-8)

'विज्ञातारमरे केन विजानीयात्' (बृ. उ. 2-4-14) इत्यादिका ज्ञातृत्वम् आवेदयन्ति । 'सत्यं ज्ञानमनन्तम्' (तै. उ. 2-1-1) इत्यादिवाक्यैः, ज्ञानैकनिरूपणीयतया स्वप्रकाशतया च ज्ञानस्वरूपताम् ।

'ज्ञानस्वरूपं ब्रह्म' इति वादः च सर्वज्ञस्य सर्वशक्तेः निखिलहेयप्रत्यनीककल्याणगुणाकरस्य ब्रह्मणः स्वरूपं ज्ञानैकनिरूपणीयं स्वप्रकाशतया ज्ञानस्वरूपं च इति अभ्युपगमाद् उपपन्नतरः ।

This shruti vakya says Brahma is of the nature of consciousness. But it does not say Brahman does not have any attributes. That is established now in this part of bhashya. This vakya is talking about the स्वरूप of Brahman which has all auspicious qualities.

Shruti vakyas which state that the essential nature of Brahman is ज्ञान is also tenable due to the fact that Brahman which is omniscient (सर्वज्ञ), omnipotent (सर्वशक्ति) and rejects everything evil and is a mine of auspicious qualities, its essential nature of Brahman (स्वरूप) is of the nature of consciousness being self-effulgent (स्वप्रकाश) and is established only through the attributive consciousness ज्ञानैकनिरूपणीय.

'यः सर्वज्ञः सर्ववित्' (मु. उ. 1-1-9) 'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वे. उ. 6-8)

'विज्ञातारमरे केन विजानीयात्' (बृ. उ. 2-4-14) इत्यादिका ज्ञातृत्वम् आवेदयन्ति ।

'He who is omniscient and also knows all modes of everything', 'It is known from Shruti that Brahman's पराशक्ति superior power is of various kinds. His ज्ञानक्रिया and बलक्रिया are natural to HIM स्वाभाविक. And not given by someone. 'Through what other means than Upasana can one realize HIM who has सर्वज्ञत्व and such attributes' – all these shrutis tell about his knowership ज्ञातृत्व and so HE has attributive consciousness.

'सत्यं ज्ञानमनन्तम्' (तै. उ. 2-1-1) इत्यादिकाश्च, ज्ञानैकनिरूपणीयतया स्वप्रकाशतया च ज्ञानस्वरूपताम् ।

And 'HE is Truth, Consciousness' say that HE is ज्ञानस्वरूप as HE is to be established only through ज्ञान and also HE is स्वप्रकाश – self-effulgent

Shrutis which say Brahman is ज्ञानस्वरूप do not mean Brahman is attributesless. So Bhashya is सर्वज्ञस्य, सर्वशक्तेः which are known from other shruti vakyas and that there is no contradiction between such shrutis.

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एवं च सति परस्य ब्रह्मणः कार्यानुप्रवेशे अपि स्वरूपान्यथाभावाभावाद् अविकृतत्वम् उपपन्नतरम् । स्थूलावस्थस्य नामरूपविभागविभक्तस्य चिदचिद्वस्तुन आत्मतया अवस्थानात् कार्यत्वम् अपि उपपन्नम् । अवस्थान्तरापत्तिः एव हि कार्यता ।

Though Brahman is the Upaadaana kaarana or material cause, he remains immutable as the change is in HIS body and not in HIS nature.

निर्गुणवादाः च परस्य ब्रह्मणो हेयगुणसंबन्धाभावाद् उपपद्यन्ते । 'अपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः' (छा. उ. 8-7-1) इति हेयगुणान् प्रतिषिध्य 'सत्यकामः सत्यसङ्कल्पः' (छा. उ. 8-7-1) इति कल्याणगुणान् विदधती इयं श्रुतिः एव अन्यत्र सामान्येन अवगतं गुणनिषेधं हेयगुणविषयं व्यवस्थापयति ।

The shruti vakyas telling Brahman does not have attributes are meaning Brahman does not have HeyaGunas because the same shruti also declares clearly that Brahman is an abode to auspicious qualities.

'यः सर्वज्ञः सर्ववित्' (मु. उ. 1-1-9) 'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वे. उ. 6-8) 'विज्ञातारमरे केन विजानीयात्' (बृ. उ. 2-4-14) इत्यादिका ज्ञातृत्वम् आवेदयन्ति ।

'सत्यं ज्ञानमनन्तम्' (तै. उ. 2-1-1) इत्यादिकाश्च, ज्ञानैकनिरूपणीयतया स्वप्रकाशतया च ज्ञानस्वरूपताम् ।

Some shruti vakyas say Brahman is only Jnana and some talk about Brahman's many attributes. If we have to give importance to both, we have to understand the meaning conveyed by Shruti vakyas properly. The vakyas telling Brahman is Jnana say so for a reason – that Brahman is established through Jnana which is a स्वरूपनिरूपकधर्म for Brahman. Those telling Brahman has several attributes highlight the fact that Brahman of the nature of Jnana is an abode to innumerable auspicious qualities.

ज्ञानैकनिरूपणीयम् – The words telling स्वरूपनिरूपकधर्म's establish the धर्मि through those धर्म's or attributes. For Brahman, सत्यत्व, ज्ञानत्व, आनन्दत्व, अनन्तत्व, अमलत्व are the स्वरूपनिरूपकधर्म's. Without these, Brahman's svarupa cannot be known. So these svarupanirupaka dharmas establish the dharmi which is Brahman.

Why is Brahman told as ज्ञानैकनिरूपणीयम् is explained in the Brahma Sutra तद्गुणसारत्वात् तद्व्यपदेशः प्राज्ञवत् (ब्र.सू. 2-3-29). There is a shruti vakya विज्ञानं यज्ञं तनुते in Taittiriya. This is with respect to Jivatman. Jivatman who is Jnanasvarupa is addressed as Vijnana itself in shruti. Because, it is his prominent attribute. It is Jivatman's सारभूतगुण. The sutra gives an example that it is just like in case of Paramatman प्राज्ञवत्. प्राज्ञ is Paramatman. Paramatman is told as आनन्दो ब्रह्म, विज्ञानघन एव etc. आनन्द is Brahman etc. Eg – laddu serving person. But in case of this example, when the person is not carrying laddus, he cannot be addressed as 'laddu' itself. So how can we call Jivatman as Vijnana? That question is answered as यावदात्मभावित्वाच्च न दोषः तद्दर्शनात् (2-3-30).

The aspect of Jivatman being of the nature of consciousness as long as he exists. The word च in the brahma sutra indicates it is ज्ञानस्वरूप also. And he is eternal - Nitya. And it is existing as long as he exists – अविनाशी वा अरे अयमात्मा अनुच्छित्तिधर्मा. And his attributive consciousness is also present all the time – there is no naasha. It may undergo some changes – contraction and expansion but it is never lost. What was covered due to karma becomes present in its original state during liberation. Same way, paramatman also has svarupa jnana and dharma jnana.

So there is nothing wrong in addressing Jivatman as Vijnana and also addressing Brahman as Ananda, Jnana etc. And just like being address as knower, he can also be addressed as

ज्ञानस्वरूप only as he is self-effulgent स्वप्रकाश – told in bhashya as स्वप्रकाशतया ज्ञानस्वरूपं च. So the gist is that shruti vakyas telling Brahman is Jnana do not talk about Brahman's attributes and so it does not mean Brahman does not have attributes. The brahma sutra 'aaha ca tanmaatram' establishes this aspect. This is how Bhashyakarar examines all shruti vakyas in proper context and explains wonderfully everything without any contradiction. It is very important to understand this aspect.

Those who say Brahman is attributeless, do not accept HIS ज्ञातृत्व and the वैशेषिकs do not accept ज्ञानस्वरूप. They are परमाणुकारणवादिस. Both these Pakshas are not inline with shrutis is the bhaava.

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Next Bhashyakarar picks up भेदनिषेधकवाक्यs and भेदविधायकवाक्यs and shows that there is no contradiction among them also.

'सौऽकामयत । बहु स्यां प्रजायेय ।' (तै. उ. 2-6-1) 'तदैक्षत बहु स्याम्' (छा. उ. 6-2-3) 'तन्नामरूपाभ्यामेव व्याक्रियत ।' (बृ. उ. 1-4-7) इति ब्रह्म एव स्वसंकल्पाद् विचित्रस्थिरत्रस-रूपतया नानाप्रकारम् अवस्थितम् इति तत्प्रत्यनीकाब्रह्मात्मकवस्तुनानात्वम् अतत्त्वम् इति प्रतिषिध्यते । 'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।' (बृ. उ. 4-4-19) 'नेह नानास्ति किञ्चन ।' (क. उ. 2-1-11) 'यत्र हि द्वैतमिव भवति ।...तदितर इतरं पश्यति ।...यत्र त्वस्य सर्वमात्मैवाभूत् तत् केन कं पश्येत् (बृ. उ. 2-4-14) इत्यादिना ।

'सौऽकामयत । बहु स्यां प्रजायेय ।' (तै. उ. 2-6-1) 'तदैक्षत बहु स्याम्' (छा. उ. 6-2-3) 'तन्नामरूपाभ्यामेव व्याक्रियत ।' (बृ. उ. 1-4-7) इति ब्रह्म एव स्वसंकल्पाद् विचित्रस्थिरत्रस-रूपतया नानाप्रकारम् अवस्थितम् इति तत्प्रत्यनीकाब्रह्मात्मकवस्तुनानात्वम् अतत्त्वम् इति प्रतिषिध्यते - 'HE willed, may I become many, may I be born', 'It willed, may I become many', 'It differentiated through name and form only'. All these shrutis say that Brahman through its own willing became the multifarious forms of movables and immovables and exists as all these modes and so that which is opposed to ब्रह्मात्मकनानात्व, which is the multiplicity of अब्रह्मात्मक entities is rejected as it is not reality – it is अतत्त्व by the following shrutivakyas -

'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।' (बृ. उ. 4-4-19) 'नेह नानास्ति किंचन ।' (क. उ. 2-1-11)– 'One who sees multiplicity of अब्रह्मात्मक entities here keeps moving in the cycle of samsara - from birth to birth', 'There is absolutely no multiplicity here'. The नानात्व is ब्रह्मात्मक, अब्रह्मात्मक नानात्व is not there as there is only ब्रह्मात्मकनानात्व. Everything has Brahman as the Self.

'यत्र हि द्वैतमिव भवति ।...तदितर इतरं पश्यति ।...यत्र त्वस्य सर्वमात्मैवाभूत् तत् केन कं पश्येत् (बृ. उ. 2-4-14) इत्यादिना – 'When there is duality as it were, one sees the other. But for this Jiva when verily everything is Atman alone, then who will perceive which object by which? This is a bit difficult to understand. We can understand more clearly by reading Sri Rangaramanujabhashya – द्वैतमिव is explained as परमात्मनः पृथगिव or स्वतन्त्र इव. इव is used to point out that such a state is not true. इतरः means परमात्मनो भिन्नात्मकः - पृथक्सिद्ध इति. इतरम् means भिन्नात्मकं परमात्मनः पृथक्सिद्धं विषयम्. The gist is : If it can happen so, in such a state one who is established separately from paramatman would cognize objects established separately from Paramatman by instruments established separately from paramatman. And the truth is everything is established in Paramatman as HE is the self in all. So the agents, the instruments and the objects are all established in HIM alone and there is no possibility of any action independent of Paramatman.

But for this Jiva when verily everything is Atman alone, then who who will see which object by which instrument?

So by this, तत्प्रत्यनीकाब्रह्मात्मकवस्तुनानात्वम् अतत्त्वम् इति प्रतिषिध्यते – this is what is rejected.

Since the भेद in ब्रह्मगुण, विभूति, रूप is told in shruti and so it is not possible to negate it.

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न पुनः 'बहु स्यां प्रजायेय' (तै. उ. 2-6) इत्यादिश्रुतिसिद्धं स्वसंकल्पकृतं ब्रह्मणो नानानामरूपभाक्त्वेन नानाप्रकारत्वम् अपि निषिध्यते । 'यत्र त्वस्य सर्वमात्मैवाभूत्' (बृ. उ. 2-4-14) इति निषेधवाक्यारम्भे च तत्स्थापितं 'सर्वं तं परादाद्योज्यत्रात्मनः सर्वं वेद' (बृ. उ. 4-5-7) 'तस्य ह वा एतस्य महतो भूतस्य निःश्वसितमेतच्चदृग्वेदः' (बृ. उ. 4-5-7) इत्यादिना ।

न पुनः 'बहु स्यां प्रजायेय' (तै. उ. 2-6) इत्यादिश्रुतिसिद्धं स्वसंकल्पकृतं ब्रह्मणो नानानामरूपभाक्त्वेन नानाप्रकारत्वम् अपि निषिध्यते – And not what is established by such shruti vakyas, that which is done through Brahman's own Willing, due to taking up different names and forms, the Parabrahman's having taken up this multiplicity in name and form, exists as having all this variety as HIS mode.

'यत्र त्वस्य सर्वमात्मैवाभूत्' (बृ. उ. 2-4-14) इति निषेधवाक्यारम्भे च तत्स्थापितं 'सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद' (बृ. उ. 4-5-7) 'तस्य ह वा एतस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदः' (बृ. उ. 2-4-10) इत्यादिना – Even at the beginning of the निषेधवाक्य itself, it was established as 'But for this JIva when verily everything is Atman alone' and supported by other vakyas, 'Everything discards him who thinks everything is established elsewhere than In the Paramatman', 'The Rgveda is the breath of this great being, Paramatman' निःश्वसितम् – is told to mean that it is produced without any effort. In that part of Bruhadaranyaka Upanishat what is established is that Paramatman is the cause of everything other than HIMSELF in this Universe. He is both material and instrumental cause is taught there.

'यत्र त्वस्य सर्वमात्मैवाभूत्' (बृ. उ. 2-4-14) इति निषेधवाक्यारम्भे च तत्स्थापितं – In the very beginning it is told that everything is having Brahman as Self. If this is not accepted, there will be उपक्रमविरोध and प्रकरणतात्पर्य will not be proper.

तत्स्थापितं – What is established already in other places in shruti such as बहु स्याम् etc. where there is no contradiction of negation, is established here also in the beginning itself.

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Now finally Bhashyakarar concludes that in our Sidhanta, there is absolutely no contradiction of any sort while in other पक्षs there is contradiction of all sorts such as what is told in shruti being not accepted and what is not told being imagined and so on.

एवं चिदचिदीश्वराणां स्वरूपभेदं स्वभावभेदं च वदन्तीनां कार्यकारणभावं कार्यकारणयोः अनन्यत्वं वदन्तीनां च सर्वासां श्रुतीनाम् अविरोधः, चिदचितोः परमात्मनः च सर्वदा शरीरात्म-भावं शरीरभूतयोः कारणदशायां नामरूपविभागानर्हसूक्ष्मदशापत्तिं कार्यदशायां च तदर्हस्थूल-दशापत्तिं वदन्तीभिः श्रुतिभिः एव ज्ञायते, इति ब्रह्मज्ञानवादस्य औपाधिकब्रह्मभेदवादस्य अन्यस्य अपि अपन्यायमूलस्य सकलश्रुतिविरुद्धस्य न कथंचिद् अपि अवकाशो दृश्यते; इत्यलम् अतिविस्तरेण ।

एवं चिदचिदीश्वराणां स्वरूपभेदं स्वभावभेदं च वदन्तीनां कार्यकारणभावं कार्यकारणयोः अनन्यत्वं वदन्तीनां च सर्वासां श्रुतीनाम् अविरोधः – If all these are established in this way only there will be no contradiction among the variety of shruti vakyas propounding various realities such as the difference in the essential nature of sentient, non-sentient and Ishvara, the difference in attributive nature of the three realities, shruti vakyas telling the cause-effect relation between Ishvara and the Universe consisting of sentients and non-sentients, that aspect of cause and effect not being different – all meanings established by all these shruti vakyas are proper and there is no mutual contradiction at all. सर्वश्रुतिसामञ्जस्य is possible only if things are explained in the way it is done here.

चिदचितोः परमात्मनः च सर्वदा शरीरात्म-भावं शरीरभूतयोः कारणदशायां नामरूपविभागानर्हसूक्ष्मदशापत्तिं कार्यदशायां च तदहस्थूल-दशापत्तिं वदन्तीभिः श्रुतिभिः एव ज्ञायते, - And this aspect of there being no contradiction among various shruti vakyas is known clearly from the shruti vakyas themselves which declare the following :

चिदचितोः परमात्मनः च सर्वदा शरीरात्म-भावं - The शरीरात्मभाव of चिदचित् and परमात्मा all the time in all states,

चिदचितोः शरीरभूतयोः कारणदशायां नामरूपविभागानर्हसूक्ष्मदशापत्तिं - In the causal state the sentient and non-sentient entities attain a subtle state where there is no differentiation into name and form,

चिदचितोः कार्यदशायां च तदहस्थूल-दशापत्तिं - and in the state of effect, the sentient and non-sentient entities attain the gross state where they are differentiated into name and form.

इति ब्रह्माज्ञानवादस्य औपाधिकब्रह्मभेदवादस्य अन्यस्य अपि अपन्यायमूलस्य सकलश्रुतिविरुद्धस्य न कथंचिद् अपि अवकाशो दृश्यते; इत्यलम् अतिविस्तरेण – That being the reality, there is no place for

ब्रह्माज्ञानवादस्य – Sri Shankaracharya's Advaitavada where avidya is attributed to Brahman only. So Brahman only thinks he is Jivatman due to ignorance called avidya. So everything is आविद्यक – creation, pralaya and all these what we see are all mere व्यवहार and not परमार्थ. The truth is there is just Brahman which is mere consciousness, pure and without any attribute. HE has no knowership or anything attribute. Satyam Jnanam Anantam means असत्यात् व्यावृत्तम्, जडात् व्यावृत्तम्, परिच्छिन्नात् व्यावृत्तम् – so one can only say Brahman is not this only but one cannot say

Brahman is this because it there is no entity other then Brahman in reality and Brahman is attributeless – has no knowership or any quality. Even अविद्या is not real. Bhashyakarar says this vaada has no अवकाश as it is not प्रामाणिक.

औपाधिकब्रह्मभेदवादस्य – This is Bhaskaracharya's paksha. Bhaskara says there is Brahman and अविद्या which is the उपाधि are the truths. Brahman is attributeless, pure consciousness and the avidya which Shankaracharya said as not true is real says Bhaskaracharya. So the differences we see are appearances due to this real उपाधि and Brahman only is affected by this उपाधि. Then if Brahman only has the real Upadhi, who will remove that we ask? When will there be liberation? Brahman will be tainted with all defects etc. So there are many arguments that we put forward against this paksha and it is also not according to shruti. It is called औपाधिकभेदाभेदवाद the भेद is औपाधिक, अभेद is स्वाभाविक.

अन्यस्य अपि अपन्यायमूलस्य सकलश्रुतिविरुद्धस्य – The other paksha means Yadavaprakasha's paksha. He said chit, achit, ishvara are all parts of Brahman and they merge into him during mukti because shruti says aikya on liberation and shruti also says bheda exists here and everything is real. So Brahman only has become all these. In this paksha Brahman which is निरवयवि becomes विकारि, all defects will come to Brahman. It is called स्वाभाविकभेदाभेदवाद the भेद is also स्वाभाविक, अभेद is also स्वाभाविक.

In this is also included नैयायिकपक्ष who establish ईश्वर through inference. Because this world is an effect, it has to have a creator and that creator should have enormous knowledge and power if HE has to create this wonderful world. So HE is Ishvara. We say through अनुमान we can only establish another चेतन with super powers but cannot establish Ishvara who is स्वेतरसमस्तविलक्षण. These pakshas are all examined in great detail in Brahmasutra bhashyas.

All these vaadas are अपन्यायमूल - established through wrong logic and are सकलश्रुतिविरुद्ध opposed to all shrutis.

In Vedartha Sangraha, Bhashyakarar summarises these in one sloka:

परं ब्रह्मैवाजं भ्रमपरिगतं संसरति तत् परोपाध्यालीढं विवशमशुभस्यास्पदमिति ।

श्रुतिन्यायापेतं जगति विततं मोहनमिदं तमो येनापास्तं स हि विजयते यामुनमुनिः ॥

Sloka 13.3

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ 3 ॥

तत् क्षेत्रं That kshetra यच्च of what material it is made of यादृक् of what nature च यद्विकारि what kind of modifications it undergoes यतश्च from which source was it created यत् what is its essential nature तत् that and स च that Kshetrajna यः what is his essential nature यत्प्रभावः what are his powers च तत् all that समासेन briefly मे शृणु hear from me.

तत् क्षेत्रं यत् च - यद्व्यम्, यादृक् च - येषाम् आश्रयभूतम्, यद्विकारि - ये च अस्य विकाराः, यतः च - यतो हेतोः इदम् उत्पन्नं, यस्मै प्रयोजनाय उत्पन्नम् इत्यर्थः । यत् - यत्स्वरूपं च इदं, स च - स च क्षेत्रज्ञो, यः - यत्स्वरूपः, यत्प्रभावः च - ये च अस्य प्रभावाः, तत् सर्वं समासेन - संक्षेपेण, मे - मत्तः शृणु ।

तत् क्षेत्रं यत् च - यद्व्यम् - That kshetra is made of what material, यादृक् च - येषाम् आश्रयभूतम् for what kind of objects is it the support, यद्विकारि - ये च अस्य विकाराः, - what modifications does it undergo, यतः च - यतो हेतोः इदम् उत्पन्नं, यस्मै प्रयोजनाय उत्पन्नम् इत्यर्थः - means from which source or cause is it created, that means for what purpose is it created।

यत् - यत्स्वरूपं च इदं - what is its essential nature, स च - स च क्षेत्रज्ञो, यः - यत्स्वरूपः - and that kshetrajna - what is his essential nature, यत्प्रभावः च - ये च अस्य प्रभावाः - what are his powers, तत् सर्वं समासेन - संक्षेपेण, मे - मत्तः शृणु - hear from me all these details briefly.

While Arjuna is listening to Krishna's teaching all the time, Krishna asks him to listen to him specifically as this is something very important.

यद्भव्यम् – Considering what is taught next in 5th and 6th slokas starting with महाभूतानि and till सङ्घातः, the meaning of यत् told at the beginning and end of the sloka and commented as यद्भव्यम्.

यादृक् – The sharira is an abode to senses is told later here and considering that this is commented as येषाम् आश्रयभूतम्.

यद्विकारि – whatever modifications are the effects of this body are meant here.

यतः - This does not mean उपादान etc here. That was told earlier. So यतो हेतोः is bhashya. That specific cause is told as चेतनाधृतिः (it is the support for a bound self) in 6th sloka. So bhashya is यस्मै प्रयोजनाय.

यत्स्वरूपम् – The svarupa is that it is a सङ्घात – union or collectivity.

स च यो यत्प्रभावश्च – Since Bhagavan said क्षेत्रज्ञं चापि मां विद्धि it may look as though स च is about Paramatman. But in order to make it clear it is not, bhashya is स च क्षेत्रज्ञः.

यः यत्प्रभावः - These two words address the essential nature and modes of the self.

13.4

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ 4 ॥

ऋषिभिः By sages such as Parashara and others बहुधा गीतं this has been told in many ways
विविधैः छन्दोभिः By the Vedas of the form of Rg, Yajus, Saama and Atharvana पृथक् गीतं it has
been told that the nature of body and self are different हेतुमद्भिः being very reasonable with
proper logic विनिश्चितैः and being deciding authorities ब्रह्मसूत्रपदैश्चैव by the words of Brahmasutras,
the real nature of Kshetra and Kshetrajna have been established.

तदिदं क्षेत्र क्षेत्रज्ञयाथात्म्यम् ऋषिभिः - पराशरादिभिः बहुधा – बहु प्रकारं गीतम् – ‘अहं त्वं च तथा अन्ये च भूतैरुत्तम
पार्थिव । गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम् ॥ कर्मवश्या गुणा ह्येते सत्वाद्याः पृथिवीपते । अविद्यासञ्चितं कर्म
तद्भाशेषेषु जन्तुषु ॥ आत्मा शुद्धोऽक्षरः शान्तः निर्गुणः प्रकृतेः परः । (वि.पु. 2-13-69 to 71) तथा ‘पिण्डः पृथग्यतः पुंसः

शिरःपाण्यादिलक्षणः । ततोऽहमिति कुत्रैतां संज्ञां राजन् करोम्यहम् । (वि.पु. 2-13-89)। तथा 'किं त्वमेतत्च्छिरः किं उरस्तव तथोदरम् । किम् पादादिकं त्वं वै पृथक्भूय व्यवस्थितः । कोऽहमित्येव निपुणः भूत्वा चिन्तय पार्थिव ।' (वि.पु. 2-13-102, 1-3) इति । एवं विविक्तयोः द्वयोः वासुदेवात्मकत्वं चाहुः - 'इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः । वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञमेव च' (वष्णुसहस्र) इति ।

तदिदं क्षेत्र क्षेत्रज्ञायाथात्म्यम् ऋषिभिः - पराशरादिभिः बहुधा – बहु प्रकारं गीतम् – This true nature of kshetra and kshetrajna has been established in many ways by sages such as Parashara and others.

'अहं त्वं च तथा अन्ये च भूतैरुह्याम पार्थिव । गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम् ॥ - This is जडभरत's story. Hey King RahogaNa, I, you and in the same way all others are being carried or supported by bodies made of the five elements. This body made of five elements पञ्चभूतात्मकदेह – is caught in गुणप्रवाह – सत्त्वादिगुणपरिणामप्रवाह - the flood of the nature of continuous change in the three qualities – satva, rajas and tamas and it has its origin in the karmas of Jivatmas.

कर्मवश्या गुणा ह्येते सत्त्वाद्याः पृथिवीपते – O king, these qualities such as satva and others are controlled by the karmas of chetanas.

अविद्यासञ्चितं कर्म तद्भाशेषेषु जन्तुषु – And that karma has accumulated by the ignorance which has happened due to कर्मवासना – reminiscent impressions in all beings.

आत्मा शुद्धोऽक्षरः शान्तः निर्गुणः प्रकृतेः परः । (वि.पु. 2-13-69 to 71) – The Self is pure, imperishable, peaceful, does not have the three qualities of satva, rajas and tamas, is superior to Matter.

तथा 'पिण्डः पृथग्यतः पुंसः शिरःपाण्यादिलक्षणः - 'For what reason, the body having limbs such as head, hand etc. is different from the Self.

ततोऽहमिति कुत्रैतां संज्ञां राजन् करोम्यहम् । (वि.पु. 2-13-89)। - For that reason only, O king, which part shall I call by the notation 'I'?

तथा 'किं त्वमेतत्च्छिरः किं उरस्तव तथोदरम् – In the same prakarana, jadabharata asks the king, 'are you this head or are you the chest or are you your stomach itself?'

किम् पादादिकं त्वं वै पृथक्भूय व्यवस्थितः - Or, which one are you among your leg and other? You are being different from all your body parts or limbs.

कोऽहमित्येव निपुणः भूत्वा चिन्तय पार्थिव ।' (वि.पु. 2-13-102, 1-3) इति – So, O king, being wise, think intelligently or sensibly 'who am I'.

एवं विविक्तयोः द्वयोः वासुदेवात्मकत्वं चाहुः – Thus the kshetra and kshetrajna which are different in their essential nature as well as their attributive nature, have वासुदेव as their Self, it is also said.

‘इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः । वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञमेव च’ (विष्णुसहस्र) इति – The senses, mind, attributive consciousness, satvaguna, tejas, power, courage all these have वासुदेव as their Self. In the same way, the kshetra or body and the Self or kshetrajna also have वासुदेव as their Self.

ऋषिभिः - Bhagavan shows that whatever HE is teaching directly here is also told in इतिहास, पुराण, मीमांसा and also established in shrutis. Of them first ऋषिः are told as the उपबृह्मणः which are an elaboration of Vedic doctrines, are to be studied in order to understand the meanings of Vedas. The meanings of Vedas which may not be detailed are to be understood properly by studying the उपबृह्मणः. And the word ऋषिः includes all sages. But there are many puranas not accepted as being opposed to the teachings of Vedas and they are also told by Rushis. So in order to eliminate them which are not inline, Bhashyakarar mentions पराशर and others. Because whatever they have said are inline with Vedas.

बहुप्रकारम् – They have told briefly, in detail and so in many such ways. The gist is the same but the explanations are done in different ways so as to clearly establish the truths. Or it could also mean telling briefly and in detail etc.

किं त्वमेतच्छ्रितः - These questions are asked to make the listener to believe and understand the teachings well. The King did not have देहात्मविवेकज्ञान and in order to dispel his understanding about who is being carried, who is carrying whom etc.

एवं विविक्तयोः द्वयोः वासुदेवात्मकत्वं चाहुः - Swamy Deshika also discussed a bit here about Paramatman being denoted as kShetrajna. In पैडिगरहस्यब्राह्मण, Jiva is told as सत्त्व and Paramatman as क्षेत्रज्ञ, and Manu also says - ‘योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते । यः करोति तु कर्माणि

भूतात्मोच्यते बुधैः' (मनु. 12-12) – addressing Paramatman as Kshetrajna. It is also a name for Bhagavan – अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च.

But here Kshetrajna is Jivatma and if a doubt arises how is that possible, that doubt is made clear as एवं विविक्तयोः द्वयोः. One who knows 'This is my body' – ममेदं शरीरम् is Kshetrajna as told here and the usage of Kshetrajna is well known for Jivatman. One who knows the क्षेत्र as ममेदं शरीरम् is एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः is told. The Jivatman knows only his sharira while for Paramatman the entire chetanaachetana is sharira. He is inner self for everything and HE knows all shariras as 'this is meant for these karmas, and for experiencing these fruits'. So there is no contradiction there. In this context, Kshetrajna is Jivatman. And क्षेत्रज्ञं चापि मां विद्धि means here मदात्मकं विद्धि.

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छन्दोभिः विविधैः पृथक् – पृथग्विधैः छन्दोभिश्च ऋग्यजुस्सामाथर्वभिः देहात्मनोः स्वरूपं पृथग्गीतम् – 'तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । (तै. आनन्द. 1) इति शरीरस्वरूपमभिधाय तस्मादन्तरं प्राणमयं तस्माच्चान्तरं मनोमयमभिधाय, 'तस्माद्वा एतस्मान्मनोमयात् । अन्योन्तर आत्मा विज्ञानमयः' इति क्षेत्रज्ञस्वरूपमभिधाय 'तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योन्तर आत्माऽऽनन्दमयः' (तै.आनन्द) इति क्षेत्रज्ञस्याप्यन्तरात्मतया आनन्दमयः परमात्मा अभिहितः । एवम् ऋक्सामाथर्वसु च तत्र तत्र क्षेत्रक्षेत्रज्ञयोः पृथग्भावः तयोः ब्रह्मात्मकत्वं च सुस्पष्टं गीतम् ।

छन्दोभिः विविधैः पृथक् – पृथग्विधैः छन्दोभिश्च ऋग्यजुस्सामाथर्वभिः देहात्मनोः स्वरूपं पृथग्गीतम् – By the RgVeda, YajurVeda, SamaVeda and AtharvaVeda it has been sung that the essential nature of the body and the Self are different.

'तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । (तै. आनन्द. 1) इति शरीरस्वरूपमभिधाय – 'From that this Paramatman the Akasha was created. From Akasha, Vayu got created. From Vayu Agni, from Agni अप् or waters and from अप् Prithivi got created. From Prithivi, the plants. From Plants, अन्न got created. From अन्न purusha was created (Purusha is body). This body is the modification of अन्नरस.' Thus the essential nature of the body is told by Taittiriya shruti.

तस्मादन्तरं प्राणमयं तस्माच्चान्तरं मनोमयमभिधाय, - Then shruti tells Pranamaya which is different from body and manomaya which is different from that also.

‘तस्माद्वा एतस्मान्मनोमयात् । अन्योन्तर आत्मा विज्ञानमयः’ इति क्षेत्रज्ञस्वरूपमभिधाय – then the nature of the Individual Self क्षेत्रज्ञ is told as ‘from that Manomaya, one who is inside and different is Vijnanamaya’, then

‘तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योन्तर आत्माऽऽनन्दमयः’ (तै.आनन्द) इति क्षेत्रज्ञस्याप्यन्तरात्मतया आनन्दमयः परमात्मा अभिहितः - ‘from that Vijnanamaya, one who is different and inside is आनन्दमय’ thus shruti says आनन्दमय who is the inner self of even the Vijnanamaya is Paramatman.

एवम् ऋक्सामाथर्वसु च तत्र तत्र क्षेत्रक्षेत्रज्ञयोः पृथग्भावः तयोः ब्रह्मात्मकत्वं च सुस्पष्टं गीतम् – Thus in RgVeda, Saama Veda and Atharva Veda also in several places the fact that the nature of क्षेत्र and क्षेत्रज्ञ is very different is told and also that both of them have Brahman as their inner Self is also told very very clearly.

छन्दस् – Means Vedas.

ऋषिभिः, छन्दोभिः पृथक् गीतम् – ऋषि is यथार्थद्रष्टा, यथार्थवक्ता. साक्षात्कृत धर्माणः etc. The देहात्मस्वरूपs are told to be very different in many many ways. The कौषीतकि upanishat says, तद्यथा रथस्यारेषु नेमिरर्पिता, नाभावरा अर्पिताः, एवमेवैता भूतमात्राः प्रज्ञामात्रास्वर्पिताः, प्रज्ञामात्राः प्राणेऽर्पिताः (कौ. 3-9). एष म आत्मा अन्तर्हृदये..एतमितः प्रेत्य अभिसम्भवितास्मि (छा. 3-14-4), दिव्यो ह्यमूर्तो पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः (मु. 2-1-2), स कारणं करणाधिपाधिपः (श्वे. 6-9), भोक्ता भोग्यं प्रेरितारं च मत्वा जुष्टस्ततः तेनामृतत्वमेति’ (श्वे. 1-9), and so on. Swamy Deshika picks one vakya from each Veda – Kaushitaki belongs to RgVeda, Chandogya to Sama, Mundaka to Atharvaveda, shvetashvataara – Krishna Yajurveda.

ब्रह्मसूत्रपदैश्चैव – ब्रह्मप्रतिपादनसूत्राख्यैः पदैः शारीरकसूत्रैः हेतुमद्भिः - हेतुयुक्तैः, विनिश्चितैः - निर्णयान्तैः, ‘न वियदश्रुतेः’ (वे.सू. 2-3-1) इत्यारभ्य क्षेत्रकार निर्णयः उक्तः । ‘नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः’ (वे.शु. 2-3-18) इत्यारभ्य, ‘ज्ञोऽत एव’ (वे.सू. 2-3-19) इत्यादिभिः क्षेत्रज्ञयाथात्म्यनिर्णयः उक्तः । ‘परात् तु तच्छ्रुतेः’ (वे.सू. 2-3-40) इति भगवत् प्रवर्त्यत्वेन भगवदात्मकत्वमुक्तम् । एवं बहुधा गीतं क्षेत्रक्षेत्रज्ञयाथात्म्यं मया संक्षेपेण सुस्पष्टमुच्यमानं शृणु इत्यर्थः ।

ब्रह्मसूत्रपदैश्चैव – ब्रह्मप्रतिपादनसूत्राख्यैः पदैः शारीरकसूत्रैः - Also by the words of Brahmasutras, means meaningful set of words which are called as Sutras and which establish Brahman. They are also called शारीरकसूत्रs.

हेतुमद्भिः - हेतुयुक्तैः, विनिश्चितैः - निर्णयान्तैः, - हेतुमद्भिः - Establishing with proper हेतु or reason, विनिश्चितैः means their purpose is to establish the truths in a decided way, by these sutras also it is established that the क्षेत्र and क्षेत्रज्ञ are very different.

‘न वियदश्रुतेः’ (वे.सू. 2-3-1) इत्यारभ्य क्षेत्रकार निर्णयः उक्तः - Starting with the Brahma Sutra न वियदश्रुतेः the nature of क्षेत्र or body is decidedly established.

‘नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः’ (वे.शु. 2-3-18) इत्यारभ्य, ‘ज्ञोऽत एव’ (वे.सू. 2-3-19) इत्यादिभिः क्षेत्रज्ञयाथात्म्यनिर्णयः उक्तः - The real nature of the Self is established in a definite way by the sutras starting with नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः and sutras such as ज्ञोऽत एव and others.

‘परात् तु तच्छ्रुतेः’ (वे.सू. 2-3-40) इति भगवत् प्रवर्त्यत्वेन भगवदात्मकत्वमुक्तम् – By the sutra परात् तु तत् श्रुतेः, it is established that everything is controlled by Paramatman and so everything is Bhagavadatmaka is told.

एवं बहुधा गीतं क्षेत्रक्षेत्रज्ञयाथात्म्यं मया संक्षेपेण सुस्पष्टमुच्यमानं शृणु इत्यर्थः - In this way, in many ways the real nature of क्षेत्र, क्षेत्रज्ञ is told and that will be told by ME briefly and with great clarity, listen to ME Bhagavan says.

ब्रह्मसूत्रपदैः - Means ब्रह्मप्रतिपादनसूत्राख्यैः पदैः - groups of words called sutra which establish Brahman. That means शारीरकसूत्रैः - शारीर is paramatman. So they are called shaareeraka sutras.

हेतुमद्भिः - हेतुयुक्तैः - Means हेतुप्रतिपादकैः they establish through proper reasoning. The sutras have पक्ष, साध्य, हेतु, दृष्टान्त etc. The हेतु is given in पञ्चमी विभक्ति in sutras. For eg. कर्ता शास्त्रार्थवत्त्वात् – paksha, sadhya, hetu etc.

विनिश्चितैः - निर्णयान्तैः - Means निर्णयफलकैः - They have the purpose of establishing the final word or decision on the truths as known from the shrutis.

‘न वियदश्रुतेः’ (वे.सू. 2-3-1) इत्यारभ्य क्षेत्रकार निर्णयः उक्तः - The first sutra is purvapaksha sutra and second is अस्ति तु which says Akasha does get created. There are about 10 sutras till पृथिवी which establish that all the elements are created. So by establishing that आकाश and other elements are created, the real nature of the body which is their collectivity is told.

‘नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः’ (वे.शु. 2-3-18) इत्यारभ्य, ‘ज्ञोऽत एव’ (वे.सू. 2-3-19) इत्यादिभिः क्षेत्रज्ञयाथात्म्यनिर्णयः उक्तः - There are many sutras in this part which establish that Jivatman is eternal, he is अणुस्वरूप, that he has attributive consciousness which can spread everywhere though he is अणु and stays in one place and that his धर्मभूतज्ञान is suppressed due to karma and expands to its original state on liberation, that he has doership etc. The word आदि indicates all these. And this establishes the real nature of Jivatman.

‘परात् तु तच्छ्रुतेः’ (वे.सू. 2-3-40) इति भगवत् प्रवर्त्यत्वेन भगवदात्मकत्वमुक्तम् – That doership or कर्तृत्व is given by Paramatman to him. This shows that because he is being made to function by Bhagavan, it would mean he is भगवदात्मक. Here भगवत् प्रवर्त्यत्वेन means because chetanas are sharira to Bhagavan.

एवं बहुधा गीतं क्षेत्रक्षेत्रज्ञयाथात्म्यं मया संक्षेपेण सुस्पष्टमुच्यमानं शृणु इत्यर्थः - If we ask when shrutis themselves have told all these, why should Arjuna listen to Bhagavan? Answer is, shrutis have told in many ways in many places एवं बहुधा गीतं and for one who is a किञ्चिज्ज्ञ it is not possible to understand all these and since Bhagavan is सर्वज्ञ he is able to clearly and without any doubt tell very briefly the meanings is the bhaava. So Krishna says शृणु - listen to ME.

Thus Bhashyakarar in these slokas establishes the meanings of shrutis, smrutis and sutras without any mutual contradiction. Sri Sudarshana suri says,

तस्मै रामानुजार्याय नमः परम योगिने । यः श्रुति-स्मृति-सूत्राणाम् अन्तर्ज्वरम् अशीशमत् ॥

Here Bhashyakarar shows how ऋषिभिः, छन्दोभिः, ब्रह्मसूत्रपदैश्च – whatever is established is as per what we say and there is absolutely no contradiction among them.

Slokas 13.5, 13.6

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ 5 ॥

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ 6 ॥

महाभूतानि The five elements known as Pruthivi, ap, tejas, vaayu, akaasha अहङ्कारः the substance which is a modification of mahat tatva बुद्धिः the mahat tattva itself अव्यक्तमेव च and prakruti tatva, these are the substances needed to start the body इन्द्रियाणि दश एकं च The ten sense organs and mind इन्द्रियगोचराः and the objects of the senses which are shabda, sparsha, roopa, rasa and gandha – the body is the resort for these. इच्छा Desiring favourable things द्वेषः hating what is unfavourable सुखं दुःखं and happiness and sorrow are the modifications of the body. सङ्घातः Their collectivity चेतनाधृतिः is the resort to the sentient being bound by karma. एतत् क्षेत्रं Thus the kshetra which is the support or resort to the chetana समासेन briefly सविकारम् उदाहृतम् was told along with the effects which are its modifications.

‘महाभूतानि अहङ्कारो बुद्धिः अव्यक्तम् एव च इति क्षेत्रारम्भकद्रव्याणि । पृथिव्यप्तेजोवाय्वाकाशाः महाभूतानि; अहङ्कारो भूतादिः, बुद्धिः महान्, अव्यक्तं प्रकृतिः । इन्द्रियाणि दश एकं च पञ्च च इन्द्रियगोचराः’ इति क्षेत्राश्रितानि तत्त्वानि । श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि पञ्च ज्ञानेन्द्रियाणि, वाक्पाणिपादपायूपस्थानि पञ्च कर्मेन्द्रियाणि, तानि दश, एकम् इति मनः । इन्द्रियगोचराः च पञ्च शब्दस्पर्शरूपरसगन्धाः ।

इच्छा द्वेषः सुखं दुःखम् इति क्षेत्रकार्याणि क्षेत्रविकाराः उच्यन्ते । यद्यपि इच्छाद्वेषसुखदुःखानि आत्मधर्मभूतानि, तथापि आत्मनः क्षेत्रसंबन्धप्रयुक्तानि इति क्षेत्रकार्यतया क्षेत्रविकारा उच्यन्ते । तेषां पुरुषधर्मत्वम्, ‘पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते’ (13-20) इति वक्ष्यते । संघातः चेतनाधृतिः - आधृतिः आधारः, सुखदुःखे भुञ्जानस्य भोगापवर्गौ साधयतः च चेतनस्य आधारतया उत्पन्नो भूतसंघातः । प्रकृत्यादि पृथिव्यन्त द्रव्यारब्धम् इन्द्रियाश्रयभूतम्, इच्छाद्वेष-सुखदुःखविकारि भूतसंघातरूपं चेतनसुखदुःखोपभोगाधारत्व प्रयोजनं क्षेत्रम् इति उक्तं भवति । एतत् क्षेत्रं समासेन संक्षेपेण सविकारं - सकार्यम् उदाहृतम् ।

‘महाभूतानि अहंकारो बुद्धिः अव्यक्तम् एव च इति क्षेत्रारम्भकद्रव्याणि । पृथिव्यसेजोवाय्वाकाशाः महाभूतानि; अहंकारो भूतादिः, बुद्धिः महान्, अव्यक्तं प्रकृतिः – The substances needed for starting the body are avyakta or mula prakruti, mahat told as buddhi, ahankaara is भूतादि means here तामसाहङ्कार. Ahankara is three fold – saatvika, raajasa and taamasa. The taamasa ahankara is the cause of pancha tanmatres and then pancha bhutas and that is told as ahankaara here. From pancha bhutas or five elements deha is created. These are all substances – material which are modifications starting with moola prakruti.

इन्द्रियाणि दश एकं च पञ्च च इन्द्रियगोचराः’ इति क्षेत्राश्रितानि तत्त्वानि – These are the tatvas which have the body as their resort.

श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि पञ्च ज्ञानेन्द्रियाणि, वाक्पाणिपादपायूपस्थानि पञ्च कर्मेन्द्रियाणि, तानि दश, एकम् इति मनः । इन्द्रियगोचराः च पञ्च शब्दस्पर्शरूपरसगन्धाः – The eleven sense organs are – Five are sensorial organs – Jnaanendriyas – ear, skin, eye, tongue and nose and five are motor organs or karmendriyas are speech, hands, legs, organ of excretion and reproduction. And the eleventh is the mind. The objects of senses are sound, touch, form, taste and smell.

इच्छा द्वेषः सुखं दुःखम् इति क्षेत्रकार्याणि क्षेत्रविकाराः उच्यन्ते – Desire, hatred, pleasure and pain being the effects of the body are known as the modifications of the body.

यद्यपि इच्छाद्वेषसुखदुःखानि आत्मधर्मभूतानि, तथापि आत्मनः क्षेत्रसंबन्धप्रयुक्तानि इति क्षेत्रकार्यतया क्षेत्रविकारा उच्यन्ते – Even though desire, hatred, pleasure and pain are the attributes of the Self, they are caused due to the association with the body. That way they being the effects of the body, are known as modifications of the kshetra.

तेषां पुरुषधर्मत्वम्, 'पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते' (13-20) इति वक्ष्यते – That they are the attributes of Purusha will be told later as ‘In the aspect of experiencing pleasure and pain Purusha is the cause’ (13-20).

संघातः चेतनाधृतिः - आधृतिः आधारः, सुखदुःखे भुञ्जानस्य भोगापवर्गौ साधयतः च चेतनस्य आधारतया उत्पन्नो भूतसंघातः – Here चेतनाधृतिः is one word. आधृतिः means aadhaara or support. The Self who is

experiencing pleasure and pain and also is trying to attain wordly pleasures and liberation, for him the collectivity of the elements has been formed to be the substratum or support.

प्रकृत्यादि पृथिव्यन्त द्रव्यारब्धम् इन्द्रियाश्रयभूतम्, इच्छाद्वेष-सुखदुःखविकारि भूतसंघातरूपं चेतनसुखदुःखोपभोगाधारत्वं प्रयोजनं क्षेत्रम् इति उक्तं भवति – So the gist is that the kshetra is formed out of the substances starting with Prakruti and getting modified into various states till Pruthivi, it is the resort to the senses, it is endowed with the modifications of the nature of desire, hatred, pleasure and pain, it is of the form of collectivity of the elements, it serves the purpose of being the substratum for the experience of pleasure and pain. This is said to be Kshetra.

एतत् क्षेत्रं समासेन संक्षेपेण सविकारं - सकार्यम् उदाहृतम् – Thus has been delineated the nature of kshetra in brief along with its modifications – means its effects.

महाभूतानि – The word भूत is also used in many places to denote an embodied soul –such as चराचराणिभूतानि etc. But here it is denoting the elements which is made clear in bhashya as पृथिव्यप्तेजो वाय्वाकाशाः महाभूतानि.

अहङ्कार – This indicates all three types of ahankaras. But here it mainly denotes तामसाहङ्कार because the five elements are created from that. सात्विकाहङ्कार is the cause of indriyas and राजसाहङ्कार helps both.

बुद्धिः - The meaning according to context here is महत् तत्त्व.

इन्द्रियाणि दशैकं च – This is explained as per what sage Parashara has told in Vishnu Purana as, त्वक्चक्षुर्नासिकाजिह्वा श्रोत्रमत्र च पञ्चमम् । शब्दादीनामवाप्त्यर्थं बुद्धियुक्तानि च द्विज ॥ पायूपस्थौकरौ पादौ वाक् च मैत्रेय पञ्चमी । विसर्गशिल्पगत्युक्ति कर्मतेषां च कथ्यते ॥ एकादशं मनश्चात्र' (वि.पु. 1-2-48, 49). That fact that indriyas are eleven is discussed in detail in brahma sutras and decided.

इच्छा द्वेषः - These are told as modifications of क्षेत्र – though they do not get modified as body which is the collectivity of five elements but they are the modes of धर्मभूतज्ञान of the Self. So bhashya is यद्यपि इच्छाद्वेषसुखदुःखानि आत्मधर्मभूतानि, तथापि आत्मनः क्षेत्रसंबन्धप्रयुक्तानि इति क्षेत्रकार्यतया क्षेत्रविकारा उच्यन्ते - and that is to be taken as क्षेत्रविकारव्यपदेशः औपचारिकः.

Swamy Deshika discusses another aspect here in great detail. He raises a doubt whether इच्छा, द्वेष etc are modifications of attributive consciousness or mind. In Bruhadaranyaka it is said, 'कामः सङ्कल्पो विचिकित्सा श्रद्धा अश्रद्धा धृतिरधृतिः ह्रीर्धीर्भीः इत्येतत्सर्वं मन एव' (बृ. 3-5-3) etc are मनोविकारs and Bhashyakarar says in Sribhashya they are not तत्त्वान्तरs. So they are all various states of the mind only is told. How can we say यद्यपि इच्छाद्वेषसुखदुःखानि आत्मधर्मभूतानि? The answer is given according to what is told here पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते, Even काम, सङ्कल्प, सुख etc are the specific states of ज्ञान only is to be accepted because also of so many pramanas in shruti itself – shruti says सोऽकामयत, अथ पुरुषो ह वै नारायणोऽकामयत, and in the place of अकामयत, in other shrutis we see स ईक्षांचक्रे, तदैक्षत etc where ईक्षति शब्द denotes ज्ञानविशेष. And in place of स तपोऽतप्यत, यस्य ज्ञानमयं तपः where तपस् is told as ज्ञान and for a Mukta also स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति – काम, सङ्कल्प are told where a mukta does not have manas. So by all these काम, सङ्कल्प etc are to be accepted as आत्मधर्मs, तथापि आत्मनः क्षेत्रसंबन्धप्रयुक्तानि इति क्षेत्रकार्यतया क्षेत्रविकारा उच्यन्ते. Here it is justified like this.

चेतनाधृतिः - This is a single word. The vigraha is चेतनस्य आधृतिः and not चेतनायाः धृतिः. It is आधृतिः and not धृतिः. Here चेतनशब्द denotes the आत्मन् and आधृतिः is about आधार. Here the aspect of body being the support is of the form of भोगायतनरूप. That is told as सुखदुःखे भुञ्जानस्य भोगापवर्गौ साधयतः च चेतनस्य आधारतया उत्पन्नो भूतसंघातः.

एतत् क्षेत्रं समासेन संक्षेपेण सविकारं - सकार्यम् उदाहृतम् - Mula sloka has सविकारम् उदाहृतम् – in order to remove the doubt that इच्छाद्वेष etc are not modifications of prakruti but its effects, सविकारम् is commented as सकार्यम्.

Sloka 13.7

अथ क्षेत्रकार्येषु आत्मज्ञानसाधनतया उपादेया गुणाः प्रोच्यन्ते –

Now the qualities that are to be internalized as the means to acquiring the knowledge. These qualities are also among the effects resulting from the association with body.

The means to be adopted for acquiring the knowledge of the Self are told here. Just as desire and others are the effects of the kshetra, these means are also effects of the body. But these are to be adopted or practiced.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ 7 ॥

अमानित्वम् Not being too proud of one's birth, education etc. अदम्भित्वम् Not putting up false shows as though one is very virtuous. अहिंसा Not harming others. क्षान्तिः Being undisturbed even when others torment. आर्जवम् Being unified in all three – action, speech and mind. आचार्योपासनं Engaging in namaskaara, pariprashne, seve etc towards an acharya who imparts atmajnana. शौचं being pure in mind स्थैर्यम् possessing unshakable faith in the teachings of adhyatma shastra आत्मविनिग्रहः controlling the mind from thinking about anything other than the contemplation of the Self – all these are the means to know the essential nature of kshetrajna.

अमानित्वम् - उत्कृष्टजनेषु अवधीरणारहितत्वम् । अदम्भित्वं धार्मिकत्वयशः प्रयोजनतया धर्मानुष्ठानं दम्भः तद्रहितत्वम् । अहिंसा वाङ्मनः कायैः परपीडारहितत्वम् । क्षान्तिः परैः पीड्यमानस्य अपि तान् प्रति अविकृतचित्तत्वम् । आर्जवं परान् प्रति वाङ्मनःकाय प्रवृत्तीनाम् एकरूपता । आचार्योपासनम् आत्मज्ञानप्रदायिनि आचार्ये प्रणिपात-परिप्रश्न-सेवादिनिरतत्वम् । शौचम् आत्मज्ञानतत्साधनयोग्यता मनोवाक्कायगता शास्त्रसिद्धा । स्थैर्यम् अध्यात्मशास्त्रोदिते अर्थे निश्चलत्वम् । आत्मविनिग्रहः - आत्मस्वरूपव्यतिरिक्तविषयेभ्यो मनसो निवर्तनम् ।

अमानित्वम् - उत्कृष्टजनेषु अवधीरणारहितत्वम् - Not disrespecting people of eminence. अदम्भित्वं धार्मिकत्वयशः प्रयोजनतया धर्मानुष्ठानं दम्भः तद्रहितत्वम् – दम्भ is practicing rituals for the sake of getting fame as a very virtuous person. Not having that is अदम्भित्व.

अहिंसा वाङ्मनः कायैः परपीडारहितत्वम् – Not harming others through speech, thought or body.

क्षान्तिः परैः पीड्यमानस्य अपि तान् प्रति अविकृतचित्तत्वम् – क्षान्ति means even when getting tormented by others, being unchanged in mental disposition towards them.

आर्जवं परान् प्रति वाङ्मनःकाय प्रवृत्तीनाम् एकरूपता – Being uniform in speech, mind and bodily actions towards others.

आचार्योपासनम् आत्मज्ञानप्रदायिनि आचार्ये प्रणिपात-परिप्रश्न-सेवादिनिरतत्वम् – with respect to an Acharya being single-mindedly devoted through namaskara, making proper enquiries to seek knowledge, performing service etc.

शौचम् आत्मज्ञानतत्साधनयोग्यता मनोवाक्कायगता शास्त्रसिद्धा – Attaining the right maturity of mind, speech and body for acquiring the knowledge of the Self and its means as established in the Shastra.

स्थैर्यम् अध्यात्मशास्त्रोदिते अर्थे निश्चलत्वम् – Having unshakable belief in the teachings of adhyatma shastra.

आत्मविनिग्रहः - आत्मस्वरूपव्यतिरिक्तविषयेभ्यो मनसो निवर्तनम् – Turning the mind away from everything other than contemplation on the nature of the Self.

The body is useful also for उपायानुष्ठान. If one has to get rid of karma, one needs the body to perform the means to liberation. शरीरमाद्यं खलु धर्मसाधनम् – Kalidasa says. How is it to be used is told here. By inculcating atmagunas. This is very practical and possible and it is in one's own hands to internalize these qualities for upliftment. And this has to be done using the body only. This part of the teaching is extremely important for all.

अमानित्वम् – मान is the गर्व or being too proud of one's birth or wealth or education etc. which leads to disrespecting elders or eminent persons. One who has that is मानी. One who is different from such a one is अमानी. So मान here is दुरभिमान.

अदम्भित्वं धार्मिकत्वयशः प्रयोजनतया धर्मानुष्ठानं दम्भः तद्रहितत्वम् – Not having the intention that one should follow what is ordained in the shastras but simply showing off as though following shastras for the sake of getting fame.

अहिंसा वाङ्मनः कायैः परपीडारहितत्वम् – हिंसा is anything done with the sole purpose of causing injury to others. Avoiding it in speech, thought or action is अहिंसा.

आर्जवं परान् प्रति वाङ्मनःकाय प्रवृत्तीनाम् एकरूपता – Being straightforward in speech, thought and action as told मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ।

आचार्योपासनम् आत्मज्ञानप्रदायिनि आचार्ये प्रणिपात-परिप्रश्न-सेवादिनिरतत्वम् – What was told earlier as तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया (गी. 4-34) is told here as उपासनम्. Bhashyakarar says आत्मज्ञानप्रदायिनि – one who teaches the knowledge of the Self – that is the greatest उपकार an Acharya and remembering this upakara done by Acharya, one should naturallu do upaasana is the bhaava.

शौचम् आत्मज्ञानतत्साधनयोग्यता मनोवाक्कायगता शास्त्रसिद्धा – राग, द्वेष, अनृतभाषण, निषिद्ध भक्षण all these are अशुचिs – as told in shastra and make one ineligible or incapable of acquiring the knowledge of the Self. These cannot be known from प्रत्यक्ष etc and so it has to be known from Shastra which makes it प्रामाणिक. And one can know the specificities only through shastra.

स्थैर्यम् अध्यात्मशास्त्रोदिते अर्थे निश्चलत्वम् - We hear so many views as the purport of the Vedas and one can get very easily deluded by those बाह्यकुदृष्टिs. That will not lead one to acquire the knowledge of the real nature of the Self. Not having such wavering mind and not doubting the teachings of अध्यात्मशास्त्रs thought by the Acharya is स्थैर्य. After listening to the teachings – shravana, one should firm up the teachings in the mind through 'manana' etc. and should not have any doubts in the teachings of Acharya. That is why आचार्योपासन is so important. If that is done well, shaucha, sthairyas will all be possible.

आत्मज्ञानतत्साधन for शौच and अध्यात्मशास्त्र here is all told in accordance with the prakarana here. The Gita shastra is about that only.

आत्मविनिग्रहः - आत्मस्वरूपव्यतिरिक्तविषयेभ्यो मनसो निवर्तनम् – The word आत्म here means mind. Controlling the mind from wondering away from the thought of the Self.

Sloka 13.8

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 8 ॥

इन्द्रियार्थेषु In respect of the pleasures experienced through the senses वैराग्यम् absence of desire अनहङ्कारः एव Not having the idea of Self in the body जन्म मृत्यु जरा व्याधि दुःख दोष अनुदर्शनम् –

contemplating constantly on the fact that while being associated with the body, there are many defects filled with grief such as birth, death, old age, diseases etc.

इन्द्रियार्थेषु वैराग्यम् - आत्मव्यतिरिक्तेषु विषयेषु सदोषतानुसंधानेन उद्वेजनम् । अनहंकारः - अनात्मनि देहे आत्माभिमानरहितत्वम्, प्रदर्शनार्थम् इदम्; अनात्मीयेषु आत्मीयाभिमानरहितत्वं च अपि विवक्षितम् ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् - सशरीरत्वे जन्ममृत्युजराव्याधिदुःखस्वरूपस्य दोषस्य अवर्जनीयत्वानुसंधानम् ।

इन्द्रियार्थेषु वैराग्यम् - आत्मव्यतिरिक्तेषु विषयेषु सदोषतानुसंधानेन उद्वेजनम् – Not desiring the experience of the objects of the senses – means fearing everything other than the Self through continuous thought that they are all associated with defects.

अनहंकारः - अनात्मनि देहे आत्माभिमानरहितत्वम्, प्रदर्शनार्थम् इदम्; अनात्मीयेषु आत्मीयाभिमानरहितत्वं च अपि विवक्षितम् – anahankaara means not having the wrong idea of self in the body which is not the self. This is just an उपलक्षण - indicative of all such misconceptions. Not having the idea of possession towards those which do not belong to one.

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् - सशरीरत्वे जन्ममृत्युजराव्याधिदुःखस्वरूपस्य दोषस्य अवर्जनीयत्वानुसंधानम् –
Contemplating constantly on the fact that as long as one is associated with the body, the defects which cause grief and are of the nature of birth, death, old age, disease etc cannot be avoided.

If one desires to uplift the Self, then only one can be dispassionate about the pleasures of the senses. Then one will give up desiring everything other than the Atman.

सदोषतानुसंधानेन उद्वेजनम् – If one thinks of the defects in them, one would fear them. The defects are दुःखमूलत्व, दुःखसाध्यत्व, दुःखमिश्रत्व, नश्वरत्व, अल्पत्व etc. So vairagya told here is not due to अशक्ति or when not well etc. But by seeing the defects in them, one has to give up.

अनहङ्कारः - Since not having गर्व or अहङ्कार was told previously, here it is taken as not having देहात्मभ्रमे. And अहङ्कार leads to ममकार and so all that is included in this is told as प्रदर्शनार्थमिदम्.

दुःखदोषानुदर्शनम् – Perceiving the defects which are due to association with the body. The aspect of sharira being हेय is told in shruti as न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति (छां. 8-12-9).

जन्ममृत्युजराव्याधि-दुःखस्वरूपस्य दोषस्य – The samasa is जन्ममृत्युजराव्याधिभिर्जन्यं दुःखं
जन्ममृत्युजराव्याधिदुःखम् स एव दोषः. And these defects cannot be avoided. They all end in sorrow or
are the means leading to sorrow.

अनुदर्शन - Is भूयोभूयोदर्शन which is told as अनुसन्धान. Constantly reminding oneself of the defects
associated with the body is needed.

Sloka 13.9

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 9 ॥

असक्तिः Not being attached to anything other than the Self, पुत्रदारगृहादिषु अनभिष्वङ्गः Not having
too much attachment towards son, wife, house etc. नित्यं च Always इष्ट अनिष्ट उपपत्तिषु समचित्तत्वम्
not having joy or stress on attaining the desired objects or undesired ones.

असक्तिः – आत्मव्यतिरिक्त परिग्रहेषु सङ्गरहितत्वम् । अनभिष्वङ्गः पुत्रदारगृहादिषु – शास्त्रीय कर्मोपकरणत्वातिरेकेण
श्लेषरहितत्वम्; नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु - संकल्पप्रभवेषु इष्टानिष्टोपनिपातेषु हर्षोद्वेगरहितत्वम् ।

असक्तिः – आत्मव्यतिरिक्त परिग्रहेषु सङ्गरहितत्वम् – Not being attached to the worldly objects which are
different from the Atman.

अनभिष्वङ्गः पुत्रदारगृहादिषु – शास्त्रीय कर्मोपकरणत्वातिरेकेण श्लेषरहितत्वम्; - Thinking that they are all
instruments for performance of shastriya karmas and so not being too much attached to them.

नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु - संकल्पप्रभवेषु इष्टानिष्टोपनिपातेषु हर्षोद्वेगरहितत्वम् – Not experiencing
joy or grief on attaining desirable and undesirable things which come due to one's own sankalpa
or as a result of one's own willing.

असक्तिः - This is different from what was told earlier as इन्द्रियार्थेषु वैराग्यम् (13-8) with respect to
सांस्पर्शिक विषयस्य – arising due to contact with objects of senses. In respect of those, one has no
control and so should not expect anything and should tolerate whatever comes. Here what is

told is related to the mind. So explained as developing detachment with respect to those in which one is interested. परिग्रह is what is acquired or accepted. One should not develop attachment towards them.

Then a doubt may arise – how can a गृहस्थ perform आश्रमधर्मस – that is told as अनभिष्वङ्गः - What is told to be rejected is not the very nature of what is useful but attachment towards them. It is not स्वरूपत्याग as they cannot be avoided but सङ्गरहितत्व that is told. Even for a सन्यासि it is said – न कुड्यां नोदके सङ्गः न चेले न च विष्टरे । नाङ्गारे नासने नान्ये यस्य वै मोक्षवित्तु सः'.

So there is provision for accepting what is needed for धर्मानुष्ठान. शास्त्रीय कर्मोपकरणत्वातिरेकेण - This is a very practical aspect that Bhashyakarar is telling. One should give up सङ्ग or attachment because that causes deeper attachment. सङ्गात् सञ्जायते कामः कामाद्क्रोधोभिजायते etc was told earlier. When sanga is given up, its effects are also eliminated and then automatically अभिष्वङ्ग will disappear – that is too much attachment.

Bruhadaranyaka upanishat says – आत्मानं चेद्विजानीयात् अयमस्मीति पुरुषः । किमिच्छन् कस्यकामाय शरीरमनुसञ्चरेत् ॥ - If one realizes the nature of the Self as different from senses, prana, mind etc and that he is brahmatmaka, for whose sake does he desire anything at all, to satisfy whose desire does he make the body suffer? So detachment from everything other the Atman is what is taught here.

Sloka 13.10

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 10 ॥

मयि च In ME, who is the sole cause of all, अनन्ययोगेन not having any other benefit in mind अव्यभिचारिणी भक्तिः intense love without the scent of other benefits or other deities विविक्तदेश सेवित्वं residing in places where there is no one जनसंसदि अरतिः and not liking crowds.

मयि - सर्वेश्वरे च ऐकान्त्ययोगेन स्थिरा भक्तिः । जनवर्जितदेशवासित्वं । जनसंसदि च अप्रीतिः ।

मयि means in ME who is सर्वेश्वर, having steady devotion with the yoga of the nature of attachment towards only sarveshvara. Unwavering devotion; residing in places where there are no people, not having liking to crowds of people.

मयि – Bhashyakarar says सर्वेश्वरे to indicate the reason why such unwavering devotion should be only towards Bhagavan and not towards anyone else. अन्ययोगेन means not being associated with देवतान्तरस. One should reject taking refuge in devatantaras completely. Only then स्थैर्य would be possible.

विविक्तदेशसेवित्वम् – This is needed to get rid of all obstacles to achieving समाधि. In Mahabharata it is said – अहेरिव गणाद्धीतः (भा.मो.241-3). It is said in Mokshadharma – नैतादृशं ब्राह्मणस्य अस्ति वित्तं यथा एकता समता सत्यता च.

अरतिः जनसंसदि – Here what is meant by जन here is सत्वोत्तरेतरः because it is said that one should desire to be in the company of devotees. Bhaagavata sanga is very essential and that is not what is told here.

Sloka 13.11

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थचिन्तनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 11 ॥

अध्यात्मज्ञाननित्यत्वं Remembering the real nature of the Self everyday तत्त्वज्ञानार्थचिन्तनम् thinking about what is useful to know the real nature of the Self एतत् this, means what was told so far starting with amaanitvam ज्ञानम् इति प्रोक्तम् is told to be the knowledge which is the means to moksha अतः So यत् whatever अन्यथा is different from this अज्ञानम् is as good as ignorance.

आत्मनि ज्ञानम् – अध्यात्मज्ञानं, तन्निष्ठत्वम्; तत्त्वज्ञानार्थचिन्तनं - तत्त्वज्ञानप्रयोजनं यत् चिन्तनं तन्निरतत्वम् इत्यर्थः । ज्ञायते अनेन आत्मा इति ज्ञानम्, आत्मज्ञानसाधनम् । क्षेत्रसंबन्धिनः पुरुषस्य अमानित्वादिकम् उक्तं गुणबृन्दम् एव आत्मज्ञानोपयोगि । एतद्व्यतिरिक्तं सर्वं क्षेत्रकार्यम् आत्मज्ञानविरोधि इति अज्ञानम् ।

आत्मनि ज्ञानम् – अध्यात्मज्ञानं, तन्निष्ठत्वम्; - The knowledge pertaining to the real nature of the Self is known as adhyaatma jnnana. Being steadfast in it is नित्यत्वम्.

तत्त्वज्ञानार्थचिन्तनं - तत्त्वज्ञानप्रयोजनं यत् चिन्तनं तन्निरतत्वम् इत्यर्थः – Reflection for the purpose of acquiring the knowledge of the nature of Self - Being steadfast in thoughts which have one purpose which is to acquire the knowledge of the nature of the Self.

ज्ञायते अनेन आत्मा इति ज्ञानम्, आत्मज्ञानसाधनम् – This is known as Jnana means the Self is known by means of this, so it is the means to the knowledge of the Self.

क्षेत्रसंबन्धिनः पुरुषस्य अमानित्वादिकम् उक्तं गुणबृन्दम् एव आत्मज्ञानोपयोगि – And that is the host of qualities told starting with अमानित्व for a person who is associated with body. Those qualities only are useful to know or realise the nature of the Self.

एतद्व्यतिरिक्तं सर्वं क्षेत्रकार्यम् आत्मज्ञानविरोधि इति अज्ञानम् – यत् अन्यथा तत् अज्ञानम् - All things other than this is known as ignorance – means everything which is different from this, which are the effects of the body are opposed to the realization of the knowledge of the Self and hence is considered ignorance.

अध्यात्मज्ञाननित्यत्वम् – The word नित्य here means incessant reflection – अविच्छिन्नचिन्तने. That is at specified times daily, one should reflect upon the nature of the Self.

तत्त्वज्ञानार्थचिन्तनम् – Not thinking about what is the meaning of Tatvajnaana but thinking about what is that reality. The real nature of the Self should be the object of thought or purpose of reflection.

अमानित्व and others are told ज्ञान itself. That means they are ज्ञानसाधनs, the means to the आत्मज्ञान, the knowledge of the Self. And they are not mere means for general knowledge but the knowledge which would lead to realization of Self.

अथ 'एतद् यो वेत्ति' (13-1) इति वेदितृत्वलक्षणेन उक्तस्य क्षेत्रज्ञस्य स्वरूपं विशोध्यते –

Now the nature of क्षेत्रज्ञ who was told as a 'knower' as 'एतद्योवेत्ति तं प्राहुः क्षेत्रज्ञ इति' is going to be addressed.

It was told स च यो यत्प्रभावश्च addressing the ज्ञाता or knower. The same kshetrajna is meant here. It was told earlier that the Self who is वेद्य or one who is known, has knowership ज्ञातृत्व or वेदितृत्व. So the word ज्ञेयम् is about Kshetrajna (Individual Self) and not Paramatman in the sloka which follows. This entire chapter is about क्षेत्र and क्षेत्रज्ञ. That is told also at the end of this chapter as, क्षेत्र-क्षेत्रज्ञयोरेवमन्तरम् (13-34) clearly. In the middle of this chapter it is said, प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि. So this अवतारिका indicates that the nature of the Individual Self is going to be searched by mentioning क्षेत्रज्ञ as ज्ञेयम्.

Sloka 13.12

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ 12 ॥

ज्ञेयं The nature of the Self which is to be known through qualities such as Amaanitva and others, यत् तत् प्रवक्ष्यामि that nature I will talk about now or will teach now. यत् ज्ञात्वा By knowing which nature अमृतम् अश्नुते I will teach you that knowledge about the nature of the Self or ज्ञेय, knowing which the Self gets liberated getting rid of old age, death and others. And that is, अनादि beginningless मत्परं has me as the Master ब्रह्म is similar to Brahman in the state of liberation when the attributive consciousness is all pervading, तत् सत् न उच्यते असत् न उच्यते – that is not said to be sat or asat.

अमानित्वादिभिः साधनैः ज्ञेयं प्राप्यं यत् प्रत्यगात्मस्वरूपं तत् प्रवक्ष्यामि । यद् ज्ञात्वा जन्मजरामरणादि प्राकृतधर्मरहितम् अमृतम् आत्मानं प्राप्नोति । अनादि - आदिर्यस्य न विद्यते, तत् अनादि । अस्य हि प्रत्यगात्मन उत्पत्तिः न विद्यते । तत एव अन्तो न विद्यते । श्रुतिश्च - 'न जायते म्रियते वा विपश्चित्' (क. उ. 1-2-18) इति । मत्परम् - अहं परो यस्य तत् मत्परम् । 'इतस्त्वन्यां प्रकृतिं विद्धि मे परां । जीवभूताम्' (7-5) इति हि उक्तम् ।

अमानित्वादिभिः साधनैः ज्ञेयं प्राप्यं यत् प्रत्यगात्मस्वरूपं तत् प्रवक्ष्यामि – The nature of the Pratyagatman or Individual Self who is ज्ञेय means प्राप्य - to be attained through the means of अमानित्व, अदम्भित्व and others told earlier, - that I will teach you clearly so as not to have any doubts.

यद् ज्ञात्वा जन्मजरामरणादि प्राकृतधर्मरहितम् अमृतम् आत्मानं प्राप्नोति – And why should one know that? Knowing which, one attains the Atma svarupa which is without the प्राकृत धर्म's or attributes

associated with prakruti such as birth, old age, death etc. – that means which is not under the control of सृष्टि and प्रलय.

अनादि - आदिर्यस्य न विद्यते, तत् अनादि । अस्य हि प्रत्यगात्मन उत्पत्तिः न विद्यते । तत एव अन्तो न विद्यते । श्रुतिश्च - 'न जायते म्रियते वा विपश्चित्' (क. उ. 1-2-18) इति – That is अनादि means does not have a beginning. This Individual Self is not born or is not created. And for the same reason he does not have an end too. That is told in shruti as 'This Jivatman who has qualities such as omniscience and others is neither born nor dies.

मत्परम् - अहं परो यस्य तत् मत्परम् । 'इतस्त्वन्यां प्रकृतिं विद्धि मे परां । जीवभूताम्' (7-5) इति हि उक्तम् – He is मत्परम् means अहं परो यस्य तत् मत्परम् – for whom I am the master, he is called Matpara:. It is said 'know this पराप्रकृति which is of the form of Jivas and different from this (aparaa prakruti).

भगवच्छरीरतया भगवच्छेषतैकरसं हि आत्मस्वरूपम्; तथा च श्रुतिः - 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति' (बृ. उ. 3-7-22) इति । यथा 'स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ।' (श्वे. उ. 6-9) 'प्रधानक्षेत्रज्ञपतिर्गुणेशः' (श्वे. उ. 6-16) इत्यादिका ।

The आत्मस्वरूप the essential nature of the Individual Self being the body of Paramatman, finds joy only in being subservient to Bhagavan. That is told in shrutis thus – one who dwells in the atman, who is different from the Atman, whom the Atman does not know, for whom the Atman is body, who controls the Individual Self from inside, HE is your Self too and is blemishless. And also, 'HE is the sole cause of all, HE is the master of the Individual Self who is above the senses. And HE does not have a cause and there is no one superior to HIM. Also, 'HE is the master of pradhaana or matter and kshetraajna or the individual self and is the ruler of satva and other attributes'.

ब्रह्म - बृहत्त्वगुणयोगि, शरीरादेः अर्थान्तरभूतम्, स्वतः शरीरादिभिः परिच्छेदरहितं क्षेत्रज्ञतत्त्वम् इत्यर्थः। 'स चानन्त्याय कल्पते' (श्वे. उ. 5-9) इति हि श्रूयते । शरीरपरिच्छिन्नत्वं च अस्य कर्मकृतं । कर्मबन्धात् मुक्तस्य आनन्त्यम् । आत्मनि अपि ब्रह्मशब्दः प्रयुज्यते । 'स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ।' (14-26) 'ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ॥' (14-27) 'ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्धक्तिं लभते पराम्॥' (18-54) इति ।

ब्रह्म - बृहत्त्वगुणयोगि, शरीरादेः अर्थान्तरभूतम्, स्वतः शरीरादिभिः परिच्छेदरहितं क्षेत्रज्ञतत्त्वम् इत्यर्थः – Brahma is that which is associated with the quality of great dimension. That which is different from sharira and others, and that which cannot be limited by sharira and others – that reality of kshetrajna or Individual Self is the meaning.

'स चानन्त्याय कल्पते' (श्वे. उ. 5-9) इति हि श्रूयते । शरीरपरिच्छिन्नत्वं च अस्य कर्मकृतं । कर्मबन्धात् मुक्तस्य आनन्त्यम् – Shruti says 'He becomes capable of possessing the quality of being infinite in the state of liberation'. Being bound by the body is due to his karmas. When one gets released from the bondage of karma, he attains infinity in his attributive consciousness.

आत्मनि अपि ब्रह्मशब्दः प्रयुज्यते – The word Brahma is used in the sense of Jivatman also. Examples are shown-

'स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ।' (14-26) – He transcends the gunas and experiences the Self in its true state. He becomes eligible to attain Brahma bhaava.

'ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ॥' (14-27) – Here the anvaya is अव्ययस्य अमृतस्य ब्रह्मणः प्रतिष्ठा अहम् – that means I am the bestower of the experience of pure nature of individual self which is imperishable or avyaya and of the nature of non-return or amruta. Here अहम् is Paramatman.

'ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥' (18-54) इति – One who has attained the state of experience of pure nature of individual self gets peace of mind. He does not grieve for anything nor does he desire for anything. Having attained equanimity of mind with respect to all beings, he acquires परभक्ति towards ME.

In all these the word Brahma is used in the sense of परिशुद्धात्मस्वरूप.

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'न सत् तत् न असत् उच्यते' कार्यकारणरूपावस्थाद्वयरहिततया सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते । कार्यावस्थायां हि देवादिनामरूपभाक्त्वेन सत् इति उच्यते, तदनर्हतया कारणावस्थायाम् असत् इति उच्यते । तथा च श्रुतिः - 'असद्वा इदमग्र आसीत् । ततो वै सदजायत ।' (तै. उ. 2-7) 'तद्वेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यां व्याक्रियत' (बृ. उ. 1-4-7) इत्यादिका ।

'न सत् तत् न असत् उच्यते' कार्यकारणरूपावस्थाद्वयरहिततया सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते – It is neither called sat nor asat. Because of being not having the states of effect or cause, the essential nature of the Atman – आत्मस्वरूप is not called sat or asat.

कार्यावस्थायां हि देवादिनामरूपभाक्त्वेन सत् इति उच्यते, तदनर्हतया कारणावस्थायाम् असत् इति उच्यते – The Atmasvarupa is associated with a body such as of deva, manushya etc in the state of effect and is so called sat. In the causal state however, not having the division of name and form, it is called asat.

तथा च श्रुतिः - 'असद्वा इदमग्र आसीत् । ततो वै सदजायत ।' (तै. उ. 2-7) 'तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यां व्याक्रियत' (बृ. उ. 1-4-7) इत्यादिका – The shruti pramanasa are – 'All this existed as asat before creation without being associated with the division of name and form. Then the world having name and form was created and it is called sat'. 'This world was in the state of unmanifest at the time of pralaya – that means all this existed as Brahman qualified by the orders of sentients and non-sentients in undifferentiated state. Brahman transformed that into the state of having name and form differentiation.

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कार्यकारणावस्थान्वयः तु आत्मनः कर्मरूपाविद्या-वेष्टनकृतः, न स्वरूपकृतः इति सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते । यद्यपि 'असद्वा इदमग्र आसीत्' इति कारणावस्थं परं ब्रह्म उच्यते । तथापि नामरूपविभागानर्ह-सूक्ष्मचिदचिद्वस्तुशरीरं परं ब्रह्म कारणावस्थम् इति कारणावस्थायां क्षेत्रक्षेत्रज्ञस्वरूपम् अपि असच्छब्दवाच्यम् । क्षेत्रज्ञस्य सा अवस्था कर्मकृता इति परिशुद्धस्वरूपं न सदसच्छब्दनिर्देश्यम् ।

कार्यकारणावस्थान्वयः तु आत्मनः कर्मरूपाविद्या-वेष्टनकृतः, न स्वरूपकृतः इति सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते – So the Self being in the states of cause and effect is due to being covered by avidya of the form of karma. So that is not due to the essential nature of the self itself. That is why the essential nature of the Self is not known by the words sat or asat.

यद्यपि 'असद्वा इदमग्र आसीत्' इति कारणावस्थं परं ब्रह्म उच्यते । तथापि नामरूपविभागानर्ह-सूक्ष्मचिदचिद्वस्तुशरीरं परं ब्रह्म कारणावस्थम् इति कारणावस्थायां क्षेत्रक्षेत्रज्ञस्वरूपम् अपि असच्छब्दवाच्यम् । क्षेत्रज्ञस्य सा अवस्था कर्मकृता इति परिशुद्धस्वरूपं न सदसच्छब्दनिर्देश्यम् ।

यद्यपि 'असद्वा इदमग्र आसीत्' इति कारणावस्थं परं ब्रह्म उच्यते – Even though 'All this existed as asat without the differentiation into name and form before creation' is told in respect of Parabrahman in the causal state.

तथापि नामरूपविभागानर्ह-सूक्ष्मचिदचिद्वस्तुशरीरं परं ब्रह्म कारणावस्थम् इति कारणावस्थायां क्षेत्रक्षेत्रज्ञस्वरूपम् अपि असच्छब्दवाच्यम् – Even then, that Parabrahman in the causal state is having the sentients and non-sentients not differentiated into name and form as its body and so in the causal state, the nature of kshetra and kshetrajna is also known by the word asat.

क्षेत्रज्ञस्य सा अवस्था कर्मकृता इति परिशुद्धस्वरूपं न सदसच्छब्दनिर्देश्यम् – And that state of Kshetrajna is due to karma and hence the pure essential nature of Jivatman cannot be said to be sat or asat.

अनादि मत्परम् – The fact that Atman is not born is established in Brahma Sutra नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः. Here the पदविभाग is अनादि, मत्परम्. If the pada vibhaga is taken as अनादिमत् as found in other commentaries, then the word पर will have to be taken to qualify Brahman as परंब्रह्म. But this प्रकरण is not about परंब्रह्मन् and so that would not be proper here. Hence अनादि, मत्परम् is proper and मत्परम् is explained as अहं परो यस्य. The word पर indicates शेषि here. So Bhashyakarar gives shruti pramanas for शरीरत्व and शेषत्व of Jivatman as यस्य आत्मा शरीरम्, प्रधानक्षेत्रज्ञपतिः गुणेशः etc.

ब्रह्म – As per our sidhanta, this means here जीवात्मन्. An objection can be raised as the word ब्रह्म is used without any qualification and normally it should mean Supreme Brahman and how can it be about Jivatman? So that is explained as बृहत्त्वगुणयोगी. Shruti says Jivatman is अणुस्वरूप. And in the bound state बद्धावस्था his attributive consciousness is also contracted. But in the state of liberation, which is his original state, his attributive consciousness becomes all pervading and so Jivatman is said to have बृहत्त्व also. These are explained as स्वतः शरीरादिभिः परिच्छेदरहितं, शरीरपरिच्छिन्नत्वं च अस्य कर्मकृतं | कर्मबन्धात् मुक्तस्य आनन्त्यम्. In the state of liberation, its bruhatva is well established in shrutis – स च आनन्त्याय कल्पते. And in many places we can see the usage of word ब्रह्म in respect of Jivatman in a secondary sense. आत्मनि अपि ब्रह्मशब्दः प्रयुज्यते. Some are shown here - 'स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते।' (14-26) 'ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ॥' (14-27) 'ब्रह्मभूतः प्रसन्नात्मा' etc.

ब्रह्मभूयाय – This means बृहत्वाय. Even in the state of liberation a Jivatman does not have साक्षात्बृहत्त्व in svarupa. But the Bruhatva is in his धर्मभूतज्ञान. That is told in Gita also as मम साधर्म्यमागताः (14-2). Similarity is in dharma bhuta jnana.

ब्रह्मभूतः - In this sloka, it is said that the sadhaka will get Bhakti which is the means to attainment of Parabrahman – परब्रह्मप्राप्तिसाधन. So what is told as ब्रह्मभूतः cannot be परब्रह्मस्वरूपत्व because that cannot be attained even before Bhakti arises. First the means should be there and then only final attainment would happen.

न सत् न असत् – The meaning of this sentence is ‘The two states of cause and effect which are due to Karma are not in the essential nature of Jivatman’. Because what is told in shrutis as sat and asat with respect to कार्यावस्था (after creation) and कारणावस्था (before creation) is due to Karma and not in the svarupa of Jivatman.

There can be a doubt here that in the causal state when there is not name and form differentiation, is not Jivatman’s svarupa also called as असत्. It is said असदेवेदमग्र आसीत्. So in that even the जीवात्मस्वरूप is included in that. The answer is that it is due to karma and not in his essential nature. And in the परिशुद्धावस्था both these states which are due to karma are not there for a Jivatman. So both these states do not apply to the Self in the state of his pure essential nature. So न सत्, न असत् does not mean Jiva is सदसदनिर्वचनीय as it would be against shruti pramanas. It is sat, it is eternal, it is known as अहम् etc but the words सत्, असत् that are found in shrutis for the Jiva in state of effect and causal state is not in the परिशुद्ध आत्मस्वरूप. Even in the bound state, the आत्मस्वरूप is pure and does not undergo any change. The change is only in the धर्मभूतज्ञान. So Atmasvarupa is not affected by karma also. Only the dharma of the atman gets blocked. So atmasvarupa cannot be told as sat or asat because they are due to karma and not in the svarupa of atman. The Atman has three states, causal state, state of effect and liberated state. The causal state it is called asat, in the state of effect it is called sat and both these are due to karma and not स्वाभाविक. Hence they do not apply to परिशुद्धात्मस्वरूप. The third state which is liberated state is the real state of the Atman. So the meaning of न सत् तत् न असदुच्यते – is explained thus. क्षेत्रज्ञस्य सा अवस्था कर्मकृता इति परिशुद्धस्वरूपं न सदसच्छब्दनिर्देश्यम् - It negates the two

states which are due to karma and is telling the pure essential nature of Atman in its natural state which is different from these two states and hence not addressed thus.

Sloka 13.13

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ 13 ॥

तत् That pure AtmaSvarupa सर्वतः पाणिपादं is capable of performing the acts of hand and feet everywhere सर्वतः अक्षिशिरोमुखं can do all that is possible through eyes, head and face everywhere सर्वतः श्रुतिमत् everywhere it can perform what is possible through ears लोके In the world, सर्वम् आवृत्य तिष्ठति it stands pervading everything through its attributive consciousness.

सर्वतःपाणिपादं तत् - परिशुद्धात्मस्वरूपं सर्वतःपाणिपादकार्यशक्तम्, तथा सर्वतोऽक्षिशिरोमुखम्, सर्वतःश्रुतिमत् - सर्वतश्चक्षुरादिकार्यकृत् । 'अपाणिपादो जवनो ग्रहीता पश्यत्यक्षुः स शृणोत्यकर्णः' (श्वे. उ. 3-19) इति परस्य ब्रह्मणःअपाणिपादस्य अपि सर्वतःपाणिपादादिकार्यकृत्वं श्रूयते । प्रत्यगात्मनः अपि परिशुद्धस्य तत्साम्यापत्त्या सर्वतःपाणिपादादिकार्यकृत्वं श्रुतिसिद्धम् एव । 'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु. उ. 3-1-3) इति हि श्रूयते । 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।' (14-2) इति च वक्ष्यते । लोके सर्वम् आवृत्य तिष्ठति - लोके यद् वस्तुजातं तत् सर्वं व्याप्य तिष्ठति । परिशुद्धस्वरूपं देशादिपरिच्छेदरहिततया सर्वगतम् इत्यर्थः ।

सर्वतःपाणिपादं तत् - परिशुद्धात्मस्वरूपं सर्वतःपाणिपादकार्यशक्तम्, तथा सर्वतोऽक्षिशिरोमुखम्, सर्वतःश्रुतिमत् - सर्वतश्चक्षुरादिकार्यकृत् - This परिशुद्धात्मस्वरूप has the capability to perform in all places whatever acts are possible through hands and feet. And it can perform all acts of eyes, head, face, ears etc. in all places. How is it possible is justified next.

'अपाणिपादो जवनो ग्रहीता पश्यत्यक्षुः स शृणोत्यकर्णः' (श्वे. उ. 3-19) इति परस्य ब्रह्मणःअपाणिपादस्य अपि सर्वतःपाणिपादादिकार्यकृत्वं श्रूयते - With respect to Paramatman, Shruti says 'Without the need for hands and feet, he moves fast, he can hold, HE sees without eyes, hears without ears' - that Paramatman can perform all acts of hand, feet etc even without having hand or feet.

प्रत्यगात्मनः अपि परिशुद्धस्य तत्साम्यापत्त्या सर्वतःपाणिपादादिकार्यकृत्वं श्रुतिसिद्धम् एव - And even for Pratyagatman in his pure state, having attained equality with Paramatman, all those acts of

hand, feet etc without having a body or any of those limbs is possible is established in shruti itself.

'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु. उ. 3-1-3) इति हि श्रूयते – Shruti says 'Then the Upasaka shakes off punya and papa and gets detached from prakruti sambandha which is to be discarded, becomes pure and attains supreme equality with Paramatman'.

'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।' (14-2) इति च वक्ष्यते – Having adopted this knowledge they attain equality in certain attributes with me; this is going to be told later here also.

लोके सर्वम् आवृत्य तिष्ठति - लोके यद् वस्तुजातं तत् सर्वं व्याप्य तिष्ठति । परिशुद्धस्वरूपं देशादिपरिच्छेदरहिततया सर्वगतम् इत्यर्थः – 'लोके सर्वम् आवृत्य तिष्ठति' Means he stays pervading whatever objects exist in this world. That means this परिशुद्धात्मस्वरूप or the pure substratum of the Self is all pervading as it is not limited by space and others.

One thing we have to remember is this prakarana is Jivatma prakarana. So Bhashyakarar explains all these slokas in a very appropriate way as applied to Jivatman only. It is a unique interpretation we see here. Bhagavad Yamnucharya says in Gitartha Sangraha – देहस्वरूपम् आत्मासिहेतुः आत्मविशोधनम् । बन्धहेतुः विवेकश्च त्रयोदश उदीर्यते ॥ So Bhashyakarar has written bhashya according to that in a wonderful way. देहस्वरूप was explained as देहात्मनोस्वरूपम्- इदं शरीरं क्षेत्रम्, एतद्योवेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः, आत्मासिहेतुः - अमानित्वम् अदम्भित्वम् etc. – Starting with ज्ञेयं यत्तत् प्रवक्ष्यामि etc. बन्धहेतु is going to be told later with कारणं गुणसङ्गोस्य etc. And विवेकानुसन्धान – will be also told later as ध्यानेनात्मनि पश्यन्ति and so on. So accordingly, these slokas are clearly detailing the आत्मस्वरूप and have to be understood with respect to Jivatman only is sidhanta.

There are other views on these – objection is – 'आत्मस्वरूप is अशरीरि, it is निरवयव, निरिन्द्रिय etc. So where is the scope for atmasvarupa having पाणि, पाद etc? And earlier अनेकबाहूदरवक्त्रनेत्रम् etc were told in respect of Paramatman. Since this is Jiva prakarana, that cannot be taken in respect of Jiva is the objection. That is refuted in bhashya clearly. It is accepted that परिशुद्धात्मस्वरूप does not have पाणि, पाद etc. Even then, the शक्ति or power of the Atman to

perform all acts of hand, feet etc. is present is shown by giving the shruti pramana with respect to paramatman as अपाणिपादो जवनो ग्रहीता etc.

Here अपाणिपाद – indicates all the कर्मेन्द्रियs. And अचक्षुः, अकर्णः indicate all the ज्ञानेन्द्रियs. An objection may still arise that even then what is unique to Paramatman can be accepted but how can they be accepted with respect to Jivatman? That is answered by shruti pramana which says a प्रत्यगात्मन् attains परमसाम्यापत्ति with Paramatman during Moksha in his परिशुद्धावस्था. In that state, pratyagatman also gets the eight Brahma gunas such as अपहृतपाप्मत्व and others. He will also have असंकुचितज्ञान and by his sankalpa itself he can get one or more shariras etc. He enjoys all sorts of pleasures if he desires and so on. Because he will not be interested in anything other than ब्रह्मानुभव, he will not desire for anything else but he has the power shruti says. So all these are reasonable in respect of Jivatman also.

Then how can he pervade everything when he is atomic or subtle in his essential nature? That is told in shruti as through his धर्मभूतज्ञान. His attributive consciousness becomes all pervading and hence he is told as स च आनन्त्याय कल्पते. Several Brahma sutras such as प्रदीपवदावेशः तथा हि दर्शयति, etc establish this. Though in his स्वरूप he will be अणु, his धर्मभूतज्ञान will be all pervading. Shvetashvatara shruti says बालाग्रशतभागस्य शतधा कल्पितस्य च । भागो जीवस्य विज्ञेयः स च आनन्त्याय कल्पते. Though he is said to be one hundredth part of one hundredth part of the tip of a hair – meaning he is very subtle in his essential nature, his dharma bhuta jnana is all pervading, shruti says.

Sloka 13.14

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ 14 ॥

सर्वेन्द्रियगुणाभासं Being capable of knowing the sense-objects through the functions of all senses
सर्वेन्द्रिय विवर्जितम् by nature being detached from all senses असक्तं By nature not attached to the
bodies of deva manushya etc. सर्वभृच्चैव capable of bearing or supporting all types of bodies such

as deva, manushya and others निर्गुणं By nature does not have the qualities such as satva, rajas and tamas गुणभोक्तृ च also capable of enjoying the qualities of satva and others – such is the nature of this aatmatatva.

सर्वेन्द्रियगुणाभासं - सर्वेन्द्रियगुणैः आभासो यस्य तत् सर्वेन्द्रियगुणाभासम् । इन्द्रियगुणा इन्द्रियवृत्तयः, इन्द्रियवृत्तिभिः अपि विषयान् ज्ञातुं समर्थम् इत्यर्थः । स्वभावतः सर्वेन्द्रिय-विवर्जितं - विना एव इन्द्रियवृत्तिभिः स्वत एव सर्वं जानाति इत्यर्थः । असक्तं – स्वभावतो देवादिदेहसङ्गरहितम्, सर्वभृत् च एव देवादिसर्वदेहभरणसमर्थं च । 'स एकधा भवति, त्रिधा भवति' (छा. उ. 7-26-2) इत्यादिश्रुतेः । निर्गुणं - तथा स्वभावतः सत्त्वादिगुणरहितं । गुणभोक्तृ च - सत्त्वादीनां गुणानां भोगसमर्थं च ।

सर्वेन्द्रियगुणाभासं - सर्वेन्द्रियगुणैः आभासो यस्य तत् सर्वेन्द्रियगुणाभासम् – That to which lightening of objects happens through functions of all sense organs – that is said to be सर्वेन्द्रियगुणाभासं.

इन्द्रियगुणा इन्द्रियवृत्तयः, इन्द्रियवृत्तिभिः अपि विषयान् ज्ञातुं समर्थम् इत्यर्थः – इन्द्रियगुणाः means the functions of senses. Even through the functions of the senses, it is capable of cognizing objects.

स्वभावतः सर्वेन्द्रिय-विवर्जितं - विना एव इन्द्रियवृत्तिभिः स्वत एव सर्वं जानाति इत्यर्थः – By nature it is without sense organs – means even without the functions of sense organs it can know everything by itself.

असक्तं – स्वभावतो देवादिदेहसङ्गरहितम्, - By nature it does not have any attachment to bodies such as that of Deva etc.

सर्वभृत् च एव देवादिसर्वदेहभरणसमर्थं च – At the same time it is capable of supporting or bearing all kinds of bodies such as that of a deva and others.

'स एकधा भवति, त्रिधा भवति' (छा. उ. 7-26-2) इत्यादिश्रुतेः – Because Shruti says 'He gets one type of body, he takes three kinds of bodies' etc.

निर्गुणं - तथा स्वभावतः सत्त्वादिगुणरहितं । गुणभोक्तृ च - सत्त्वादीनां गुणानां भोगसमर्थं च – By nature he is without the qualities of satva and others. And is capable of enjoying the qualities of satva and others.

इन्द्रियगुणा इन्द्रियवृत्तयः – How can the functions of senses lighten up things for the Atman who is स्वयंप्रकाश? Answer is that here the svarupa is not meant but विषयप्रकाश – illumining external objects. Then the next question would be – in respect of परिशुद्धस्वरूप how can there be sensory knowledge etc. That is answered thus – even through functions of senses, there will be cognition of objects. That capability exists in शुद्धावस्था also is the bhaava. But the knower is the Atman.

स्वभावतः सर्वेन्द्रिय-विवर्जितं – Atman does get associated with senses sometimes and so how can he be said to be सर्वेन्द्रिय-विवर्जितं? Is answered as स्वभावतः. By nature it is without senses. Karmavashya avasthaa is not natural to atman.

असक्तम् – By nature it has no attachment to bodies such as deva and others – it is सङ्गरहित. Atma svarupa by nature is jnaana-aanandparishuddha, vikaara-rahita etc and is not attached to bodies such as deva, manushya etc.

सर्वभृत् – Even in परिशुद्धावस्था atman is capable of being सर्वभृत् – as shown from shruti pramana स एकधा भवति त्रिधा भवति etc.

निर्गुणम् – Enjoyment of qualities of matter such as satva and others due to कर्मोपाधि – is what is negated here. So निर्गुण here does not mean निर्विशेष. That is why bhashya is स्वभावतः सत्त्वादि गुणरहितम्. Enjoyment which comes from qualities such as satva etc is औपाधिक due to उपाधि of karma. Such enjoyments are not natural to the atman. But the capability always exists is the bhaava.

Sloka 13.15

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ 15 ॥

तत् The pure Atmasvarupa which is to be known भूतानां बहिः that can be outside of the collectivity of the five Prthivi and other elements अन्तः and can also be inside them. अचरं By nature it does

not have movements चरमेव च but while associated with body, does move around. सूक्ष्मत्वात् अविज्ञेयं Because it's essential nature is very subtle, it cannot be known by bound selves as different from body. दूरस्थं Even while existing in the body, it is far for those who are not endowed with the attributes of amanitva and others. तत् अन्तिके च And for those who have the qualities of amanitva and others, it is very near.

पृथिव्यादीनि भूतानि परित्यज्य अशरीरो बहिः वर्तते । तेषाम् अन्तः च वर्तते; 'जक्षत् क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा' (छा.उ. 8-12-3) इत्यादिश्रुतिसिद्धस्वच्छन्दवृत्तिषु; अचरं चरम् एव च - स्वभावतः अचरं, चरं च देहित्वे । सूक्ष्मत्वात् तत् अविज्ञेयम् - एवं सर्वशक्तियुक्तं सर्वज्ञं तत् आत्मतत्त्वम् अस्मिन् क्षेत्रे वर्तमानम् अपि अतिसूक्ष्मत्वात् देहात् पृथक्त्वेन संसारिभिः अविज्ञेयम् । दूरस्थं च अन्तिके च तत् - अमानित्वाद्युक्तगुणरहितानां विपरीतगुणानां पुंसां स्वदेहे वर्तमानम् अपि अतिदूरस्थम्, तथा अमानित्वादिगुणोपेतानां तदेव अन्तिके च वर्तते ।

पृथिव्यादीनि भूतानि परित्यज्य अशरीरो बहिः वर्तते । तेषाम् अन्तः च वर्तते – The Self stays outside without a body having discarded the five elements Prithivi and others. He stays inside them also.

'जक्षत् क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा' (छा.उ. 8-12-3) इत्यादिश्रुतिसिद्धस्वच्छन्दवृत्तिषु; - He stays engaged in his own independent acts as told in shruti 'Eating, sporting, enjoying with women, with chariots' etc.

अचरं चरम् एव च - स्वभावतः अचरं, चरं च देहित्वे – Though by nature he is without movements, he moves around while having a body.

सूक्ष्मत्वात् तत् अविज्ञेयम् - एवं सर्वशक्तियुक्तं सर्वज्ञं तत् आत्मतत्त्वम् अस्मिन् क्षेत्रे वर्तमानम् अपि अतिसूक्ष्मत्वात् देहात् पृथक्त्वेन संसारिभिः अविज्ञेयम् – It cannot be known as it is very subtle – that means this Individual Self who is all-powerful and omniscient, though residing in this body, is not realized by bound selves who are moving from birth to birth and who are not मुमुक्षुः.

दूरस्थं च अन्तिके च तत् - अमानित्वाद्युक्तगुणरहितानां विपरीतगुणानां पुंसां स्वदेहे वर्तमानम् अपि अतिदूरस्थम्, - It is far as well as near – means to those who are without the qualities of Amanitva and others and have opposite qualities, it is very far though existing in their own body.

तथा अमानित्वादिगुणोपेतानां तदेव अन्तिके च वर्तते – In the same way, to those who are endowed with Amanitva and other qualities, the very same Atmatatva is very near.

जक्षत् क्रीडन् रममाणः - The atman resides inside the collectivity of five elements when having a body in the bound state or in the liberated state. It is well known that the liberated Self stays outside as he does not have a material body. While involved in acts such as laughing etc. he will be inside a body even in liberated state. During liberated state, that body which an Atman takes is not due to Karma but out of his own willing. This is because shruti says 'एष संप्रसादः अस्मात् शरीरात् समुत्थाय परंज्योतिरुपसंपद्य स्वेन रूपेण अभिनिष्पद्यते' – he attains स्वरूप आविर्भाव – emergence in his true original nature. He is also said to be स स्वराड्भवति – he gets released from the bondage of karma. So for such an Atman who is by nature immutable, what shruti says such as 'त्रिधाभावः', 'जक्षणः', 'पितृलोककामना' etc would not be possible without a body. So he can get a body of शुद्धसत्त्व by his very सङ्कल्प there.

अचरं चरमेव च – What is told here is movement of Atman using legs etc and the absence of it.

सर्वशक्तियुक्तं सर्वज्ञम् – Sloka says अविज्ञेयम् - question may arise – how can the Self who is ever experienced as अहम् can be said to be unknowable. That is explained as – it is unknowable as being different and distinct from the body as being all-powerful and omniscient. That is not known by bound selves. Bhashya says अतिसूक्ष्मत्वात् because even वायु which is सूक्ष्म can be known separately from Prithivi and others but the Atma tatva is अतिसूक्ष्म.

Then the next objection would be – if all bound selves are never able to know the self as such, will it not lead to अप्रामाणिकत्व – that is answered as संसारिभिः - those who are immersed in this cycle of birth and death, cannot know the Self as such is the meaning. They are without any means such as yoga and are desirous of sense experience and not interested in attaining liberation. So does it mean any संसारि cannot know the Atman? Answer is no. Those who are endowed with the qualities of अमानित्व and others can realize him. Those who do not possess those qualities cannot realize him is the bhaava.

Sloka 13.16

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ 16 ॥

तत् ज्ञेयं That Jivatma tatva which is to be known, भूतेषु स्थितम् resides in the bodies of deva, manushya etc. अविभक्तं च It is एकरूप of the form of ज्ञान alone in its nature of being a knower. विभक्तमिव स्थितम् And it is also seen being different while existing in bodies such as that of Deva, Manushya and others. भूत भर्तृ It supports bodies of deva, manushya etc. ग्रसिष्णु It experiences food and others. प्रभविष्णु च It causes the food that is consumed to be modified into various forms.

देवमनुष्यादि भूतेषु सर्वत्र स्थितम् आत्मवस्तु वेदितृत्वैकाकारतया अविभक्तम् । अविदुषां देवाद्याकारेण अयं देवः, मनुष्यः इति विभक्तमिव च स्थितम् । 'देवोऽहं मनुष्योऽहम्' इति देह सामानाधिकरण्येन अनुसन्धीयमानमपि वेदितृत्वेन देहादर्थान्तरभूतं ज्ञातुं शक्यम् इति आदौ उक्तमेव 'एतद्यो वेत्ति' (13-2) इति । इदानीं प्रकारान्तरैश्च देहात् अर्थान्तरत्वे ज्ञातुं शक्यम् इत्याह – भूत भर्तृ च इति । भूतानां – पृथिव्यादीनां देहरूपेण संहतानां यद्भर्तृ तत् भर्तव्येभ्यः भूतेभ्यः अर्थान्तरं ज्ञेयम्; अर्थान्तरमिति ज्ञातुं शक्यम् इत्यर्थः । तथा ग्रसिष्णु – अन्नादीनां भौतिकानां ग्रसिष्णु, ग्रसमानेभ्यो भूतेभ्यः ग्रसितृत्वेन अर्थान्तरभूतम् इति ज्ञातुं शक्यम् । प्रभविष्णु च – प्रभव हेतुश्च ग्रस्तानाम् अन्नादीनाम् आकारान्तरेण परिणतानां प्रभवः हेतुः । तेभ्यः अर्थान्तरमिति ज्ञातुं शक्यम् इत्यर्थः । मृतशरीरे ग्रसन प्रभवादीनाम् अदर्शनात् न भूतसंघातरूपं क्षेत्रं ग्रसन-प्रभव-भरणहेतुः इति निश्चीयते ।

देवमनुष्यादि भूतेषु सर्वत्र स्थितम् आत्मवस्तु वेदितृत्वैकाकारतया अविभक्तम् - The Atma vastu present in all embodied souls such as deva, manushya and others has the one form of being the knower and so by that same nature everywhere it is अविभक्तम् – means is of the same nature not being of different nature in each body.

अविदुषां देवाद्याकारेण अयं देवः, मनुष्यः इति विभक्तमिव च स्थितम् – And for the ignorant ones, it is seen as different being of the form of Deva, Manushya and others as they perceive the atma svarupa as this one is deva, this one is manushya etc. differently.

'देवोऽहं मनुष्योऽहम्' इति देह सामानाधिकरण्येन अनुसन्धीयमानमपि – Even though the Self is experienced as 'I am Deva', 'I am manushya' etc in concomitant co-ordination with body.

वेदितृत्वेन देहादर्थान्तरभूतं ज्ञातुं शक्यम् इति आदौ उक्तमेव 'एतद्यो वेत्ति' (13-2) इति – the Self is different from the body being a knower and is possible to be known such was told earlier itself as 'one who knows this is kshetrajna'.

इदानीं प्रकारान्तरैश्च देहात् अर्थान्तरत्वे ज्ञातुं शक्यम् इत्याह – भूत भर्तृ च इति – Now the same fact that he is different from body is possible to be known through other ways also is told as भूत भर्तृ च.

भूतानां – पृथिव्यादीनां देहरूपेण संहतानां यद्भर्तृ – That which is the support of prithivi and other elements that have united in the form of Body,

तत् भर्तृव्येभ्यः भूतेभ्यः अर्थान्तरं ज्ञेयम्; - that is to be known as different from the elements which are supported.

अर्थान्तरमिति ज्ञातुं शक्यम् इत्यर्थः - That means it is possible to know that the Self is different from the body.

तथा ग्रसिष्णु – अन्नादीनां भौतिकानां ग्रसिष्णु, - In the same way it consumes food and others which are of the form of inert elements.

ग्रसमानेभ्यो भूतेभ्यः ग्रसितृत्वेन अर्थान्तरभूतम् इति ज्ञातुं शक्यम् – So it is possible to know the Self who is the consumer of food as different from those that are consumed.

प्रभविष्णु च – प्रभव हेतुश्च ग्रस्तानाम् अन्नादीनाम् आकारान्तरेण परिणतानां प्रभवः हेतुः - प्रभव means हेतु cause. The Self is the cause of all modifications into various forms that the food and other collectivity of elements that are consumed undergo.

तेभ्यः अर्थान्तरमिति ज्ञातुं शक्यम् इत्यर्थः - That means it is possible to know the Self as different from those modified elements.

मृतशरीरे ग्रसन प्रभवादीनाम् अदर्शनात् न भूतसंघातरूपं क्षेत्रं ग्रसन-प्रभव-भरणहेतुः इति निश्चीयते – In the dead body, eating or being the cause etc are not seen. So the kshetra or body that is of the form of collectivity of elements is not the cause of consumption or the modified elements or supporting them is decided.

अविभक्त – This word is used in respect of body etc and so it means similarity as told earlier in पण्डिताः समदर्शिनः (5-8). So अविभक्त means the Atmatatva does not have divisions in its nature in the form of देवत्व etc.

विभक्तमिव – The word इव here indicates it is what is perceived by ignorant ones. So explained in bhashya as अविदुषाम्. This is about the शुद्धस्वरूप of Atman. Then the भोक्तृस्वरूप of Atman is told as भूतभर्तृ etc in order to remove any doubts that Atman can do जगद्व्यापार and others. Because Paramatman is known as भूतभृत् – one who supports all embodied souls. In order to differentiate Jivatman, भूत भर्तृ is to be understood as one who supports the body which is the collectivity of five elements – पाञ्चभौतिक. So the meaning of भूत here is limited to matter though in other contexts भूत is embodied soul. The purpose is that Atman is to be known as different from the body.

प्रभव हेतुः - Prabhava here means modification into garbha and other forms.

If a doubt is raised that – eating etc are seen to be done by body only and Atman who is निरवयवि cannot perform such acts as eating without the collectivity of elements present as body. So how can it be told that Atman is ग्रसिष्णु etc as आत्मधर्मः ? That is answered in bhashya as मृतशरीरे ग्रसन प्रभवादीनाम् अदर्शनात्. So eating etc are by the body which has atman present inside and not mere collectivity of elements without the Atman – which is dead body and that cannot do such acts.

Here the difference between body and Atman is told in several ways – आधार-आधेय भाव, भोक्तृत्व-भोग्यत्व भाव, विकार्यत्व-विकारहेतुत्व भाव. The purpose is to establish the fact that the Self is different from the body.

Sloka 13.17

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ 17 ॥

तत् That parishuddha Atma svarupa – the pure essential nature of the self ज्योतिषाम् अपि ज्योतिः is the one who illuminates even the luminous objects such as Sun, fire and others. तमसः परमुच्यते It is said to be superior to Prakruti called by the term tamas. ज्ञानं ज्ञेयं That is to be known as of the nature of consciousness. ज्ञानगम्यं It can be attained through amanitva and other means of knowledge – Jnana saadhanas. सर्वस्य हृदि विष्ठितम् – it exists in everyone's heart being different and distinct.

ज्योतिषां - दीपादित्यमणिप्रभृतीनाम् अपि तदेव ज्योतिः - प्रकाशकम्, दीपादित्यादीनाम् अपि आत्मप्रभारूपं ज्ञानम् एव प्रकाशकम् । दीपादयः तु विषयेन्द्रिय सन्निकर्ष विरोधिसंतमस-निरसनमात्रं कुर्वते, तावन्मात्रेण एव तेषां प्रकाशकत्वम् । तमसः परम् उच्यते - तमः शब्दः सूक्ष्मावस्थप्रकृतिवचनः, प्रकृतेः परम् उच्यते इत्यर्थः । अतः ज्ञानं ज्ञेयं - ज्ञानैकाकारम् इति ज्ञेयम्; तत् च ज्ञानगम्यम् - अमानित्वादिभिः ज्ञानसाधनैः उक्तैः प्राप्यम् इत्यर्थः । हृदि सर्वस्य विष्ठितं - सर्वस्य मनुष्यादेः हृदि विशेषेण अवस्थितं सन्निहितम् ।

ज्योतिषां - दीपादित्यमणिप्रभृतीनाम् अपि तदेव ज्योतिः - प्रकाशकम्, - ज्योतिषाम् means for luminous objects such as light, gem, sun and others also, that only is the Jyoti – means that which illuminates.

दीपादित्यादीनाम् अपि आत्मप्रभारूपं ज्ञानम् एव प्रकाशकम् – That is the प्रभारूप ज्ञान or धर्मभूतज्ञान or attributive consciousness of the Atman only illumines even light, sun and others. What is the meaning of this is explained further.

दीपादयः तु विषयेन्द्रिय सन्निकर्ष विरोधिसंतमस-निरसनमात्रं कुर्वते, तावन्मात्रेण एव तेषां प्रकाशकत्वम् - What do the light, sun etc do? They just remove the darkness which is blocking and exists between objects and sense organs. That is the work of light and others. They can only remove the darkness, so their function of illumination is limited to only that. The objects are perceived through the dharma bhuta jnana by Jivatman.

तमसः परम् उच्यते - तमः शब्दः सूक्ष्मावस्थप्रकृतिवचनः, प्रकृतेः परम् उच्यते इत्यर्थः - तमसः परम् उच्यते means Atman is superior to Tamas which indicates Prakruti in subtle state.

अतः ज्ञानं ज्ञेयं - ज्ञानैकाकारम् इति ज्ञेयम्; - FOr that reason, one should know the Atman as having the nature of consciousness only.

तत् च ज्ञानगम्यम् - अमानित्वादिभिः ज्ञानसाधनैः उक्तैः प्राप्यम् इत्यर्थः – And that nature of the Atman is attained through ज्ञानसाधनस or means of knowledge such as Amanitva and others.

हृदि सर्वस्य विष्ठितं - सर्वस्य मनुष्यादेः हृदि विशेषेण अवस्थितं सन्निहितम् – That Atman is present closeby in a special way in the heart of humans (manushya) and others.

दीपादित्यादीनाम् अपि आत्मप्रभारूपं ज्ञानम् एव प्रकाशकम् – The Essential nature of the Self is consciousness. So how can it illumine objects such as lamp, sun and others? Answer is just as lamp and others remove the darkness between sense organs and objects through their rays of light and not by means of their nature itself, in the same way, the dharmabhuta jnana which is in place of प्रभा illumines those objects to the Self. The word अपि in ज्योतिषामपि तज्ज्योतिः shows that the atmajnana only is illumines all those sources of light.

There should be three things – object to be known, light which dispels the darkness and the Self who perceives the objects. Light cannot give knowledge to Self. It just removes darkness. If light is not there, Atman cannot see. If object is not there but light is there also, Atman does not see anything because there is nothing to see. And along with light and object, Atman who is the knower has to be present. In Bruhadaranyaka, Jyotirbrahmana, this is told. To the question 'किं ज्योतिरयम् पुरुषः?', first आदित्यः is told. अस्तमिते आदित्ये किं ज्योतिरयम् पुरुषः? Next question is when sun has set, which illumines to the Self? Answer is told as moon. When moon is not there, agni or fire. When fire is not there, answer given as वाक् वागेवास्य ज्योतिः - through speech one can move around or know things. When speech is also not there, answer is आत्मैवास्य ज्योतिर्भवति – he becomes स्वयंज्योतिः - he knows himself. And because Atman is present only, any of these objects such as light, sun etc are also perceived and in their light objects are perceived. So the capability of light and others to show objects by removing the darkness is limited to what is perceived through the sense organ eye only and they cannot reveal everything like the attributive consciousness of Atman.

तमसः परमुच्यते – The meaning of word तमस् is not darkness here. It means मूलप्रकृति or primordial matter as established in श्रुति and स्मृतिs – यस्य तमः शरीरम्, तम आसीत् तमसा गूढमग्रे प्रकेतम् (तै.ब्रा. 2-8-9-

4), यदा तमस्तत् (श्वे. 4-18), तमः परे देवे एकी भवति (सु. 2), असीदिदं तमोभूतम् (मनु. 1-6) etc. So the Atman is superior to प्रकृति is the bhaava. Here परम् means अन्यत् or different. Because Atman is भोक्तृ or experience, it is the prominent one. उच्यते – As told in निर्गुणः प्रकृतेः परः (वि.पु. 2-14-29) etc. With respect to Jivatma, निर्गुणः means he does not have the qualities of satva and others.

ज्ञेयम् – Indicates that one should contemplate that Atman is different from the body. Here ज्ञानं ज्ञेयम् is to be taken together. Meaning is ज्ञानम् इति ज्ञेयम्. – One should know that Atman is of the nature of consciousness.

ज्ञानगम्यम् – If this is taken to mean ज्ञेयम् it would be पुनरुक्ति. And the word गम्य has the meaning of प्राप्य. So it is explained as that which is attained through means of knowledge ज्ञानसाधनस – such as अमानित्व and others.

विशेषेण अवस्थितम् – This means existence in the form of enjoyer or experiencer – भोक्तृत्व etc. It is said यो वेद इदं जिघ्राणि इति स आत्मा, यो वेद इदं पश्यामि इति स आत्मा and so on. Or विशेषेण अवस्थितम् may mean that Atma is present in its स्वरूप in the heart and in all parts of the body through धर्मभूतज्ञान and that is the विशेष.

सर्वस्य हृदि – The word सर्वस्य is जात्यैकवचन here. Atman is present in the heart of all beings of manushyajati, devajati etc. That is commented as सर्वस्य मनुष्यादेः. It is like telling 'this rice only is found in all houses'. Though the individual rice grains are different, they all belong to the same class of rice.

Sloka 13.18

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्धक्त एतद्विज्ञाय मद्धावायोपपद्यते ॥ 18 ॥

इति Thus क्षेत्रं the nature of Kshetra समासतः उक्तम् was told briefly. तथा ज्ञानम् उक्तं In the same way the means of knowledge was told briefly. ज्ञेयं च Even the nature of the Atman who is to be

known was told briefly. मद्भक्तः One who meditates on ME. एतद्विज्ञाय having known this properly, मद्भावाय उपपद्यते becomes eligible to attain similarity with ME.

एवं 'महाभूतान्यहंकारः' (13-5) इत्यादिना, 'संघातश्चेतनाधृतिः' (13-6) इत्यन्तेन क्षेत्रतत्त्वं समासेन उक्तम् । 'अमानित्वम्' (13-7) इत्यादिना 'तत्त्वज्ञानार्थचिन्तनम्' (13-11) इत्यन्तेन ज्ञातव्यस्य आत्मतत्त्वस्य ज्ञानसाधनम् उक्तम् । 'अनादिमत्परम्' (13-12) इत्यादिना 'हृदि सर्वस्य विष्ठितम्' (13-17) इत्यन्तेन ज्ञेयस्य क्षेत्रज्ञस्य याथात्म्यं च संक्षेपेण उक्तम् । मद्भक्तः एतत् - क्षेत्रयाथात्म्यं क्षेत्रात् विविक्तात्मस्वरूप-प्राप्त्युपाय-याथात्म्यं च विज्ञाय मद्भावाय उपपद्यते । मम यो भावः स्वभावः असंसारित्वम्, असंसारित्वप्राप्तये उपपन्नो भवति इत्यर्थः ।

एवं 'महाभूतान्यहंकारः' (13-5) इत्यादिना, 'संघातश्चेतनाधृतिः' (13-6) इत्यन्तेन क्षेत्रतत्त्वं समासेन उक्तम् – Bhashyakarar gives a very clear summary of what was taught so far. Thus, starting with the sloka 'महाभूतान्यहंकारः बुद्धिरव्यक्तमेव च' (5th sloka) and till इच्छाद्वेषः सुखं दुःखं संघातश्चेतनाधृतिः (first half of 6th sloka), the nature of the क्षेत्रतत्त्व or sharira or body was briefly taught.

'अमानित्वम्' (13-7) इत्यादिना 'तत्त्वज्ञानार्थचिन्तनम्' (13-11) इत्यन्तेन ज्ञातव्यस्य आत्मतत्त्वस्य ज्ञानसाधनम् उक्तम् – Then starting with अमानित्वम् अदम्भित्वम् (7th sloka) and till तत्त्वज्ञानार्थचिन्तनम् (first half of 11th sloka), the means to attaining the knowledge of the Self which is to be known was taught.

'अनादिमत्परम्' (13-12) इत्यादिना 'हृदि सर्वस्य विष्ठितम्' (13-17) इत्यन्तेन ज्ञेयस्य क्षेत्रज्ञस्य याथात्म्यं च संक्षेपेण उक्तम् – Then starting with अनादि मत्परम् ब्रह्म (12th sloka), till 'हृदि सर्वस्य विष्ठितम्' 17th sloka, the real nature of the क्षेत्रज्ञ who is the Pratyagatman and who is to be known was briefly taught.

मद्भक्तः एतत् - क्षेत्रयाथात्म्यं क्षेत्रात् विविक्तात्मस्वरूप-प्राप्त्युपाय-याथात्म्यं च विज्ञाय मद्भावाय उपपद्यते – My devotee who meditates on ME, if clearly knows discriminating the real nature of क्षेत्र, the nature of means to the real nature of the Atman who is different from the body and the true nature of the Atman, will become eligible to attain my भाव or nature.

मम यो भावः स्वभावः असंसारित्वम्, असंसारित्वप्राप्तये उपपन्नो भवति इत्यर्थः – मद्भाव means मम यो भावः स्वभावः and that is असंसारित्वम्. Means he will become eligible to attain असंसारित्व is the bhaava.

Sloka 13.19

अथ अत्यन्तविविक्तस्वभावयोः प्रकृत्यात्मनोः संसर्गस्य अनादित्वं, संसृष्टयोः द्वयोः कार्यभेदः संसर्गहितुः च उच्यते –

Now on, the following are going to be told:

- fact that the union of prakruti and Atman which are of very different nature, is beginningless
- the difference in the effects of the two, prakruti and Atman, who have joined
- and the cause of their union

संसर्गहेतुश्च – Means the cause of the संसर्ग or union which is beginningless as a continuous flood.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ 19 ॥

प्रकृतिं The Prakruti पुरुषं च and the Atman who is united with it उभावपि both these realities अनादी विद्धि know as beginningless. विकारांश्च Desire, hatred aetc which are responsible for bondage गुणांश्च एव and the qualities of amanitva and others प्रकृतिसम्भवान् विद्धि know them as caused by the union with matter.

प्रकृतिपुरुषौ उभौ अन्योन्यसंसृष्टौ अनादी इति विद्धि । बन्धहेतुभूतान् विकारान् इच्छाद्वेषादीन्, अमानित्वादिनां गुणान् मोक्षहेतुभूतान् प्रकृतिसंभवान् विद्धि । पुरुषेण संसृष्टा इयम् अनादिकालप्रवृत्ता क्षेत्राकारपरिणता प्रकृतिः स्वविकारैः इच्छाद्वेषादिभिः पुरुषस्य बन्धहेतुः भवति । सैव अमानित्वादिभिः स्वविकारैः पुरुषस्य अपवर्गहेतुः भवति इत्यर्थः ।

प्रकृतिपुरुषौ उभौ अन्योन्यसंसृष्टौ अनादी इति विद्धि – Know that both prakruti and purusha who have joined together are beginningless.

बन्धहेतुभूतान् विकारान् इच्छाद्वेषादीन्, अमानित्वादिनां गुणान् मोक्षहेतुभूतान् प्रकृतिसंभवान् विद्धि – Desire, hatred and others which are the modifications of the mind and are responsible for the bondage in samsara AND the qualities such as amanitva and others that are the cause of liberation, know that these originate from prakruti.

पुरुषेण संसृष्टा इयम् अनादिकालप्रवृत्ता क्षेत्राकारपरिणता प्रकृतिः स्वविकारैः इच्छाद्वेषादिभिः पुरुषस्य बन्धहेतुः भवति – This Prakruti which has modified into the form of body and has been present from beginningless time and is associated with Purusha becomes the cause of bondage of purusha through desire and hatred etc. which are its effects.

सैव अमानित्वादिभिः स्वविकारैः पुरुषस्य अपवर्गहेतुः भवति इत्यर्थः – The meaning is that the same body also becomes the cause of liberation through its own effects such as अमानित्व and other आत्मगुणस or qualities.

प्रकृतिं पुरुषं चैव – The word च indicates the close association of prakruti and purusha explained in bhashya as उभौ अन्योन्यसंसृष्टौ.

विकारांश्च गुणांश्चैव – The Vikaraas are इच्छा, द्वेष or desire, hatred and others and गुणस are अमानित्व, अदम्भित्व and others. In the 3rd sloka, यद्विकारि यतश्च यत्, यद्विकारि was explained as effect of the kshetra. In the same way here also the word विकार is taken to mean effects of the kshetra. And according to the context here, the effects are not महत्, अहङ्कार etc. The difference is told as विकारांश्च गुणांश्च and explained as बन्ध-मोक्षहेतुत्वेन. In order to teach the fact that the same prakruti is to be rejected in one form while required in another form, the aspect of both being effects of the prakruti is told here.

Sloka 13.20

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ 20 ॥

कार्यकारण कर्तृत्वे For the functions of body, sense organs of action, sense organs of knowledge and mind, हेतुः the cause प्रकृतिः उच्यते is said to be the body having the Atman as the controller. पुरुषः The Atman सुखदुःखानां भोक्तृत्वे हेतुः उच्यते is said to be the cause in the experience of pleasure and pain.

कार्य – शरीरं, कारणानि - ज्ञानकर्मात्मकानि समनस्कानि इन्द्रियाणि, तेषां क्रियाकारित्वे पुरुषाधिष्ठिता प्रकृतिः एव हेतुः, पुरुषाधिष्ठित-क्षेत्राकारपरिणत-प्रकृत्याश्रयाः भोगसाधनभूताः क्रियाः इत्यर्थः । पुरुषस्य तु अधिष्ठातृत्वम् एव, तदपेक्षया, 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इत्यादिकम् उक्तम् । शरीराधिष्ठानप्रयत्नहेतुत्वम् एव हि पुरुषस्य कर्तृत्वम् । प्रकृतिसंसृष्टः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः, सुखदुःखानुभवाश्रयः इत्यर्थः ।

कार्य – शरीरं, कारणानि - ज्ञानकर्मात्मकानि समनस्कानि इन्द्रियाणि, - Here कार्य means body, कारणानि – means karmendriyas and jnanendriyas together with mind,

तेषां क्रियाकारित्वे पुरुषाधिष्ठिता प्रकृतिः एव हेतुः, - In the actions which they perform, the body governed by the Atman is only the cause.

पुरुषाधिष्ठित-क्षेत्राकारपरिणत-प्रकृत्याश्रयाः भोगसाधनभूताः क्रियाः इत्यर्थः – The actions that are the means of experience of the Purusha, have prakruti as the locus and the prakruti which has modified into the form of body and which is ruled by the Self. Purusha needs mind and other senses, body for experience.

पुरुषस्य तु अधिष्ठातृत्वम् एव, - The Purusha is mere ruler only.

तदपेक्षया, 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इत्यादिकम् उक्तम् – From that point of view, it is said in the Brahmasutras that 'Atman is the doer because shastras are purposeful' etc.

शरीराधिष्ठानप्रयत्नहेतुत्वम् एव हि पुरुषस्य कर्तृत्वम् – Being the support of the body and being the cause of the efforts of the senses, is said to be his doership.

प्रकृतिसंसृष्टः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः, सुखदुःखानुभवाश्रयः इत्यर्थः – The Self who is united with Prakruti is the cause of experience of pleasure and pain. That means he is the resort for the experience of pleasure and pain.

Many fundamental aspects are discussed here with regard to the nature of matter, functioning of the senses and involvement of the Individual Self. This is very subtle and Bhashyakarar explains wonderfully in detail these aspects.

The word कारण has been interpreted as sense organs of action and knowledge according to context here. That was told earlier in the 5th sloka as इन्द्रियाणि दशैकं च.

There is also a पाठान्तर as कार्यकरणकर्तृत्वे which is not accepted by us.

Also the word कर्तृ does not mean a locus for प्रयत्न and others. Because such doership cannot happen to senses which are inert. So the senses are the substratum to action is told here.

तेषां क्रियाकारित्वे पुरुषाधिष्ठिता प्रकृतिः एव हेतुः – Matter which is governed by Purusha only is the cause of actions of sense organs. Though some times without the willing of Self (अबुद्धिपूर्वक)

mind and senses may act such as hearing etc, such functioning is only for the experience of the Self as senses by themselves are inert. So prakruti which is पुरुषाधिष्ठिता only can be the cause. Prakruti cannot act by itself. But the actions are attributed to prakruti. Actions such as eating is nothing but hand picking the food, lifts it and puts into mouth – all these are bodily acts and done by prakruti and Self in his real nature does not do such acts. But the actions of prakruti are only when being ensouled by purusha.

पुरुषाधिष्ठित-क्षेत्राकारपरिणत-प्रकृत्याश्रयाः भोगसाधनभूताः क्रियाः इत्यर्थः – The functioning of senses happens in the prakruti where they reside. That prakruti is in the form of body being ruled by the Self. Because such functions do not happen in prakruti that exists during pralaya. So prakruti which has modified into sharira, indriyas etc and which is presided by the Self is the locus for the sense organs for functioning is the meaning. The sloka mentions प्रकृति but we have to understand prakruti in which state etc because prakruti keeps undergoing changes. That is explained in bhashya. Prakruti performs the functions but does not experience sukha or dukha etc. Sukha and dukha are experienced by the purusha. He needs a place स्थान to experience told as अधिष्ठान. His experience is thru dharmabhutajnana.

पुरुषस्य तु अधिष्ठातृत्वम् एव, तदपेक्षया, 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इत्यादिकम् उक्तम् । शरीराधिष्ठानप्रयत्नहेतुत्वम् एव हि पुरुषस्य कर्तृत्वम् – If prakruti only is performing the functions then how can the shastra which says purusha is the doer be justified? Answer is purusha is the अधिष्ठातृ and the cause of प्रयत्न or effort is Purusha. That is only his kartrutva.

प्रकृतिसंसृष्टः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः, सुखदुःखानुभवाश्रयः इत्यर्थः – It is not correct to state simply that Purusha experiences pleasure and grief. Because for the Purusha who is pure, upanishat says नह वै सशरीरस्य सतः प्रियाप्रिययोः अपहृतिरस्ति, अशरीरं वाव सन्तं प्रियाप्रिये न स्पृशतः. So the kind of experiences that occur here are not present in his real nature. And the experience of bliss during liberation is very different and there is no possibility of any grief there. That is why bhashya explains as प्रकृतिसंसृष्टः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः. This does not mean that कर्तृत्व or doership is independently present for prakruti and Purusha is only the cause of experience. Because mere prakruti by itself does not have doership as it is inert and so not accepted by Vedantis. Sankhyas say that due mere proximity of purusha, prakruti only has enjoyership which

is not accepted by Vedantis. This has been rejected by brahmasutrakara starting with sutra रचनानुपपत्तेश्च नानुमानं प्रवृत्तेश्च and till विप्रतिषेधाच्च असमञ्जसम्. Sutrakara says wood and other things cannot become chariot by themselves and there is the need for a sentient person who has the required knowledge to do them. And even if a person is present with knowledge, if he does not put effort, they can't be created. प्रयत्न is also needed by purusha.

Then a question may arise – why only Purusha is told as cause of experience when prakruti also has a role in being the cause of experience in the form of sense objects, sense organs etc? It is answered as पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः, सुखदुःखानुभवाश्रयः इत्यर्थः. So what is rejected is भोक्तृत्व for Prakruti alone. Without purusha being present, experience cannot be there.

Sloka 13.21

एवम् अन्योन्यसंसृष्टयोः प्रकृतिपुरुषयोः कार्यभेद उक्तः, पुरुषस्य स्वतः स्वानुभवैकसुखस्य अपि वैषयिकसुखदुःखोपभोगहेतुत्वम् आह –

Thus the difference in the functions of prakruti and purusha who are united with each other was told. Now the reason why the purusha or the individual Self who has the unlimited bliss of the realization of his pure nature does experience the pleasure and pain associated with the senses.

The अवतारिका shows that there is no पुनरुक्ति in what is going to be told and also clarifies any doubt that may arise from what was told. The Purusha is ज्ञानानन्दमयस्त्वात्मा – of such nature and such a Self, why does he experience desire, hatred, pleasure, pain etc? is answered here.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

प्रकृतिस्थः हि Because of being present in this body पुरुषः the bound Self प्रकृतिजान् गुणान् भोङ्क्ते experiences the qualities of the form of satva, rajas and tamas which happen due to association with body.

गुणशब्दः स्वकार्येषु औपचारिकः, स्वतः स्वानुभवैकसुखः पुरुषः प्रकृतिस्थः – प्रकृतिसंसृष्टः, प्रकृतिजान् गुणान् - प्रकृतिसंसर्गोपाधिकान् सत्त्वादिगुणकार्यभूतान् सुखदुःखादीन् भुङ्क्ते अनुभवति ।

गुणशब्दः स्वकार्येषु औपचारिकः – The qualities are told in a secondary sense here to mean their effects such as sukha, dukha and others. So गुणान् भुङ्क्ते means गुणकार्यान् सुखदुःखादीन् भुङ्क्ते.

स्वतः स्वानुभवैकसुखः पुरुषः – The Self is of the nature of enjoying the bliss of his own essential nature which is immense and unparalleled and natural to him.

प्रकृतिस्थः – प्रकृतिसंसृष्टः, प्रकृतिजान् गुणान् - प्रकृतिसंसर्गोपाधिकान् सत्त्वादिगुणकार्यभूतान् सुखदुःखादीन् भुङ्क्ते अनुभवति – such a Self, प्रकृतिस्थः means being associated with Prakruti, experiences pleasure, pain etc. which are the effects of the qualities such as satva, rajas and tamas and which come due to the उपाधि or limiting adjunct of the form of association with prakruti.

गुण शब्दः - The word गुण also means सुख, दुःख etc in primary sense itself. But here the context is to stress on the qualities of matter and so indicates their effects. Later also in Gita in many places, the word Guna is used to indicate satva and other qualities.

स्वतः स्वानुभवैक सुखः - This is the true nature of purusha. The meaning of प्रकृतिस्थः is explained as प्रकृतिसंसृष्टः and not other usages such as स्वास्थ्य etc.

प्रकृतिजान् – The experience of pleasure and grief are like सुखी अहम्, दुःखी अहम् etc as though they are in the Self itself. So it is not residing in prakruti. Hence explained प्रकृतिसंसर्ग-उपाधिकान्. By the word आदि, others such as इच्छा, द्वेष etc are also included. They are also the results of karma and are to be experienced.

Being in this body which is प्राकृत, one will get dragged into material desires and gets attached to them. So the cause is going to be told next.

प्रकृतिसंसर्गहितुम् आह –

Now the cause of association with prakruti is being told.

Earlier it was told that association with prakruti is the cause of sensory experiences such as pleasure, pain etc. for the purusha who in his true nature is of the form of bliss only. Now how did purusha get associated with prakruti is going to be told.

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ 21 ॥

अस्य For this Jivatman, सदसद्योनिजन्मसु in getting good and evil births गुणसङ्गः कारणम् attachment in the experience of sukha, dukha etc is the cause.

पूर्वपूर्वप्रकृतिपरिणामरूप - देवमनुष्यादियोनिविशेषेषु स्थितः अयं पुरुषः तत्तद्योनिप्रयुक्त सत्त्वादि-गुणमयेषु सुखदुःखादिषु सक्तः तत्साधनभूतेषु पुण्यपापकर्मसु प्रवर्तते; ततः तत्पुण्यपाप-फलानुभवाय सदसद्योनिषु साध्वसाधुयोनिषु जायते, ततः च कर्म आरभते, ततः च जायते; यावत् अमानित्वादिकान् आत्मप्राप्तिसाधनभूतान् गुणान् न सेवते, तावद् एव संसरति; तदिदम् उक्तम् - कारणं गुणसङ्गः अस्य सदसद्योनिजन्मसु इति ।

पूर्वपूर्वप्रकृतिपरिणामरूप - देवमनुष्यादियोनिविशेषेषु स्थितः अयं पुरुषः – This Purusha or Self who is born in specific births such as deva, manushya etc which are the modifications of preceding prakritis.

तत्तद्योनिप्रयुक्त सत्त्वादि-गुणमयेषु सुखदुःखादिषु सक्तः – gets attached to pleasure and pain which are the effects of the qualities satva, rajas and tamas caused by those respective births.

तत्साधनभूतेषु पुण्यपापकर्मसु प्रवर्तते; - engages in performing the good and bad karmas which are the means to the pleasure and pain.

ततः तत्पुण्यपाप-फलानुभवाय सदसद्योनिषु साध्वसाधुयोनिषु जायते, - Then in order to experience the fruits of the nature of good and evil (punya and papa), he is born in good and bad births.

ततः च कर्म आरभते, - then he starts karmas.

ततः च जायते; - then he is again born as a result of those fruits.

यावत् अमानित्वादिकान् आत्मप्राप्तिसाधनभूतान् गुणान् (न) सेवते, तावद् एव संसरति; - As long as he does not cultivate the qualities such as amanitva and others which are the means to realizing the nature of the Self, he will be moving from birth to birth.

तदिदम् उक्तम् - कारणं गुणसङ्गः अस्य सदसद्योनिजन्मसु इति – In order to teach all these aspects, it is told as 'कारणं गुणसङ्गः अस्य सदसद्योनिजन्मसु'.

पूर्वपूर्वप्रकृतिपरिणामरूप – Here the defect of mutual dependence, the defect of चक्रक – circular reference etc are not there as the flood of births is beginningless and it is like the seed-sprout logic. One does not know whether the seed came first or the sprout. Seed produces the sprout and sprout produces the seed. In a flood, the variety of the succeeding happens due to the variety of the preceding. One who is attached engages in ordained and prohibited karmas and in order to experience the fruits he takes on variety of births. This is as per shastras. The cause of good or bad births is karma.

The attachment is in the effects of satva and other qualities – which are happiness, sorrow etc. तत्साधनभूतेषु पुण्यपापकर्मसु प्रवर्तते. Shruti says स यथाकामो भवति तत्क्रतुर्भवति. Whatever one desires, one performs actions which will yield those fruits.

दुःखसङ्ग – Means attachment in those which cause grief with the wrong idea that it is sukha. Thinking dukha as sukha, getting attached to it. It is said भ्रान्तिज्ञानवतां पुंसां प्रहारोऽपि सुखायते. Shruti says स यथाकामो भवति तत्क्रतुर्भवति etc.

सदसद्योनिजन्मसु – Chandogya Upanishat says, 'तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्, ब्राह्मणयोनिं वा क्षत्रिय योनिं वा वैश्य योनिं वा । अथ ये इह कपूयचरणाः अभ्याशो ह यत्ते कपूयां योनिमापद्येरन्, श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा (छा. 5-10-7) – the meaning is, 'those whose conduct has been good and have done meritorious deeds here will shortly get birth such as a brahmana, a kshatriya or a vysya. But those whose conduct has been evil will be born in evil births shortly such as of a dog, a pig or the birth of a chandala'. Means they are born in good or evil births based on the kind of deeds done by them. Then a question is raised – as this cycle of births is beginningless, is it also without an end? The answer is given as यावत् अमानित्वादिकान् आत्मप्राप्तिसाधनभूतान् गुणान् (न) सेवते, तावद् एव संसरति. It is made clear that this flood of births can end if one cultivates virtues such as amanitva and others.

The cause of association with matter is attachment is made clear here. If the attachment to gunas is got rid of, association with matter also is removed as per the nyaya, कारणाभावे

कार्यभावः. And the attachment to gunas can be got rid of by means of amanitva and other virtues. Then the flood of births can be brought to an end. All these are as per what is told in shruti and smrutis.

Sloka 13.22

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ 22 ॥

अस्मिन् देहे Stationed in this body पुरुषः the Individual Self उपद्रष्टा perceives other objects through attributive consciousness. अनुमन्ता च He is also the promoter through acts such as willing and others inline with the functioning of the body. भर्ता He supports the body. भोक्ता Experiences pleasure and pain which arise out of the functions of the body. महेश्वरः He is the overlord with respect to his body and senses. परमात्मा च अपि उक्तः He is also said to be Paramatma with respect to body, senses and mind in this body. पुरुषः परः He is the celebrated person who is the master of this body.

अस्मिन् देहे अवस्थितः अयं पुरुषो देहप्रवृत्त्यनुगुणसंकल्पादिरूपेण देहस्य उपद्रष्टा अनुमन्ता च भवति । तथा देहस्य भर्ता च भवति । तथा देहप्रवृत्तिजनितसुखदुःखयोः भोक्ता च भवति । एवं देहनियमनेन, देहभरणेन, देहशेषित्वेन च देहेन्द्रियमनांसि प्रति महेश्वरो भवति । तथा च वक्ष्यते - 'शरीरं यदवाप्नोति यद्वाप्युत्क्रामतीश्वरः । गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ।' (15-8) इति । अस्मिन् देहे देहेन्द्रियमनांसि प्रति परमात्मा इति च अपि उक्तः । देहे मनसि च आत्मशब्दः अनन्तरम् एव प्रयुज्यते - 'ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।' (13-24) इति । अपिशब्दात् महेश्वर इति अपि उक्त इति गम्यते । पुरुषः परः 'अनादि मत्परम्' (13-12) इत्यादिना उक्तः अपरिच्छिन्नज्ञानशक्तिः अयं पुरुषः अनादिप्रकृतिसंबन्धकृत-गुणसङ्गात् एतद्देहमात्रमहेश्वरो देहमात्रपरमात्मा च भवति ।

अस्मिन् देहे अवस्थितः अयं पुरुषो देहप्रवृत्त्यनुगुणसंकल्पादिरूपेण देहस्य उपद्रष्टा अनुमन्ता च भवति – This Purusha who is present in this body, becomes the overseer and approver of this body in the form of his willing and others in consonance with the functioning of the body.

तथा देहस्य भर्ता च भवति । तथा देहप्रवृत्तिजनितसुखदुःखयोः भोक्ता च भवति – And he becomes the supporter of this body. And also the experiencer of pleasure and pain arising from the functions of the body.

एवं देहनियमनेन, देहभरणेन, देहशेषित्वेन च देहेन्द्रियमनांसि प्रति महेश्वरो भवति – Thus by controlling the body, supporting the body and being the master of the body, he becomes the Maheshvara or Lord with respect to the body, senses and mind.

तथा च वक्ष्यते - 'शरीरं यदवाप्नोति यच्चाप्युक्तामतीश्वरः । गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ।' (15-8) इति – That is going to be told – 'This Self who is the Lord of body, senses and mind, whichever body he gets, which ever body he departs from, he carries with him the senses, and subtle elements unseen by the eyes just as wind carries the fragrance from its locus.

अस्मिन् देहे देहेन्द्रियमनांसि प्रति परमात्मा इति च अपि उक्तः – He is also told to be Paramatma or supreme Self with respect to the body, senses and mind in the body he is present is also told.

देहे मनसि च आत्मशब्दः अनन्तरम् एव प्रयुज्यते - 'ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।' (13-24) इति – The word आत्म is used to refer to body and mind also later such as – 'Some Yogis realize the Self in the body through the mind by meditating on him'.

अपिशब्दात् महेश्वर इति अपि उक्त इति गम्यते – By the word अपि it is known that he is told as Maheshvara.

पुरुषः परः 'अनादि मत्परम्' (13-12) इत्यादिना उक्तः अपरिच्छिन्नज्ञानशक्तिः अयं पुरुषः अनादिप्रकृतिसंबन्धकृत-गुणसङ्गात् एतद्देहमात्रमहेश्वरो देहमात्रपरमात्मा च भवति – The meaning of पुरुषः परः is 'This purusha who is told as 'anaadi, matparam' etc. has unlimited knowledge and power but due to गुणसङ्ग - attachment with gunas which happens due to association with beginningless prakruti he becomes maheshvara just for the body. He becomes paramatman as far as his body is considered.

The nature of the individual Self after taking births in sadyoni and asadyonis is told as उपद्रष्टा – this means though by himself he does not act, he keeps thinking about his being in these births. He should know that he is the Lord of the body, senses and mind and he should control them and not get dragged by them in different ways. That is why he is told as maheshvara, paramatma etc with respect to his body. But the prakruti has such an effect on the Self, he becomes a slave to them. Alwar says 'annaaL nee tanda aakkaiyin vazhi uzhalven'.

अस्मिन् देहे अवस्थितः अयं पुरुषो देहप्रवृत्त्यनुगुणसंकल्पादिरूपेण देहस्य उपद्रष्टा अनुमन्ता च भवति – Instead of controlling the body he acts as per the functions of the body. That is told as upadrashtaa. And instead of thinking about what is right and wrong, he approves what body does and thus becomes a slave to it.

तथा देहस्य भर्ता च भवति – Though he is residing inside the body, he only supports the body.

तथा देहप्रवृत्तिजनितसुखदुःखयोः भोक्ता च भवति – The Self is the one who experiences pleasure or grief etc. So the body does the functions and self experiences the results.

एवं देहनियमनेन, देहभरणेन, देहशेषित्वेन च देहेन्द्रियमनांसि प्रति महेश्वरो भवति – Thus he becomes the Lord of this body.

तथा च वक्ष्यते - 'शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः । गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ।' (15-8) इति – When the Self departs from the body, he carries the subtle elements, pranas, senses – totally 21 subtle things – as told in brahma sutra – तदन्तरं प्रतिपत्तौ रंहति सम्परिष्वक्तः प्रश्नरूपणाभ्याम्. When he goes to taken another body he has all the things required to start his life there.

अस्मिन् देहे देहेन्द्रियमनांसि प्रति परमात्मा इति च अपि उक्तः – The word Paramatman cannot mean Bhagavan because it is said clearly अस्मिन् देहे. So what is being taught in this chapter is mainly the difference between sharira and Jivatman, their nature and how the association happened and how can the Self get rid of it. He needs to cultivate the qualities of amanitva etc in practice in order to realize his real nature and then he can get rid of this samsara.

देहे मनसि च आत्मशब्दः अनन्तरम् एव प्रयुज्यते - 'ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।' (13-24) इति । अपिशब्दात् महेश्वर इति अपि उक्त इति गम्यते – The word उक्तः in sloka indicates that the word paramatma has been told as needed with respect to body here for the Jivatman who is not the absolute Supreme Self.

पुरुषः परः 'अनादि मत्परम्' (13-12) इत्यादिना उक्तः अपरिच्छिन्नज्ञानशक्तिः अयं पुरुषः अनादिप्रकृतिसंबन्धकृत-गुणसङ्गात् एतद्देहमात्रमहेश्वरो देहमात्रपरमात्मा च भवति – Finally the cause of this Jiva who has unlimited power and knowledge in his real nature getting associated with matter is told as गुणसङ्ग – attachment to the effects of the qualities of matter.

Sloka 13.23

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ 23 ॥

यः He who knows एनं पुरुषं the kshetrajna of this nature प्रकृतिं च and matter गुणैः सह along with the qualities of satva and others which are going to be told later वेत्ति knows differentiating them clearly in practice सः such a person सर्वथा वर्तमानोऽपि though is stationed in the bodies of deva, manushya and others experiencing great difficulty भूयः नाभिजायते he is not born again.

एनम् - उक्तस्वभावं पुरुषम्, उक्तस्वभावां च प्रकृतिं वक्ष्यमाण स्वभावयुक्तैः सत्त्वादिभिः गुणैः सह, यो वेत्ति - यथावत् विवेकेन जानाति, स सर्वथा - देवमनुष्यादिदेहेषु अतिक्लिष्टप्रकारेण वर्तमानः अपि न भूयः अभिजायते - न भूयः प्रकृत्या संसर्गमर्हति, अपरिच्छिन्नज्ञानलक्षणम्, अपहतपाप्मानम् आत्मानं तद्देहावसानसमये प्राप्नोति इत्यर्थः ।

एनम् - उक्तस्वभावं पुरुषम्, उक्तस्वभावां च प्रकृतिं – This purusha who is of the nature told earlier and also the prakruti of the nature as told earlier,

वक्ष्यमाण स्वभावयुक्तैः सत्त्वादिभिः गुणैः सह, - along with the qualities of satva and others which are going to be told later,

यो वेत्ति - यथावत् विवेकेन जानाति, - he who knows, knowing means knows as it is with the differentiating attributes,

स सर्वथा - देवमनुष्यादिदेहेषु अतिक्लिष्टप्रकारेण वर्तमानः अपि – सर्वथा means in the bodies of deva, manushya and others, even though he is residing with a lot of suffering,

न भूयः अभिजायते - न भूयः प्रकृत्या संसर्गमर्हति, - he will not become eligible for association with matter again.

अपरिच्छिन्नज्ञानलक्षणम्, अपहतपाप्मानम् आत्मानं तद्देहावसानसमये प्राप्नोति इत्यर्थः – Attains the essential nature of the pure Self having unlimited knowledge, untouched by evil at the time of end of that body.

While teaching the way of विवेकानुसन्धान of प्रकृति and पुरुष, its fruit or प्रयोजन is told first.

वक्ष्यमाण स्वभावयुक्तैः सत्त्वादिभिः गुणैः सह – Sloka says one who knows prakruti along with its gunas. A doubt may arise – if one knows with gunas, will it lead to अशुद्धवेदना – that is clarified in sloka itself as य एनं वेत्ति – means one should know. And bhashya explains further as वक्ष्यमाण स्वभावयुक्तैः – along with the nature of prakruti which is going to be told later. Since it is said गुणैः सह, as per vyakarana sutra सह युक्ते अप्रधाने, सह is used for something which is of secondary importance. So prakruti and purusha viveka only is of primary importance and gunas of prakruti are also taught. And Guna here applies to prakruti only is indicated in bhashya as सत्त्वादिभिः गुणैः सह.

य एनं वेत्ति – means one who realizes प्रकृति-पुरुष विवेक as it is. That means it is not just mere bookish knowledge, but that which is practiced. Rgveda mantra says - मन्त्रश्रुत्यं चरामसि – चरामः - we will practice what we have heard as the meaning of mantras. Knowledge should be translated into action. That is what is meant here by वेत्ति.

न भूयः अभिजायते - न भूयः प्रकृत्या संसर्गमर्हति – Then only this is possible. Sloka says न भूयोऽभिजायते – it is well established in shastras that आत्मस्वरूप is eternal and does not have birth etc. So birth told here is being associated with prakruti and born as deva, manushya etc. as explained in bhashya न भूयः प्रकृत्या संसर्गमर्हति. For a कर्मवश्य, even though during pralaya deha and others are merged into prakruti with no name and form differentiation, during creation, the self is again born with some body. But for one who realizes this prakruti-purusha viveka, his karma would get destroyed with this ज्ञानाग्नि, and so he will never get associated with prakruti is the bhaava. One important thing also explained by Swamy Deshika here is that such persons may also be experiencing difficulties, sorrow etc like others. With that alone, one cannot infer that they will also be born again. The sufferings or enjoyments of suh yogis is only due to some left over previous karmas which are yielding fruits now.

अपरिच्छिन्नज्ञानलक्षणम्, अपहतपाप्मानम् आत्मानं तद्देहावसानसमये प्राप्नोति इत्यर्थः – Further the अनर्हता is strengthened by telling इष्टप्राप्ति after अनिष्टनिवृत्ति. अनिष्टनिवृत्ति is not being born again. इष्टप्राप्ति is अपरिच्छिन्नज्ञानलक्षणम्, अपहतपाप्मानम् आत्मानं प्राप्नोति. Here the two words अपरिच्छिन्नज्ञानलक्षणम्, and अपहतपाप्मानम् indicate respectively that his अज्ञान and कर्म are completely destroyed. The meaning of भूयः is explained as तद्देहावसानसमये.

Sloka 13.24

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ 24 ॥

केचित् Some steadfast in Bhaktiyoga आत्मनि आत्मानम् their Self who is present in the body आत्मना through their mind ध्यानेन पश्यन्ति realize directly through upasana. अन्ये Others for whom bhaktiyoga has not yet started साङ्ख्येन realize self through Jnanayoga अपरे च कर्मयोगेन others who have not reached Jnanayoga yet realize the Self through karmayoga.

केचित् – निष्पन्नयोगाः आत्मनि शरीरे, अवस्थितम् आत्मानम् आत्मना - मनसा ध्यानेन - योगेन पश्यन्ति । अन्ये अनिष्पन्नयोगाः साङ्ख्येन योगेन - ज्ञानयोगेन योगयोग्यं मनः कृत्वा आत्मानं पश्यन्ति । अपरे ज्ञानयोगानधिकारिणः, तदधिकारिणः च, सुकरोपायसक्ताः, व्यपदेश्याः च, कर्मयोगेन अन्तर्गतज्ञानेन मनसो योगयोग्यताम् आपाद्य आत्मानं पश्यन्ति ।

केचित् – निष्पन्नयोगाः आत्मनि शरीरे, अवस्थितम् आत्मानम् आत्मना - मनसा ध्यानेन - योगेन पश्यन्ति – केचित् means those who have attained the dyanayoganishThaa, that is steadfastness in meditation, आत्मनि means present in their body, आत्मानम् – means the Self, आत्मना means through their mind, ध्यानेन – means perceive through the practice of bhaktiyoga – that is incessant devotional meditation.

अन्ये अनिष्पन्नयोगाः – अन्ये means those for have not reached the stage of Bhaktiyoga,

साङ्ख्येन योगेन - ज्ञानयोगेन – means through Jnanayoga, योगयोग्यं मनः कृत्वा आत्मानं पश्यन्ति – directly perceive the true nature of the Atman by making their mind capable of Upasane.

अपरे ज्ञानयोगानधिकारिणः, तदधिकारिणः च, सुकरोपायसक्ताः, व्यपदेश्याः च, - Others who are not qualified to start Jnanayoga OR who are qualified but are interested in adopting easier means and are distinguished personalities whose name is quoted often by all.

कर्मयोगेन अन्तर्गतज्ञानेन मनसो योगयोग्यताम् आपाद्य आत्मानं पश्यन्ति – they render their mind fit for Bhaktiyoga through the real true knowledge of the Self that is embedded in Karmayoga and then directly perceive the Self.

The various stages of realizing the nature of the Self are told here. The word आत्म which appears thrice here denotes different meanings. The first one is sharira, second says mind and third one, Atman.

निष्पन्नयोगः - As three stages are told here, the first one should be that which is after Jnanayoga and hence the word ध्यानयोग is commented as भक्तियोग. सांख्ययोग means ज्ञानयोग as told earlier ज्ञानयोगेन सांख्यानानाम् in the third chapter. Those who have reached the stage of Bhaktiyoga perceive parishuddha aatma svarupa involved in dhyaana – incessant meditation through their mind. They meditate on the Atman who is in this body with concentration through the mind and realize the true nature. That is dhyaana.

अनिष्पन्नयोगः - The three stages told here are not independent means but successive stages and that is known by this word अनिष्पन्नयोगः. Those who have not yet reached bhaktiyoga yet, resort to Jnanayoga as told in sixth chapter already – शुचौदेशे प्रतिष्ठाप्य स्थिरमासनमात्मनः etc. And in four stages Jnanayogi realizes the nature of the Self – आत्म-आत्म-साम्य, आत्म-परमात्म साम्य, when Jnana vikasa happens fully, atma-paramatma jnana samya and असम्बन्ध साम्य – nothing here is related to the Atman etc.

अपरे – This indicates the group of karmayogis told first. Hence explained as 'ज्ञानयोगानधिकारिणः' in bhashya. Karmayoga has in itself the knowledge of the nature of the Self as told earlier कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः. अकर्म is आत्मज्ञान.

Sloka 13.25

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ 25 ॥

एवम् अजानन्तः Not knowing these methods of realizing the nature of the Self, अन्ये तु other who are incapable अन्येभ्यः श्रुत्वा having heard from other knowledgeable ones who have realized the Self, उपासते meditate upon the Self through karmayoga and others.

श्रुतिपरायणाः Those engaged steadily in listening to others alone, तेऽपि मृत्युम् अतितरन्त्येव they also cross over this samsara.

अन्ये तु - कर्मयोगादिषु आत्मावलोकनसाधनेषु अनधिकृताः अन्येभ्यः - तत्त्वदर्शिभ्यो ज्ञानिभ्यः श्रुत्वा कर्मयोगादिभिः आत्मानम् उपासते | ते अपि आत्मदर्शनेन मृत्युम् अतितरन्ति | ये श्रुतिपरायणाः - श्रवणमात्रनिष्ठाः, ते च श्रवणनिष्ठाः पूतपापाः क्रमेण कर्मयोगादिकम् आरभ्य अतितरन्ति एव मृत्युम् । अपिशब्दाच्च पर्वभेदः अवगम्यते ।

अन्ये तु - कर्मयोगादिषु आत्मावलोकनसाधनेषु अनधिकृताः – The meaning of अन्ये तु is those who do not have the capacity to be practitioners of Karmayoga and others which are the means to perceiving the nature of the Self.

अन्येभ्यः - तत्त्वदर्शिभ्यो ज्ञानिभ्यः श्रुत्वा कर्मयोगादिभिः आत्मानम् उपासते – they approach the knowledgeable ones who have realized the Self and having heard their upadesha they practice karmayoga or jnanayoga or bhaktiyoga meditate on the pure nature of the Atman.

ते अपि आत्मदर्शनेन मृत्युम् अतितरन्ति – They also cross over samsara through आत्मसाक्षात्कार or self realization.

ये श्रुतिपरायणाः - श्रवणमात्रनिष्ठाः – Meaning of shrutiparayanah is shravana maatra nishthaah – those interested only in listening to upadesha,

ते च श्रवणनिष्ठाः पूतपापाः क्रमेण कर्मयोगादिकम् आरभ्य अतितरन्ति एव मृत्युम् – they also cross over samsara having started karmayoga and others in order having got purified with the destruction of papas. And that is definite.

अपिशब्दाच्च पर्वभेदः अवगम्यते – Here also by the word अपि it is known that there is difference among these stages.

In this sloka, how mumukshus or those desirous of liberation from this bondage of samsara but not yet started karmayoga and others, can get started is told.

अन्येभ्यः - This is explained as तत्त्वदर्शिभ्यः as told earlier उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः (5-34).

तेऽपि – This indicates those who are not capable of starting karmayoga.

श्रवणामात्रनिष्ठा: - Mere listening to upadesha is also extolled here because it will purify one. Once they are cleansed of their sins, they get to go thru the next stages and finally realize the atman.

क्रमेण – This is an important explanation because this makes it clear that ordaining of Karmayoga and others is not futile. So श्रवणनिष्ठा is not an independent means to आत्मसाक्षात्कार but it leads one to start karmayoga and others successively.

This shows Bhagavan's kaarunya – everyone has eligibility to attain liberation. Just by mere listening to upadesha one can get rid of papas and then they get to start karmayoga etc. It was also told earlier ये मे मतमिदं नित्यम् अनुतिष्ठन्ति मानवाः । श्रद्धावन्तो अनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥. Such is the kaarunya of Bhagavan.

Sloka 13.26

The self is so closely associated with the body that it cannot be seen separated from body. When one dies, you do not see the atman. While in the body one perceives body itself as self. So how to realize the self as separate from body is only being taught further.

अथ प्रकृतिसंसृष्टस्य आत्मनो विवेकानुसंधानप्रकारं वक्तुं सर्वं स्थावरं जङ्गमं त सत्त्वं चिदचित्संसर्गजम् इत्याह –

Having started to teach the way the Atman who is associated with prakruti should contemplate on the differences between prakruti and himself, now Bhagavan says that the all beings, movable and immovable are born of the association of the insentient matter and the sentient being.

In order to achieve the vision of the Self told earlier, the way of contemplating on the differences between prakruti and purusha is going to be taught starting with the sloka समं सर्वेषु (13-29) and others. This has to be taught before the knowledge of differences arises in the purusha. Otherwise it will not be of use. And such knowledge of thinking prakruti and purusha as same cannot happen without some defect. And that defect is the special union which manages the enjoyership and being the locus of enjoyments. That is going to be told now.

The word सत्त्व here denotes beings. Because even in a tree, a bush, grass sentient beings are present being associated with matter. Then why are they said to be inert? That is because their dharmabhuta jnana is covered and is very very low. So any object that is seen here is born of prakruti and purusha samsarga.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ 26 ॥

भरतर्षभ Hey virtuous one of Bharata Kula, स्थावरजङ्गमम् Immovables such as plant and others and the movables such as deva, manushya, किञ्चित् सत्त्वं whichever being it is यावत् सञ्जायते whatever is born or comes into being तत् all those क्षेत्र क्षेत्रज्ञ संयोगात् विद्धि know as formed of the union of prakruti which becomes body and the sentient being who is known as kshetrajna.

यावत् स्थावरजङ्गमात्मना सत्त्वं जायते तावत् क्षेत्रक्षेत्रज्ञयोरितरेतरसंयोगाद् एव जायते - संयुक्तम् एव जायते । न तु इतरेतरवियुक्तम् इत्यर्थः ।

यावत् स्थावरजङ्गमात्मना सत्त्वं जायते – whichever being is born in the form of immovable plant and others and movables such as man, god and other forms,

तावत् क्षेत्रक्षेत्रज्ञयोरितरेतरसंयोगाद् एव जायते - संयुक्तम् एव जायते – All of them are born of only the mutual joining of kshetra and kshetrajna.

न तु इतरेतरवियुक्तम् इत्यर्थः - That means never being mutually separate.

सत्त्व – सत्त्वशब्दोऽत्र जन्तुपरः - satva shabda indicates jantu – a being. It is said in नामलिङ्गानुशासन – द्रव्यासुव्यवसायेषु सत्त्वमस्त्री तु जन्तुषु (नाम. ३ ना.).

स्थावर – In वृक्ष, गुल्म etc. it is not mere अचेतन as accepted in jaina sidhanta but it is the union of chetana and achetana where the dharmabhutajnana is blocked to a great extent.

क्षेत्रक्षेत्रज्ञयोरितरेतरसंयोगाद् एव जायते – This indicates that there is nothing else which is associated with kshetra and kshetrajna. All beings are born as a result of the association of prakruti and purusha only is the meaning.

संयुक्तमेव जायते – Even in the instance of a baby being born from the union of parents, the offspring is some other chetana that is born based on karma and not the same parents who are born there. But in the association of kshetra and kshetrajna, there is no other chetana that is coming into being. It is the combination of prakruti and purusha only that is born. That is indicated as इतरेतरसंयोगादेव जायते.

Chetana and achetana are never seen separate here is indicated as न तु इतरेतरवियुक्तम्.

Sloka 13.27

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ 27 ॥

सर्वेषु भूतेषु In the body of all beings तिष्ठन्तं one who is present परमेश्वरं that Individual Self who is the Lord of those respective body, senses and mind, समं is of the same nature of consciousness only विनश्यत्स्वु अविनश्यन्तं and when the body and others get destroyed, he does not get destroyed यः पश्यति सः पश्यति one who knows as such he only knows the Atman in reality.

एवम् इतरेतरयुक्तेषु सर्वेषु भूतेषु देवादिविषमाकारात् विविक्तं तत्र तत्र तत्तद्देहेन्द्रियमनांसि प्रति परमेश्वरत्वेन स्थितम् आत्मानं ज्ञातृत्वेन समानाकारं तेषु देहादिषु विनश्यत्स्वु विनाशानर्ह-स्वभावेन अविनश्यन्तं यः पश्यति – सः पश्यति – सः आत्मानं यथावद् अवस्थितं पश्यति । यस्तु देवादिविषमाकारेण आत्मानम् अपि विषमाकारं जन्मविनाशादियुक्तं च पश्यति स नित्यम् एव संसरति इति अभिप्रायः ।

एवम् इतरेतरयुक्तेषु सर्वेषु भूतेषु देवादिविषमाकारात् विविक्तं – Thus in all beings who are mutually united as told earlier, one who is clearly distinct and different from the varying forms such as deva, manushya and others,

तत्र तत्र तत्तद्देहेन्द्रियमनांसि प्रति परमेश्वरत्वेन स्थितम् आत्मानं – in those respective bodies the atman who is present as the Overlord of the respective bodies, senses and minds,

ज्ञातृत्वेन समानाकारं – being of similar nature with others in the aspect of having knowership,

तेषु देहादिषु विनश्यत्सु विनाशानर्ह-स्वभावेन अविनश्यन्तं – and when those body and others get destroyed the atman being of the nature of imperishable does not get destroyed,

यः पश्यति – सः पश्यति – सः आत्मानं यथावद् अवस्थितं पश्यति – One who knows the atman thus only knows reality – means such a person knows the nature of atman as it exists in reality.

यस्तु देवादिविषमाकारेण आत्मानम् अपि विषमाकारं जन्मविनाशादियुक्तं च पश्यति स नित्यम् एव संसरति इति अभिप्रायः – The gist is this – but one who knows that Atman also as being of the varying forms just as the forms such as deva, manushya and others and that atman has birth, destruction and others, such a person will always be in samsaara.

In this sloka which starts with समम् – the teaching is that one should contemplate on the differences between Prakruti and Jivatman as – विषमत्व-समत्व, नियाम्यत्व-नियन्तृत्व, अनित्यत्व-नित्यत्व and others. Such contemplation only bestows firm knowledge of the reality and will lead to paramapurushartha.

सर्वेषु भूतेषु – By this the differences in the forms of deva, manushya, tiryak and sthaavara is indicated. Just as the waters of the sacred Ganga river that is brought in a mud pot or a gold pot does not get tainted with the qualities of mud or gold and it is just residing inside those respective pots, in the same way the Atman residing in the bodies of deva, manushya and others does not have those differences. That is explained in bhashya as विषमाकाराद्वियुक्तम्.

तिष्ठन्तम् – This refers to परमेश्वरम्.

परमेश्वरम् – How can the Atman who is अल्पशक्ति and अनीश्वर be called परमेश्वर? So the scope of the meaning of Parameshvara is limited to the body, senses and mind that are under the control of the Atman in those respective bodies. It is said in sloka, विनश्यत्सु अविनश्यन्तम् – people think that the self is also destroyed when the body is destroyed. But just because they think that the atman does not perish as he is real. And the word parameshvara is used in co-ordination with विनाशप्रतिषेधार्थपद. Hence it means jivatman.

समम् – The meaning of this similarity is not limited to not having the vaishamya or differences of the forms of deva, manushya and others. But it also indicates the aspect that the individual

selves do not have any difference in their nature as they are all of the only of form of being knowers. That is told in bhashya as ज्ञातृत्वेन समानाकारम्. Swamy deshika shows a shruti pramana (अमृत बिन्दु उपनिषत्) – गवामनेकवर्णानां क्षीरस्याप्येकवर्णता । क्षीरवत् पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा (अमृतबिन्दु.उ.). So it is not negation of mere differences in outward appearances but negation of difference in their essential and attributive nature. They are all similar being of the nature of only consciousness. That is meant by समम्. The aspect of ज्ञातृत्वेन समानाकारम् was told in the very beginning as एतद्यो वेत्ति तं प्राहुः. This is the upalakshana for ज्ञानत्व and others. Their essential nature and attributive nature are similar.

यः पश्यति सः पश्यति – This is explained in bhashya as significant as it means one who knows the Self as is.. Others do not perceive even though they are seeing it. It is like seeing a conch as yellow due to defect in their eye. And the meaning of praising such as knower as 'सः पश्यति' is that such darshana becomes the cause of gaining paramapurushartha.

Sloka 13.28

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ 28 ॥

सर्वत्र In all bodies such as that of deva, manushya and others समवस्थितम् being present as their support ईश्वरं one who is the Lord of those respective bodies, that Jivatman समं पश्यन् knowing that he is similar being of the form of consciousness only आत्मना through their mind आत्मानं his own Self न हिनस्ति does not injure himself. ततः So परां गतिं याति he knows the Self as is and through self realization he attains liberation.

सर्वत्र - देवादिशरीरेषु तत्तच्छेषित्वेन आधारतया नियन्तृतया च स्थितम्, ईश्वरम् - आत्मानं देवादि विषमाकारवियुक्तं ज्ञानैकाकारतया समं पश्यन्, आत्मना - मनसा स्वम् आत्मानं न हिनस्ति - रक्षति, संसारात् मोचयति; ततः - तस्मात् ज्ञातृतया सर्वत्र समानाकारदर्शनात् परां गतिं याति - गम्यत इति गतिः, परं गन्तव्यं यथावत् अवस्थितम् आत्मानं प्राप्नोति । देवाद्याकारयुक्ततया सर्वत्र विषमम् आत्मानं पश्यन् आत्मानं हिनस्ति, भवजलधिमध्ये प्रक्षिपति ।

These aspects are stressed again and again because they are so difficult to put to practice. It is easy to read and understand but to practice it every minute is impossible. But shruti also keeps teaching again and again without getting bored they say – श्रुतीनां जामिता नास्ति – shrutis do not have boredom. So here Bhagavan is teaching this aspect of समदर्शन, देहात्मविवेक etc in many many ways.

सर्वत्र - देवादिशरीरेषु तत्तच्छेषित्वेन आधारतया नियन्तृतया च स्थितम्, - सर्वत्र means in bodies such as deva, manushya and others, being present as the master, supporter and controller,

ईश्वरम् – आत्मानं – means the Individual Self,

देवादि विषमाकारवियुक्तं ज्ञानैकाकारतया समं पश्यन्, - perceiving the individual Self as being detached from the different forms such as deva and others and being similar due to being only of the form of consciousness,

आत्मना - मनसा स्वम् आत्मानं न हिनस्ति - रक्षति, संसारात् मोचयति; - आत्मना means with the mind, न हिनस्ति means protects his own Self, means releases himself from samsara.

ततः - तस्मात् ज्ञातृतया सर्वत्र समानाकारदर्शनात्, - ततः means for that reason, that is, for the reason of perceiving similarity in all selves due to their nature of knowership,

परां गतिं याति - गम्यत इति गतिः, परं गन्तव्यं यथावत् अवस्थितम् आत्मानं प्राप्नोति – गतिः means that which is attained. Meaning is he will attain the true nature Self, which is to be attained.

देवाद्याकारयुक्ततया सर्वत्र विषमम् आत्मानं पश्यन् आत्मानं हिनस्ति, भवजलधिमध्ये प्रक्षिपति – One who sees the individual selves present in various bodies such as that of deva, manushya and others as different (identifying them with the respective bodies) destroys his self, means hurls himself into the middle of the ocean of samsara.

The समदर्शन which is being taught is praised here by telling about the fruits of such samadarshana.

सर्वत्र - देवादिशरीरेषु – In the 33rd sloka it is going to be told as सर्वत्रावस्थितो देहे. Keeping that in mind the word सर्वत्र is explained here as देवादिशरीरेषु.

तत्तच्छेषित्वेन आधारतया नियन्तृतया च स्थितम्, ईश्वरम् - आत्मानं – The word ईश्वर in the sloka means शेषित्व and नियन्तृत्व. One who rules is Ishvara. It is as told earlier भर्ता भोक्ता महेश्वरः (22). So the upasarga सम् in समवस्थितम् is explained as तत्तच्छेषित्वेन etc. And as per the context, ईश्वरम् is individual Self here who is the lord of the body, senses etc.

देवादि विषमाकारवियुक्तं ज्ञानैकाकारतया समं पश्यन्, - समं पश्यन् in sloka is used to negate the differences in bodies such as that of deva, manushya and others which is happening due to देहात्माभिमान. On examining what as told earlier and what is going to be told later as यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम् | क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ (26) and next यदा भूतपृथग्भावम् (30), it is clear that the differences associated with various forms such as that of deva, manushya and others is negated. That is told here as देवादि विषमाकारवियुक्तं.

आत्मना - मनसा स्वम् आत्मानं – Since the Individual Self is the one subjected to हिंसा it applies to संसारि आत्मा. The self getting immersed in the ocean of samsara is the cruelty that he is subjected to.

न हिनस्ति - रक्षति, संसारात् मोचयति; - Since the Atman is nitya or eternal, even for one who sees differences in selves identifying with body, the self cannot be destroyed or subjected to cruelty in the real nature. So the actual meaning of न हिनस्ति is explained as something which is good for one and can be achieved with समदर्शन and that is explained as रक्षति, संसारात् मोचयति. Rescues self from drowning in the ocean of samsara.

ततः - तस्मात् ज्ञातृतया सर्वत्र समानाकारदर्शनात् परां गतिं याति - गम्यत इति गतिः, परं गन्तव्यं यथावत् अवस्थितम् आत्मानं प्राप्नोति – Again since it is Jivatma Prakarana, परां गतिं याति is attaining the true nature of Self. The meaning of परगति is explained as told earlier also, अव्यक्तोक्षर इत्युक्तः तमाहुः परमां गतिम् (8-21) where it was commented as प्रकृति संसर्ग वियुक्त स्वरूपेणावस्थितः आत्मा. So here also explained as यथावत् अवस्थितम् आत्मानं प्राप्नोति. So समदर्शन told here is उभयकारण – रक्षण from संसार and आत्मप्राप्ति both.

देवाद्याकारयुक्ततया सर्वत्र विषमम् आत्मानं पश्यन् आत्मानं हिनस्ति, भवजलधिमध्ये प्रक्षिपति – The meaning of हिनस्ति has to be understood. Earlier it was told about atma svarupa as अच्छेद्योयमदाह्योयम् अक्लेद्योऽशोष्य एव च, कं घातयति हन्ति कम् (2-24, 2-21) etc. So what is the meaning of हिंसा for Atman

is clarified as भवजलधिमध्ये प्रक्षिपति. That is himsaa as far as atman is concerned, getting drowned in the ocean of transmigration.

So even in this sloka, the differential characteristic between the cause of samsara and cause of moksha is shown by teaching the nature of prakruti and purusha. If one identifies body with self, that becomes the cause of samsara while perceiving the difference due to the self being of the form of consciousness in all bodies becomes the cause of moksha.

Sloka 13.29

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ 29 ॥

कर्माणि All activities that happen through the body सर्वशः in all ways प्रकृत्यैव च क्रियमाणानि are being done only by prakruti तथा and in the same way, आत्मानम् अकर्तारं and that the self is not the doer, यः पश्यति one who contemplates like this सः पश्यति he realizes the nature of the Self as it is.

सर्वाणि कर्माणि - 'कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते' (13-20) इति पूर्वाक्तरीत्या प्रकृत्या क्रियमाणानि इति यः पश्यति, तथा आत्मानम् ज्ञानाकारं अकर्तारं च यः पश्यति, तस्य प्रकृतिसंयोगः तदधिष्ठानं तज्जन्य सुखदुःखानुभवः च कर्मरूप अज्ञानकृतानि इति च यः पश्यति स आत्मानं यथावद् अवस्थितं पश्यति ।

सर्वाणि कर्माणि - 'कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते' (13-20) इति पूर्वाक्तरीत्या प्रकृत्या क्रियमाणानि इति यः पश्यति, - One who realizes that all the activities of the body are being done by Prakruti as told earlier, 'In the activities of the body, senses and mind, the body which has the Individual Self as the ruler is the cause',

तथा आत्मानम् ज्ञानाकारं अकर्तारं च यः पश्यति, - And also realizes that the atman is of the nature of consciousness and is not the doer,

तस्य प्रकृतिसंयोगः तदधिष्ठानं तज्जन्य सुखदुःखानुभवः च कर्मरूप अज्ञानकृतानि इति च यः पश्यति – And also realizes that the association of the Self with Prakruti, the aspect of being its adhishtana or

ruler, and the experiences of happiness and grief arising out of it are all due to the ignorance of the form of karma,

स आत्मानं यथावद् अवस्थितं पश्यति – he only knows the real nature of the Self as it exists.

The difference in the characteristic of the nature of being the locus of all activities and not being the doer – between the body and the self is being taught in this and the next slokas.

सर्वाणि कर्माणि - 'कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते' (13-20) इति पूर्वाक्तरीत्या प्रकृत्या क्रियमाणानि इति यः पश्यति, - Perceiving that the actions themselves which is कर्मस्वरूप - is common to all – those who have realized the nature of the Self and those who have not. For eg. The action of eating, everyone knows that eating involves picking food, putting into the mouth etc. The difference is that the realisers know it is to be attributed to prakruti while and the ignorant ones are not aware of it. This awareness is not just literal knowledge but it has to be practical. At every moment a realize would know it is not done by atman.

तथा आत्मानम् ज्ञानाकारं अकर्तारं च यः पश्यति,- The Atman because of being of the nature of pure consciousness, is not the doer of the kind of actions that we see while being associated with a body.

तस्य प्रकृतिसंयोगः तदधिष्ठानं तज्जन्य सुखदुःखानुभवः च कर्मरूप अज्ञानकृतानि इति च यः पश्यति स आत्मानं यथावद् अवस्थितं पश्यति - Then to the question, 'what about शास्त्रवश्यत्व, तत्फलानुभव etc – they are all due to कर्मरूपाज्ञान. Due to अनादिकर्म, atman gets associated with prakruti, Due to that association he engages in karma. Then his knowledge gets blocked. Due to that the reminiscent impressions – कर्मवासना ensues. Then he is born again etc – thus the cycle is formed from the उपाधि प्रवाह.

Sloka 13.30

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ 30 ॥

यदा When भूतपृथग्भावम् the modifications of the different forms such as deva, manushya, insect etc which are caused by the association with matter एकस्थं are all centred in or grounded in one reality namely prakruti, तत एव च विस्तारम् अनुपश्यति and due to that only the further expansion into children, grand-children etc – one who perceives this तदा ब्रह्म सम्पद्यते then he attains the Self of the form of only consciousness.

प्रकृतिपुरुषतत्त्वद्वयात्मकेषु, देवादिषु सर्वेषु भूतेषु सत्सु, तेषां देवत्व-मनुष्यत्व-ह्रस्वत्व-दीर्घत्वादि पृथग्भावम् एकस्थम् - एकतत्त्वस्थं प्रकृतिस्थं यदा पश्यति, न आत्मस्थम्, तत एव - प्रकृतित एवउत्तरोत्तर पुत्रपौत्रादि भेदविस्तारं च यदा पश्यति, तदा एव ब्रह्म संपद्यते - अनवच्छिन्नज्ञानैकाकारम् आत्मानं प्राप्नोति इत्यर्थः ।

प्रकृतिपुरुषतत्त्वद्वयात्मकेषु, देवादिषु सर्वेषु भूतेषु सत्सु, - All beings such as deva, manushya and others which are made of the union of two realities namely prakruti and purusha being present,

तेषां देवत्व-मनुष्यत्व-ह्रस्वत्व-दीर्घत्वादि पृथग्भावम् – In those beings the different forms of existence such as being a god or human or short or tall and others, all these

एकस्थम् - एकतत्त्वस्थं प्रकृतिस्थं यदा पश्यति, - are rooted in one – meaning one reality which is prakruti – when one perceives thus,

न आत्मस्थम्, - that all these forms of existence are not rooted in the Self,

तत एव - प्रकृतित एवउत्तरोत्तर पुत्रपौत्रादि भेदविस्तारं च यदा पश्यति, - तत एव means from that prakruti only successive proliferation into children, grand children and such different varieties happen – when one perceives thus,

तदा एव ब्रह्म संपद्यते - अनवच्छिन्नज्ञानैकाकारम् आत्मानं प्राप्नोति इत्यर्थः – then only ब्रह्म सम्पद्यते means he attains the nature of the Self of the form of unlimited pure consciousness.

Among the two – prakruti and purusha, prakruti which undergoes modifications and the atman is immutable and so difference exists between the two is told in this sloka.

प्रकृतिपुरुषतत्त्वद्वयात्मकेषु, देवादिषु सर्वेषु भूतेषु सत्सु, - The word भूत indicates the entirety of chit and achit which are mutually united.

तेषां देवत्व-मनुष्यत्व-ह्रस्वत्व-दीर्घत्वादि पृथग्भावम् – The word पृथग्भाव indicates all kinds of differences जातिरूप, गुणरूप etc. that is of the form of class, qualities etc. All these are of the nature of attaining different states and so are different from the Atman who is निर्विकार – immutable.

एकस्थम् - एकतत्त्वस्थं प्रकृतिस्थं यदा पश्यति, न आत्मस्थम्, तत एव - प्रकृतित एव उत्तरोत्तर पुत्रपौत्रादि भेदविस्तारं च यदा पश्यति, - Here एकस्थम् is explained as एकतत्त्वस्थम्. And that reality is prakruti. The word एक here does not indicate Atman. If so, then the aspect of differences of the form of deva, manushya etc would apply to atman and that is against pramanas. And it would also be against what was taught earlier starting with समं पश्यन् हू सर्वत्र (28) and before as पण्डिताः समदर्शिनः (5-18) and others. So bhashya is न आत्मस्थम्. A doubt may be raised based on shruti pramana आत्मा वै पुत्रनामासि (य.मन्त्र प्रश्न 2-12) where the modification in to the form of putra etc for the atman seems to be told. But that is answered with the pramana अङ्गादङ्गात् सम्भवसि ((य.मन्त्र प्रश्न. 2-12) where it is said that is also related to the prakruti only.

तदा एव ब्रह्म संपद्यते - अनवच्छिन्नज्ञानैकाकारम् आत्मानं प्राप्नोति इत्यर्थः – Here ब्रह्म संपद्यते does not mean attaining परमात्मभाव and so as per परमं साम्यमुपैति (मु. 3-1-3) and मम साधर्म्यमागताः (14-2), परब्रह्मसाम्यापत्ति is meant here. Hence bhashya is अनवच्छिन्नं ज्ञानाकारम्. That means by mere देहात्मविवेक, परमात्मप्राप्ति is not possible but he becomes ब्रह्मसदृश – similarity with Paramatman while being here. He realizes his nature of the form of unlimited consciousness.

Sloka 13.31

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 31 ॥

अनादित्वात् Unborn due to being eternal निर्गुणत्वात् not having the material qualities of satva, rajas and tamas अयं परमात्मा this Individual Self who is like paramatman for the body अव्ययः is indestructible. कौन्तेय Hey Arjuna, शरीरस्थोऽपि though residing in this body which is subjected to modifications न करोति does not do anything न लिप्यते is not tainted by the qualities of the body.

अयं परमात्मा देहात् निष्कृष्य स्वस्वभावेन निरूपितः, शरीरस्थः अपि अनादित्वात् – अनारभ्यत्वाद् अव्ययः –
व्ययरहितः, निर्गुणत्वात् – सत्त्वादिगुणरहितत्वात्, न करोति न लिप्यते । देहस्वभावैः न लिप्यते ।

अयं परमात्मा देहात् निष्कृष्य स्वस्वभावेन निरूपितः, - This Paramatman – means this Jivatman who has
been established as of very different nature than that of the body,

शरीरस्थः अपि अनादित्वात् – अनारभ्यत्वाद् - though residing in the body, because of not being born,

अव्ययः – व्ययरहितः, - he is avyaya – meaning indestructible,

निर्गुणत्वात् – सत्त्वादिगुणरहितत्वात्, न करोति न लिप्यते देहस्वभावैः न लिप्यते – because of being nirguna
meaning not having qualities such as satva and others, is not tainted by the qualities of the
body.

The वैधर्म्य or difference in attributes of Jivatman and Prakruti is taught here very clearly. The
word अनादित्वात् indicates it is अव्यय also. It is well known that whatever is created or born gets
destroyed.

निर्गुणत्वात् – This does not negate ज्ञान and such qualities. So the word गुण indicates the qualities
of Prakruti such as satva, rajas and tamas.

न लिप्यते – The Atman who is not born, does not have qualities of matter such as satva and
others and is of the nature of pure consciousness, though residing in the body only, does not
get tainted by शरीर स्वभाव. The body which is told as तत् सप्तधातु त्रिमलं द्वियोर्नि चतुर्विधाहारमयं शरीरम्
(गर्भो. 1) gets tainted due to संसर्ग. When cloth contacts dirt, it gets dirty, gets tainted. So sharira is
like that. Body also when it comes into contact with dirt even for a few seconds, gets tainted with
dirt. So a doubt may arise that when Atman is associated so closely inseparably with prakruti
from beginningless time, how can he not get tainted by the qualities of prakruti? That is cleared
in the next sloka.

Sloka 13.32

यद्यपि निर्गुणत्वात् न करोति, नित्यसंयुक्तः देहस्वभावैः कथं न लिप्यते? इत्यत्र आह –

It can be accepted that he does not do any karma as he is without the qualities of matter such as satva, rajas and tamas. But due to association with prakruti from beginningless time, how can he be not tainted with prakruti's dharmas? That is answered in two slokas that follow.

न करोति – This was told earlier and will be told later also and indicates the pure essential nature of the Atman. Even then how can one say 'even though residing in body he does not get tainted?' that is answered in the next shloka.

संसर्गजा दोषगुणा भवन्ति – It is well known that one gets good or bad qualities due to association with the good and bad. It is said 'यं प्राप्य अतिपवित्राणि वस्त्राण्याभरणानि च । अशुचित्वं क्षणाद्यान्ति किमन्यदशुचिस्ततः ॥ - that cloths and others come into contact with the body even for a second, they get contaminated. What to say of the Atman which is associated from beginningless time? That is indicated in bhashya avatarikaa as नित्यसंयुक्तः. This is clarified with an illustration here. The bhaava is that it does not happen as a rule. There are objects which though associated with other objects do not get the qualities of those objects. The दृष्टान्त of aakaasha is given to show this. So there is no rule that संसर्ग always causes defects of one to be transmitted to the other. For that the व्यतिरेक निदर्शन is given as आकाश. Though Akasha comes in contact with pure, impure and all kinds of objects, it does not get tainted with those qualities.

The same doubt is raised form paramatman in the brahma sutra भोक्त्रापत्तेः अविभागश्चेत् स्यात् लोकवत् – If Paramatman is residing in the body, should he not also be subjected to experiences of sukha, dukha etc? Sutrakara says no, it can also be seen in the world. When a person gets punished and puts in jail for some crime which he committed, the criminal who is in the jail experiences all the difficulties while the jailor though being in the jail, does not experience them as he is the ruler there. In the same way, Paramatman though residing in the body does not experience sukha, dukha etc. Here the atman who is associated with prakruti and is present in the body does not get tainted by the qualities of body is being told.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ 32 ॥

सर्वगतम् आकाशं Just as aakaasha which is pervading all substances सौक्ष्म्यात् because of being very subtle यथा नोपलिप्यते does not get tainted by the qualities of those respective substances with which it comes into contact, तथा in the same way, आत्मा the Individual Self सर्वत्र देहे अवस्थितः though residing in all kinds of bodies such as deva, manushya and others नोपलिप्यते does not get tainted by the qualities of those bodies.

यथा आकाशं सर्वगतम् अपि सर्वैः वस्तुभिः संयुक्तम् अपि सौक्ष्म्यात् सर्ववस्तुस्वभावैः न लिप्यते, तथा आत्मा अतिसौक्ष्म्यात् सर्वत्र देवमनुष्यादौ देहे अवस्थितः अपि तत्तद्देहस्वभावैः न लिप्यते ।

यथा आकाशं सर्वगतम् अपि – Just as aakaasha which though is present everywhere

सर्वैः वस्तुभिः संयुक्तम् अपि – and though is in contact with all substances,

सौक्ष्म्यात् सर्ववस्तुस्वभावैः न लिप्यते, - does not get tainted by the qualities of all those substances,

तथा आत्मा अतिसौक्ष्म्यात् – in the same way, the Self, because of being very very subtle,

सर्वत्र देवमनुष्यादौ देहे अवस्थितः अपि – though present everywhere, means in bodies such as deva, manushya and others,

तत्तद्देहस्वभावैः न लिप्यते – does not get tainted by the qualities of those respective bodies.

सर्ववस्तुभिः संयुक्तमपि – The word सर्वगत in sloka indicates the possibility of getting tainted by innumerable mutually opposed qualities. आकाश is more subtle than the remaining four भूतs or elements. But Atman is more subtle than aakaasha is indicated in bhashya as अतिसौक्ष्म्यात्. The word सर्व denotes that there is no possibility of any taint by any quality of any substance for aakaasha.

Here सर्वत्र is not commented as everywhere in the body because it is well known from shruti that Atman exists in one place – हृदि ह्येष आत्मा shruti says. So सर्वत्र is commented as सर्वत्र देवमनुष्यादौ – in all bodies such as that of man, god etc.

तत्तद्देहस्वभावैः न लिप्यते – देह has षड्भावविकारः – अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, नश्यति –
Atman is not subjected to these modifications as he is eternal, immutable principle.

Sloka 13.33

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नम् प्रकाशयति भारत ॥ 33 ॥

भारत Hey Arjuna, एकः रविः just as the one Sun, इमं कृत्स्नं लोकं this entire world यथा प्रकाशयति
brightens up or illumines तथा in the same way क्षेत्री the Atman who is the kshetrajna कृत्स्नं क्षेत्रं
प्रकाशयति illumines his entire body.

यथा एकः आदित्यः स्वया प्रभया कृत्स्नम् इमं लोकं प्रकाशयति, तथा क्षेत्रम् अपि क्षेत्री 'मम इदं क्षेत्रम् ईदृशम्' इति कृत्स्नं
बहिः अन्तः च आपादतलमस्तकं स्वकीयेन ज्ञानेन प्रकाशयति । अतः प्रकाश्यात् लोकात् प्रकाशकादित्यवत् वेदितृत्वेन
वेद्यभूतात् अस्मात् क्षेत्रात् अत्यन्तविलक्षणः अयम् उक्तलक्षण आत्मा इत्यर्थः ।

यथा एकः आदित्यः स्वया प्रभया कृत्स्नम् इमं लोकं प्रकाशयति, - Just as the one sun illumines this entire
world with his radiance,

तथा क्षेत्रम् अपि क्षेत्री 'मम इदं क्षेत्रम् ईदृशम्' इति कृत्स्नं बहिः अन्तः च आपादतलमस्तकं स्वकीयेन ज्ञानेन प्रकाशयति –
In the same way, the Self who is the kshetrajna illumines his entire body – inside and outside
from foot to head with his attributive consciousness.

अतः प्रकाश्यात् लोकात् प्रकाशकादित्यवत् वेदितृत्वेन वेद्यभूतात् अस्मात् क्षेत्रात् अत्यन्तविलक्षणः अयम् उक्तलक्षण आत्मा
इत्यर्थः – For that reason, just like the Sun who illumines is different from the world which is
illuminated, the Self having the characteristics told earlier, who has the nature of knowership is
very different and distinct from the body which is the object of knowledge. That is the meaning.

What was taught in the beginning as एतद्यो वेत्ति – that the Self is a knower and so there is
difference between the knower and that which is known – that is confirmed here with an
illustration.

स्वया प्रभया – Though the essential nature and attributive nature of the Self belong to the same class of consciousness, there is difference between the two. One is स्वरूप ज्ञान through which Self known as 'अहम्' and the other is attributive knowledge which does not know itself but shows objects to the Self. So that is indicated in bhashya as स्वया प्रभया. Substantive knowledge is स्वरूप ज्ञान and the substratum is प्रभावत्. Attributive knowledge is धर्मभूतज्ञान and it is प्रभा. So there is obvious difference between the brightness and that object which has brightness – say sun light and sun. In the same way Self and its dharmabhuta jnaana are different though one is the attribute of the other and the attribute is inseparably associated to the substratum.

कृत्स्नं क्षेत्रम् – The word कृत्स्नम् does not mean all bodies because every body has one atman. So it is not that the Atman present in one body illumines all bodies though the illustration of aditya is given. So the similarity is explained as बहिरन्तश्चापादतलमस्तकम्. Here बहिः means skin and others. अन्तः means muscles etc. In each body there is नानात्व or multiplicity in terms of different parts of the body. The dharmabhuta jnana of atman illumines all that is the meaning. The Self who knows all these is the knower.

Sloka 13.34

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ 34 ॥

एवं As told so far, क्षेत्रक्षेत्रज्ञयोः अन्तरं the difference between the body and the Atman, भूतप्रकृतिमोक्षं and how to get released from the association with prakruti, च ज्ञानचक्षुषा ये विदुः those who know through the eye of the form of discriminatory knowledge ते they परं यान्ति attain the pure nature of the Atman as detached from prakruti.

एवम् - उक्तेन प्रकारेण क्षेत्रक्षेत्रज्ञयोः अन्तरं - विशेषं विवेकविषयज्ञानाख्येन चक्षुषा ये विदुः, भूतप्रकृतिमोक्षं च, ते परं यान्ति - निर्मुक्तबन्धम्, आत्मानं प्राप्नुवन्ति । मोक्ष्यते अनेन इति मोक्षः, अमानित्वादिकम् उक्तं मोक्षसाधनम् इत्यर्थः । क्षेत्रक्षेत्रज्ञयोः विवेकविषयेन उक्तेन ज्ञानेन, तयोः विवेकं विदित्वा भूताकारपरिणत प्रकृतिमोक्षोपायम् अमानित्वादिकं च अवगम्य ये आचरन्ति, ते निर्मुक्तबन्धाः स्वेन रूपेण अवस्थितम् अनवच्छिन्नज्ञानलक्षणम् आत्मानं प्राप्नुवन्ति इत्यर्थः ।

एवम् - उक्तेन प्रकारेण – As taught here in this chapter,

क्षेत्रक्षेत्रज्ञयोः अन्तरं - विशेषं विवेकविषयज्ञानाख्येन चक्षुषा ये विदुः, - those who know through the eye of the form of discriminatory knowledge, the distinct characteristics between the Atman and the body,

भूतप्रकृतिमोक्षं च, - and in the same way, know the means to get released from the body made of the five elements,

ते परं यान्ति - निर्मुक्तबन्धम्, आत्मानं प्राप्नुवन्ति – they attain the प्रकृतिवियुक्त-परिशुद्धात्मस्वरूप – the pure nature of the Self dissociated from prakruti.

मोक्ष्यते अनेन इति मोक्षः, अमानित्वादिकम् उक्तं मोक्षसाधनम् इत्यर्थः – मोक्ष is that by which one gets released – that means the means to moksha such as अमानित्व and others as told earlier.

क्षेत्रक्षेत्रज्ञयोः विवेकविषयेण उक्तेन ज्ञानेन, तयोः विवेकं विदित्वा - being equipped with the knowledge of the discriminatory characteristics between kshetra and kshetrajna that was told already, knowing well the difference between them,

भूताकारपरिणत प्रकृतिमोक्षोपायम् अमानित्वादिकं च अवगम्य ये आचरन्ति, - Having known the means of getting released from the five elements modified into the form of prakruti, such as अमानित्व and others and those who know thus and put it to practice,

ते निर्मुक्तबन्धाः – they having got released from the bondage of body,

स्वेन रूपेण अवस्थितम् अनवच्छिन्नज्ञानलक्षणम् आत्मानं प्राप्नुवन्ति इत्यर्थः – they attain the Self of the nature of unlimited consciousness existing in its own original pure form.

The fruit of acquiring the knowledge of difference in the characteristics of kshetra and ksetrajna is told here. The body is inert, is supported and is शेषभूत to self. The Atman is of the nature of consciousness, is the supporter and the lord of the body. This discriminatory knowledge is meant by ज्ञानचक्षुषा here. Because there is no scope for दिव्यज्ञान etc here. The विवेकज्ञान acquired through the उपदेश done here is what is meant.

परं यान्ति – This means the fruit obtained from the knowledge of the nature of the Self and so it is about the pure nature of the Atman. His परत्व is with respect to his own previous state of being a संसारि.

मोक्ष्यते अनेन इति – The main teaching of this chapter is the means to knowledge such as अमानित्व and others. In the beginning of this chapter the nature of kshetra and kshetrajna was taught. In the middle, the means such as amanitva were taught. So at the end also it is taught that the host of qualities such as amanitva and others would be the cause of release from the body.

As per our sidhanta, mere वाक्यार्थज्ञान will not become the means to liberation and so the qualities such as अमानित्व and others have to be cultivated in practice and that is indicated in bhashya as अवगम्य ये आचरन्ति.

भूतप्रकृतिमोक्षम् – The samasa for this is भूतमय्याः प्रकृतेः मोक्षः भूतप्रकृतिमोक्षः or भूतानां जीवानां प्रकृतेः मोक्षः. This indicates अनिष्टनिवृत्ति and परं यान्ति indicates इष्टप्राप्ति. It is not enough if the अनिष्ट is eliminated but there should be attainment of the desired too. So both are indicated here.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञयोगो नाम
त्रयोदशोऽध्यायः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 14)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

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Swamy Desikan, Thiruvahindrapuram

**Annotated Commentary in English By
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Sri:

Srimad Ramanuja Gita Bhashyam – 14th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ चतुर्दशोऽध्यायः

Sloka 14.1

त्रयोदशे प्रकृतिपुरुषयोः अन्योन्यसंसृष्टयोः स्वरूपयाथात्म्यं विज्ञाय अमानित्वादिभिः भगवद्भक्त्यनुगृहीतैः बन्धान्मुच्यत इति उक्तम् । तत्र बन्धहेतुः पूर्वपूर्वसत्त्वादिगुणमय-सुखादिसङ्गः इति च अभिहितम् - 'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥' (13-21) इति । अथ इदानीं गुणानां बन्धहेतुताप्रकारो गुणनिवर्तनप्रकारः च उच्यते ।

त्रयोदशे प्रकृतिपुरुषयोः अन्योन्यसंसृष्टयोः स्वरूपयाथात्म्यं विज्ञाय अमानित्वादिभिः भगवद्भक्त्यनुगृहीतैः बन्धान्मुच्यत इति उक्तम् – In the 13th chapter the following was taught – The Self has to realize the real nature of Prakruti and Purusha who are mutually united and he should resort to bhakti towards Bhagavan. Then pleased by that, Bhagavan would grace him with amanitva and other qualities by which he would get released from the bondage of samsara.

तत्र बन्धहेतुः पूर्वपूर्वसत्त्वादिगुणमय-सुखादिसङ्गः इति च अभिहितम् - 'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥' (13-21) इति – It was also told there that the cause of bondage in samsara is the attachment to pleasure, pain and others which are the effects of satva and other qualities and are continuing from previous births. That was told as 'the cause of good and evil births is the attachment to experience of sukha and dukha' (13-21).

अथ इदानीं गुणानां बन्धहेतुताप्रकारो गुणनिवर्तनप्रकारः च उच्यते – Now in this 14th chapter, the way in which the qualities of satva and others become the causes of bondage and how to get rid of them is going to be told.

In the previous chapter, the nature of the Prakruti was examined. With that सङ्गति, in this chapter, the गुणसङ्ग which is the cause of संसारबन्ध, its svarupa, manifold nature and how to get rid of it is all going to be taught.

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ 14 ॥

भूयः Again, परं what is different from that which is already taught ज्ञानानां ज्ञानमुत्तमं the most celebrated knowledge among various types of knowledge प्रवक्ष्यामि I will teach you in detail. यत् ज्ञात्वा Having gained which knowledge, सर्वे मुनयः all those involved in meditation इतः having got released from this sphere of Samsara परां सिद्धिं गताः attained the pure essential nature of the Self, that knowledge I will impart you with.

परं - पूर्वोक्तादन्यत् प्रकृतिपुरुषान्तर्गतम् एव सत्त्वादिगुणविषयं ज्ञानं भूयः प्रवक्ष्यामि । तत् च ज्ञानं सर्वेषां प्रकृतिपुरुष विषयज्ञानानाम् उत्तमम् । यत् ज्ञानं ज्ञात्वा सर्वे मुनयः तन्मननशीलाः इतः - संसारमण्डलात् परां सिद्धिं गताः - परां परिशुद्धात्मस्वरूपप्राप्तिरूपां सिद्धिम् अवाप्ताः ।

परं - पूर्वोक्तादन्यत् – Means different from what was told earlier,

प्रकृतिपुरुषान्तर्गतम् एव सत्त्वादिगुणविषयं ज्ञानं भूयः प्रवक्ष्यामि – What is inside prakruti and purusha only, the knowledge of the qualities such as satva and others, I will teach you again in detail.

तत् च ज्ञानं सर्वेषां प्रकृतिपुरुष विषयज्ञानानाम् उत्तमम् – That knowledge is superior to all other types of knowledge having prakruti and purusha as the objects.

यत् ज्ञानं ज्ञात्वा सर्वे मुनयः तन्मननशीलाः – Having acquired this knowledge, all munis – means those given to meditation,

इतः - संसारमण्डलात् परां सिद्धिं गताः - परां परिशुद्धात्मस्वरूपप्राप्तिरूपां सिद्धिम् अवाप्ताः - इतः means from this संसारमण्डल – this sphere of samsara, पराम् सिद्धिं गताः means attain the fruits of the form of realization of the pure essential nature of the Self.

परम् – Though this word has the meaning उत्कृष्ट, it is commented as अन्यत् – different from what was taught earlier. Otherwise it would lead to पुनरुक्ति as there is the word उत्तमम् in the sloka.

In the previous chapter it was briefly told that Gunas are responsible for bandha or bondage. Here that is told in more detail and so there is no punarukti.

परां सिद्धिम् – As per prakarana, this is about attainment of परिशुद्ध आत्मस्वरूप.

Sloka 14.2

पुनः अपि तद् ज्ञानं फलेन विशिनष्टि –

Again, Bhagavan extols that superior knowledge distinguishing it by its fruits.

Earlier इष्टप्राप्ति or gaining the desired fruits was told and now अनिष्टनिवृत्ति – getting rid of the unwanted is going to be told. So there is no पुनरुक्ति.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ 2 ॥

इदं ज्ञानम् The knowledge that is going to be told now, उपाश्रित्य having acquired मम साधर्म्यमागताः having attained similarity in attribute with ME सर्गेऽपि even at the time of creation न उपजायन्ते are not born again. प्रलये न व्यथन्ति च During pralaya or dissolution they do not suffer.

इदं - वक्ष्यमाणं ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः - मत्साम्यं प्राप्ताः, सर्गे अपि न उपजायन्ते - न सृजिकर्मतां भजन्ते, प्रलये न व्यथन्ति च - न च संहतिकर्मतां भजन्ते ।

इदं – वक्ष्यमाणं – इदम् means what is going to be told now, ज्ञानम् that knowledge उपाश्रित्य having resorted to, मम साधर्म्यम् आगताः - मत्साम्यं प्राप्ताः, - those who attain equality in attribute with me, that means those who attain similarity with ME, they

सर्गे अपि न उपजायन्ते - न सृजिकर्मतां भजन्ते, - do not become objects of the act of creation or they will not be subjected to creation.

प्रलये न व्यथन्ति च - न च संहतिकर्मतां भजन्ते – and they will not be subjected to the act of withdrawal during dissolution.

The bhashya for इदम् is वक्ष्यमाणम्. It does not denote what was already told earlier because such a meaning for the word इदम् would not be proper.

Similarly the word अगताः is explained as प्राप्ताः

व्यथन्ति – This word has the meaning of experiencing sorrow. But since it is used along with the act of creation here, it is commented as not being subjected to pralaya or dissolution.

Sloka 14.3

अथ प्राकृतानां गुणानां बन्धहेतुताप्रकारं वक्तुं सर्वस्य भूतजातस्य प्रकृतिपुरुषसंसर्गजत्वम् 'यावत्संजायते किञ्चित्' (13|26) इत्यनेन उक्तं भगवता स्वेनैव कृतम् इत्याह –

अथ प्राकृतानां गुणानां बन्धहेतुताप्रकारं वक्तुं – Now in order to teach the way in which the qualities associated with Prakruti become the cause of the bondage of the nature of getting a body by means of birth and re-birth,

सर्वस्य भूतजातस्य प्रकृतिपुरुषसंसर्गजत्वम् 'यावत्संजायते किञ्चित्' (13-26) इत्यनेन उक्तं - the creation of the entirety of beings through the association of prakruti and purusha which was told as, 'यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम्' (13-26) – 'whichever being movable or immovable that is born', भगवता स्वेनैव कृतम् इत्याह – all that was done by Bhagavan's own willing is being told.

This अवतारिका is provided by Bhashyakarar in order to remove the doubt that this sloka 'मम योनिर्महद्ब्रह्म' is not in context here as it does not talk about the way Gunas cause bondage and how they are got rid of. The reason why this sloka has come here is Bhagavan is telling first that the cause of गुणबन्ध which is going to be told later is due to HIS willing only.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ 3 ॥

भारत Hey Arjuna, मम for me महद्ब्रह्म योनिः the Prakruti of the form of Mahat tatva is one womb or source. तस्मिन् गर्भम् अहं दधामि In that I lay the embryo. ततः From that source सर्वभूतानां सम्भवः भवति the creation of all beings happens.

कृत्स्नस्य जगतो योनिभूतं मम महद् ब्रह्म यत् तस्मिन् गर्भं दधामि अहम्; 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ अपरेयम्' (7-4, 5) इति निर्दिष्टा अचेतना प्रकृतिः महद्ब्रह्मादि विकाराणां कारणतया महद्ब्रह्म इति उच्यते । श्रुतौ अपि क्वचित् प्रकृतिः अपि ब्रह्म इति निर्दिश्यते - 'यः सर्वज्ञः सर्ववित्, यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते' (मु. उ. 1-1-9) इति । 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम्' (7-5) इति चेतनपुञ्जरूपा या परा प्रकृतिः निर्दिष्टा, सा इह सकलप्राणिबीजतया गर्भशब्देन उच्यते । तस्मिन् अचेतने योनिभूते महति ब्रह्मणि चेतनपुञ्जरूपं गर्भं दधामि । अचेतनप्रकृत्या भोगक्षेत्रभूतया भोक्तृवर्गपुञ्जभूतां चेतनप्रकृतिं संयोजयामि इत्यर्थः । ततः तस्मात् प्रकृतिद्वयसंयोगात् मत्संकल्पकृतात् सर्वभूतानां ब्रह्मादिस्तम्बपर्यन्तानां सम्भवो भवति ।

कृत्स्नस्य जगतो योनिभूतं मम महद् ब्रह्म यत् – The mahat prakruti which is of the form of the womb for the entire world and which is my sharira,

तस्मिन् गर्भं दधामि अहम्; - in that I place the embryo.

'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ अपरेयम्' (7-4, 5) इति निर्दिष्टा अचेतना प्रकृतिः – The inert prakruti which was addressed as 'My prakruti is of eightfold as earth, waters, fire, air, ether, mind, intellect and ahankaara. That is my aparaaprakruti (lower prakruti)'

महद्ब्रह्मादि विकाराणां कारणतया महद्ब्रह्म इति उच्यते – is told as Mahad Brahma meaning prakruti of great form because of being the cause of mahat, ahankaara and other modifications.

श्रुतौ अपि क्वचित् प्रकृतिः अपि ब्रह्म इति निर्दिश्यते – Even in the shruti in some places Prakruti is addressed as Brahma.

'यः सर्वज्ञः सर्ववित्, यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते' (मु. उ. 1-1-9) इति । - As 'One who is omniscient and knower of all modes of all substances, whose sankalpa or willing is of the form of knowledge, from such Paramatman, this achit or the non-sentient united with the sentient and called by the word anna, and name and forms through that are created'.

'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम्' (7-5) – 'Know the Jivatman as the prakruti which is superior to this lower prakruti'

इति चेतनपुञ्जरूपा या परा प्रकृतिः निर्दिष्टा, - thus the superior prakruti of the form of the collectivity of the sentients that was addressed,

सा इह सकलप्राणिबीजतया गर्भशब्देन उच्यते – that is denoted here by the word गर्भ because of being the seed of all beings.

तस्मिन् अचेतने योनिभूते महति ब्रह्मणि चेतनपुञ्जरूपं गर्भं दधामि – In that mahadbrahma which is the womb to the world and which is inert, in that I place the garbha of the form of the multitude of sentients.

अचेतनप्रकृत्या भोगक्षेत्रभूतया भोक्तृवर्गपुञ्जभूतां चेतनप्रकृतिं संयोजयामि इत्यर्थः – That means with the inert prakruti which is the place of experience, I will associate the sentient prakruti which is made of the collectivity of the experiencers.

ततः तस्मात् प्रकृतिद्वयसंयोगात् मत्संकल्पकृतात् सर्वभूतानां ब्रह्मादिस्तम्बपर्यन्तानां सम्भवो भवति – So from that union of the two prakrutis which is formed by my WILL, the creation of all beings starting with चतुर्मुखब्रह्म upto a grass blade happens.

कृत्स्नस्य जगतो योनिभूतं – The sloka says ममयोनिः - if it is interpreted as मम योनिभूतम् or 'my womb' – then there will be several contradictions with what was taught here and what is going to be taught – Bhagavan said अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा । मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय' (7-6) etc. Also the aspect of तस्मिन् गर्भं दधाम्यहम् will not be proper. And what is going to be told next - तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता (14-4) would contradict. So it is like the womb which can hold the embryo of the form of world from me who is like the father of this world is the meaning. And that womb is the substance which actually undergoes modification. So explained as कृत्स्नस्य जगतो योनिभूतम्. And ममयोनिः - is about what was told earlier as भूमिरापोऽनलः (7-4).

Another doubt arises here – should not जगद्योनिभूतं महद्ब्रह्म be Paramatman only? Because pramanas say so – वासुदेवः परा प्रकृतिः, यद्भूतयोनिं परिपश्यन्ति धीराः (मु. 1-1-6), कर्तारमीशं पुरुषं ब्रह्मयोनिम् (मु. 3-1-3) and such shrutis. So how can it be said as 'ममयोनिः'? Also Brahma shabda does not denote Prakruti and the adjective महद्ब्रह्म is against the quality of Prakruti. So Paramatman only as told in Taittiriya ब्रह्म पुच्छं प्रतिष्ठा is being told here is the objection raised here.

The answer to that is told in bhashya as follows: 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ अपरेयम्' (7-4, 5) इति निर्दिष्टा अचेतना प्रकृतिः महदहङ्कारादि विकाराणां कारणतया महद्ब्रह्म इति उच्यते । श्रुतौ अपि क्वचित् प्रकृतिः अपि ब्रह्म इति निर्दिश्यते - 'यः सर्वज्ञः सर्ववित्, यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते' (मु. उ. 1-1-9) इति । 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम्' (7-5) इति.

The gist is this: The third षट्क or the last six chapters are furthering what was told in the first twelve chapters (two षट्कs) sets of six chapters. So the Prakruti which was told as शेषभूत to Bhagavan as भूमिरापोऽनलो is told here using the word योनि which is synonymous to Prakruti and it is also told using the word गर्भ for chetanas indicating that it is the substratum for experiences of chetanas. Also earlier the word योनि was used as एतद्योनीनि भूतानि (7-6). And the usage of word Brahma for the prakruti which is the cause of mahat bhutas, ahankaara which is their cause, mahat tatva which is the cause of ahankara – for all these mula prakruti or primordial matter is the cause. And the word Brahma can be used in respect of what is not actually Brahma due to the presence of similar characteristics of बृहत्त्व, कारणत्व and others. For this there are shruti pramanas. And telling that Prakruti is जगद्योनि is not against Paramatman's being the material cause of the world – उपादानकारणत्व of परमात्मन्. On the contrary it is in line with that only. That is because, Paramatman becomes the upaadaana kaarana or material cause of the world in प्रकृतिविशिष्टवेष only – being qualified by the subtle matter as HIS body because Paramatman is निर्विकारि. So परिणाम is in the body. That is why it was told earlier first as एतद्योनीनि भूतानि सर्वाणीत्युपधारय and immediately following that अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा (7-6) was told.

'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम्' (7-5) इति – To the objection – how can chetanas who cannot be addressed as the well known embryo be addressed as गर्भ here? Answer is what is told here as ममयोनिः indicates the two prakrutis of Paramatman told earlier and as per that the word गर्भ is explained as चेतनसमष्टि which was told as पराप्रकृति earlier. That is told in bhashya as चेतनपुञ्जरूपा या परा प्रकृतिः निर्दिष्टा सा इह सकलप्राणिबीजतया गर्भशब्देन उच्यते. The word पुञ्ज shows that usage of गर्भम् in singular – एकवचन – is denoting समुदाय of chetanas.

तस्मिन् अचेतने योनिभूते महति ब्रह्मणि चेतनपुञ्जरूपं गर्भं दधामि – Then next question is earlier it was told that चेतनप्रकृति is आधार and अचेतनप्रकृति is आधेय as ययेदं धार्यते जगत्. Here it is told the other way as – तस्मिन् गर्भं दधामि, is it not contradicting? That is explained as – here the आधाराधेयभाव does not

indicate dependence but just indicates that the association is as though it cannot be identified as separate and indicates mutual association alone.

अचेतनप्रकृत्या भोगक्षेत्रभूतया भोक्तृवर्गपुञ्जभूतां चेतनप्रकृतिं संयोजयामि इत्यर्थः - And the prayojana for such association is for chetanas to experience the fruits according to their karma.

ततः तस्मात् प्रकृतिद्वयसंयोगात् मत्संकल्पकृतात् सर्वभूतानां ब्रह्मादिस्तम्बपर्यन्तानां सम्भवो भवति – The word ततः in sloka is not indicating आनन्तर्य – but indicates from that association of the two prakritis – paraa and aparaa prakritis. In order to remove any doubt that creation happens by mere association of the two (as told by sankhyas), bhashya makes it clear as मत्संकल्पकृतात्. It happens due to Bhagavat sankalpa.

Meaning of word सर्व in सर्वभूतानाम् is explained as ब्रह्मादिस्तम्बपर्यन्तानां according to pramanas - आब्रह्मास्तम्बपर्यन्ता जगदन्तर्व्यवस्थिताः । प्राणिनः कर्मजनितसंसारवशवर्तिनः (वि.ध. 104-23), ब्रह्माद्याः सकला देवा मनुष्याः पशवस्तथा । विष्णुमायामहावर्तमोहान्धतमसावृताः (वि.पु. 5-30-17) – which say that even brahma, rudra and others are subjected to this cycle of samsara. Not only devas, even the creation that happens through Chaturmukha Brahma are created by Paramatman only who is antaryami in brahma. That is told as अबुद्धिपूर्वकस्सर्गः प्रादुर्भूतस्तमोमयः (वि. 1-5-4). So not only Hiranyagarbha but all those created by Hiranyagarbha till a blade of grass – for all Paramatman is the creator is clear.

Sloka 14.4

कार्यावस्थोऽपि चिदचित्प्रकृतिसंसर्गो मया एव कृतः इत्याह –

The state of effect of the association of sentient and the non-sentient is also due to MY willing only says Bhagavan.

In the previous sloka the प्राकृत and नैमित्तिकसृष्टि is all done by Paramatman only was told. Here the नित्यसृष्टि is also done by Paramatman is told.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ 4 ॥

कौन्तेय Hey Arjuna, son of Kunti, सर्वयोनिषु in all births such as deva, manushya etc. याः मूर्तयः सम्भवन्ति whichever wonderful forms are born तासां for all those beings ब्रह्म महद्योनिः the prakruti which modifies into mahat, ahankara and such forms and also the form of body, is the womb. अहं बीजप्रदः पिता I am the father who sows the seed.

सर्वासु देवगन्धर्वयक्षराक्षसमनुष्यपशुमृगपक्षिसरीसृपादिषु योनिषु तत्तन्मूर्तयः याः संभवन्ति – जायन्ते, तासां ब्रह्म महत् योनिः - कारणं । मया संयोजितचेतनवर्गा महदादिविशेषान्तावस्था प्रकृतिः कारणम् इत्यर्थः । अहं बीजप्रदः पिता - तत्र तत्र च तत्तत्कर्मानुगुण्येन चेतनवर्गस्य संयोजकः च अहम् इत्यर्थः ।

सर्वासु देवगन्धर्वयक्षराक्षसमनुष्यपशुमृगपक्षिसरीसृपादिषु योनिषु – In the wombs of all including deva, gandharva, yaksha, rakshasa, manushya, pashu, mruga, pakshi, sareesrupa (like snakes and others) and so on,

तत्तन्मूर्तयः याः संभवन्ति – जायन्ते – those respective bodies which are born,

तासां ब्रह्म महत् योनिः - कारणं – For all of them - brahma mahat – means the prakruti which is modified into the forms mahat and so on, is - yoni - the cause.

मया संयोजितचेतनवर्गा महदादिविशेषान्तावस्था प्रकृतिः कारणम् इत्यर्थः – that means the prakruti which has the specific states of mahat and others having the collectivity of chetanas united with it by ME, is the cause.

अहं बीजप्रदः पिता - तत्र तत्र च तत्तत्कर्मानुगुण्येन चेतनवर्गस्य संयोजकः च अहम् इत्यर्थः – I am the father who sows the seed – means I am the one who forms this union of the sentients according to their karmas of yore at the time of getting those respective wonderful bodies.

Mere prakruti which is inert, by itself cannot be the cause without being associated with sentients and without having Bhagavan as the locus. This is told in bhashya as मया संयोजित चेतनवर्गाः. In महदादिविशेषान्तावस्थाः - विशेषाः indicate पञ्चभूतः.

The sloka has सर्वयोनिषु, ब्रह्म महद्योनिः - it means one मूलप्रकृति is the योनि for many योनिs in व्यष्टिसृष्टि – that is explained as महदादिविशेषान्तावस्थाः. One prakruti gets modified into many forms such as mahat, ahankara etc.

बीजप्रदः - Bhagavan is the उपादान and निमित्तकारण - material and the intelligent cause of this world. In the sloka, तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता – it looks as though prakruti is the material cause and Ishvara is the nimitta kaarana as told by सेश्वरसांख्यस – yoga darshana and some others. But that is against shruti pramanas, swamy Deshika notes.

Then to the doubt that there is one योनि prakruti and one father – Bhagavan – how can there be so much variety in the creation is explained as तत्र तत्र तत्तत् कर्मानुगुण्येन. The karma of each being is different and accordingly such wonderful variety of beings are born with various wonderful bodies.

Sloka 14.5

एवं सर्गादौ प्राचीनकर्मवशाद् अचित्संसर्गेण देवादियोनिषु जातानां पुनः पुनः देवादिभावेन जन्महेतुम् आह –

Thus to those who are born during creation in deva and other births having united with achit due to age old karmas, the cause of being born again and again as deva, manushya and others is going to be told now.

During the beginning of नैमित्तिक सृष्टि – according to the प्राचीनकर्म of each sentient being, association with prakruti happens by to the willing of Paramatman and that being is born with a particular body. It is said योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्ये अनुसंयन्ति यथा कर्म यथा श्रुतम् । Then some karmas would yield their fruits and come to an end. When the karmas responsible for a particular body end, the body gets destroyed. So how can there be नित्यसृष्टि for the Atman? That is told as एवं सर्गादौ and the answer is going to be told.

The Atman who is अनादि is associated with Prakruti from beginningless time. He is always associated with subtle matter. It is not possible for the jivatman to end his karmas with just one

body. He is born again and again due to good and bad deeds done in earlier births. That is told as पुनः पुनः देवादिभावेन जन्महेतुम्. Why that happens is told now.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ 5 ॥

सत्त्वं रजस्तम इति गुणाः The three qualities known as satva, rajas and tamas प्रकृतिसम्भवाः which are related to the essential nature of prakruti, महाबाहो O Arjuna, देहे one who is in the body अव्ययं देहिनं that Self who is immutable being of the nature of consciousness निबध्नन्ति bind him through the adjunct of body.

सत्त्वरजस्तमांसि त्रयो गुणाः प्रकृतेः स्वरूपानुबन्धिनः, स्वभावविशेषाः, प्रकाशादिकार्यैक-निरूपणीयाः, प्रकृत्यवस्थायाम् अनुद्भूताः तद्विकारेषु महदादिषु उद्भूताः, महदादिविशेषान्तैः आरब्ध-देवमनुष्यादि देहसंबन्धिनम् एनं, देहिनम् अव्ययं स्वतो गुणसम्बन्धानर्हं देहे वर्तमानं निबध्नन्ति देहे वर्तमानत्वोपाधिना निबध्नन्ति इत्यर्थः ।

सत्त्वरजस्तमांसि त्रयो गुणाः प्रकृतेः स्वरूपानुबन्धिनः, स्वभावविशेषाः, - The three qualities of matter satva, rajas and tamas which are related to its svarupa or essential nature are the svabhaava visheshas – it's own specific natural expressions.

प्रकाशादिकार्यैक-निरूपणीयाः, - They can be known only through their respective effects such as brightness etc.

प्रकृत्यवस्थायाम् अनुद्भूताः तद्विकारेषु महदादिषु उद्भूताः,- they are not revealed in the state of prakruti and they are revealed in the modified states of mahat-tatva and others.

महदादिविशेषान्तैः आरब्ध-देवमनुष्यादि देहसंबन्धिनम् – One who is associated with bodies such as that of deva, manush and others which are formed starting with mahat and till the five elements, (mahat-ahankaara-pancha tanmaatras-pancha bhutas, indriyas)

एनं, देहिनम् अव्ययं स्वतो गुणसम्बन्धानर्हं देहे वर्तमानं निबध्नन्ति देहे वर्तमानत्वोपाधिना निबध्नन्ति इत्यर्थः – this kshetrajna means, one who is अव्यय – has an essential nature which by itself is cannot be subjected to association with those qualities, and one who is being present in the body, such a

one, these qualities bind by virtue of the उपाधि of body, so that he gets into this samsara again and again.

प्रकृतेः स्वरूपानुबन्धितः - The स्वरूपनिरूपकधर्मs are always associated with the धर्मि. So the aspect of being created by prakruti in the state of effect is just being revealed with variations.

स्वभाव विशेषाः - In other systems such as सांख्य, the qualities such as सत्त्व and others are themselves told to be प्रकृतिद्रव्य. In order to reject that, bahshya is स्वभावविशेषाः - that means the unique special qualities. Prakruti is dravya having qualities and is not qualities itself.

प्रकाशादि कार्यैकनिरूपणीयाः - very important aspect. The effects such as brightness etc can be perceived directly. Their causes are inferred generally through the effects. The specific effects cannot exist without specific causes.

Here a doubt may arise. If so, during pralaya, there is no effect seen such as pleasure or pain etc. which means there should not be any satva and other qualities. How can they be said to be स्वरूपानुबन्धि – related to essential nature? That is answered as प्रकृत्यवस्थायाम् अनुद्भूताः. They are not revealed in the state of primordial matter and so it does not mean they are not present.

अव्ययम् – Loss of knowledge due to association with qualities is barred by this. That is why bhashya is गुण सम्बन्ध अनर्हम्. His essential nature is consciousness and so it cannot be subjected to such association. It is only due to karma that such a thing happens is the bhaava.

For the Atman who is ज्ञानस्वरूपि of the nature of consciousness, how can there be the taint of the form of bondage? That means having limiting adjunct of the form of the association of body without break till he gets liberation is only bondage. And it is not मिथ्या or false. It is also real.

Sloka 14.6

सत्त्वरजस्तमसाम् आकारं बन्धनप्रकारं च आह –

In the three slokas that follow, the different modes of satva, rajas and tamas and the way they bind one are all going to be told.

Here आकारम् means the nature which establishes them.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ 6 ॥

तत्र Among the three namely satva, rajas and tamas, सत्त्वं the quality of satva is निर्मलत्वात् being defectless प्रकाशकम् enlightens the nature of substances as is. अनामयम् It is without any diseases. Means it leads to good health. अनघ Hey Arjuna who is without any defect, सुखसङ्गेन बध्नाति that Satva guna, binds one with attachment to pleasure. ज्ञानसङ्गेन It also binds the Atman with attachment to what is useful to acquire knowledge.

तत्र सत्त्वरजस्तमःसु सत्त्वस्य स्वरूपम् ईदृशं - निर्मलत्वात् प्रकाशकम्; प्रकाशसुखावरण-स्वभावरहितता निर्मलत्वम्; प्रकाशसुखजननैकान्तस्वभावतया प्रकाशसुखहेतुभूतम् इत्यर्थः । प्रकाशो - वस्तुयाथात्म्यावबोधः, अनामयम् - आमयाख्यकार्यं न विद्यते, इति अनामयम्, अरोगताहेतुः इत्यर्थः । एष सत्त्वाख्यो गुणो देहिनम् एनं सुखसङ्गेन ज्ञानसङ्गेन च बध्नाति - पुरुषस्य सुखसङ्गं, ज्ञानसङ्गं च जनयति इत्यर्थः । ज्ञानसुखयोः सङ्गे हि जाते तत्साधनेषु लौकिकवैदिकेषु प्रवर्तते । ततः च तत्फलानुभव-साधनभूतासु योनिषु जायते, इति सत्त्वं सुखज्ञानसङ्गद्वारेण पुरुषं बध्नाति, ज्ञानसुखजननं पुनः अपि तयोः सङ्गजननं च सत्त्वम् इति उक्तं भवति ।

तत्र सत्त्वरजस्तमःसु सत्त्वस्य स्वरूपम् ईदृशं - निर्मलत्वात् प्रकाशकम्; - Among the three, satva, rajas and tamas, the nature of satva is like this – because of being without any blemish it illumines substances as is.

प्रकाशसुखावरण-स्वभावरहितता निर्मलत्वम्; - निर्मलत्वम् – means having the nature of not being a veil to happiness which is favourable.

प्रकाशसुखजननैकान्तस्वभावतया प्रकाशसुखहेतुभूतम् इत्यर्थः – that means because it is only of the nature of causing light and happiness, it is the cause of light and happiness.

प्रकाशो - वस्तुयाथात्म्यावबोधः, - प्रकाश means enlightening the real nature of substances.

अनामयम् - आमयाख्यकार्यं न विद्यते, इति अनामयम्, अरोगताहेतुः इत्यर्थः – अनामयम् means it does not have effect known as आमय or disease. Means, it is the cause of good health.

एष सत्त्वाख्यो गुणो देहिनम् एनं सुखसङ्गेन ज्ञानसङ्गेन च बध्नाति – This quality called satva binds the embodies self through attachment to happiness and attachment to knowledge.

पुरुषस्य सुखसङ्गं, ज्ञानसङ्गं च जनयति इत्यर्थः – That means it causes attachment to happiness and knowledge.

ज्ञानसुखयोः सङ्गे हि जाते तत्साधनेषु लौकिकवैदिकेषु प्रवर्तते – Because only when one gets attached to knowledge and happiness, one starts to engage in their means which are लौकिक-वैदिक कार्यs - wordly and Vedic activities.

ततः च तत्फलानुभव-साधनभूतासु योनिषु जायते – Because of engaging in such activities, one is born in births which are means to experience those fruits.

इति सत्त्वं सुखज्ञानसङ्गद्वारेण पुरुषं बध्नाति – thus satva binds the purusha through attachment to happiness and knowledge.

ज्ञानसुखजननं पुनः अपि तयोः सङ्गजननं च सत्त्वम् इति उक्तं भवति – Satva causes knowledge and happiness and again it causes attachment to them is the summary.

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु was told earlier.

प्रकाश सुख जननैकान्त स्वभावतया – A clear gem stone, though is without defect – निर्मल, does not cause knowledge. Air, ether and others which though do not have any obstruction, do not have the quality of causing light. So the word मल is used in the sense of being opposed to prakasha which is the nature of tamas. While satva is only of the nature of causing knowledge and happiness.

Then one more doubt is - even rajas and tamas mixed with satva cause wrong knowledge. That can also be said to be prakasha because that is also some kind of ज्ञान though wrong knowledge. So what is प्रकाशकत्व? Why satva only is प्रकाशक? The answer to this is given in bhashya as प्रकाशो – वस्तुयाथात्म्यावबोधः. Prakaasha is revealing objects as they are – the true

nature of objects. That is the effect of satva. Swamy deshikan says, even the knowledge that 'now taamasa is more or now raajasa is more' is also caused due to satva.

अनामयम् – How can अनामय be attributed to satva which does not have any scope for आमय at all? That is explained as आमयाख्यं कार्यं न विद्यते – it does not generate any effect of the nature of ill health. That is present in other qualities (rajas and tamas) which is told along with satva. That is negated here. And by negating ill health, it is understood that it causes good health – अरोगताहेतुः.

बन्धः - The fact that satva also binds is important. Generally we say satva should increase etc but how that also causes bondage is told here. The word गुण has a meaning of thread or rope – so binding by gunas can be told. This bondage is nothing but association with body in order to experience the fruits of karma done earlier. So this bondage has its roots in karma. To experience karma phalas, a place is needed for Jivatman and that is the body.

Satva generates desire to acquire knowledge or experience happiness. That is told in bhashya as सत्त्वं सुखज्ञानसङ्गद्वारेण पुरुषं बध्नाति – then an attachment develops towards them. We say 'I want to master this', 'I want to study grammar thoroughly' and so on. Then one starts to get attachment – सङ्ग towards that. That attachment is the one which causes more of that karma to be done and thus it binds. And Jnaana can be laukika or vaidika told in bhashya as ज्ञानसुखयोः सङ्गे हि जाते तत्साधनेषु लौकिकवैदिकेषु प्रवर्तते – attachment makes one to engage in means to attain them etc.

Swamy Deshika clarifies one doubt here – bhashya says ज्ञानसुखयोः सङ्गे हि जाते तत्साधनेषु लौकिकवैदिकेषु प्रवर्तते | ततः च तत्फलानुभव-साधनभूतासु योनिषु जायते. That is one engages in laukika and vaidika karmas and in order to experience the fruits of those karmas, one is born in suitable births etc. The doubt is – The fruits of vaidika karma can result in various births but how can laukika karmas yield fruits in another birth? Should they not be giving fruits here only? Answer is – लौकिक can be taken as स्मार्तकर्म's or they may mean what is prohibited by Vedas. For example, shruti says न हिंस्यात् सर्वाभूतानि – it is seen that causing injury to others may lead to happiness for some. That is लौकिकफल. The अलौकिकफल for that is being born in lowly births – पापिष्ठजन्म etc.

Even in respect of Rajas, it is going to be told in next sloka as ताश्च पुण्यपापरूपाः. That is how it is clarified here.

Satva causes knowledge and happiness and also attachment towards them - ज्ञानसुखजननं पुनः अपि तयोः सङ्गजननं च सत्त्वम् इति उक्तं भवति. That is how it binds one.

How to increase satva without getting bound is going to be told later – निवर्तनप्रकार. First how these gunas bind one is being told.

Sloka 14.7

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ 7 ॥

कौन्तेय Hey Arjuna, रजो the quality of rajas, रागात्मकं विद्धि know that as the desire which is the cause of experience of sense objects. तृष्णासङ्ग समुद्भवं Know that as the origin of desire and attachment which never get satiated. तत् That कर्मसङ्गेन through attachment to action which is the means to desire देहिनं निबध्नाति binds the Atman firmly.

रजो रागात्मकं – रागहेतुभूतम् । रागो योषित्पुरुषयोः अन्योन्यस्पृहा । तृष्णासङ्गसमुद्भवं - तृष्णासङ्गयोः उद्भवस्थानं, तृष्णासङ्गहेतुभूतम् इत्यर्थः । तृष्णा – शब्दादिसर्वविषयस्पृहा; सङ्गः पुत्रमित्रादिषु संबन्धिषु संश्लेषस्पृहा । तथा देहिनं कर्मसु क्रियासु स्पृहाजननद्वारेण निबध्नाति; क्रियासु हि स्पृहया याः क्रिया आरभते देही, ताः च पुण्यपापरूपा इति तत्फलानुभव-साधनभूतासु योनिषु जन्महेतवो भवन्ति । अतः कर्मसङ्गद्वारेण रजो देहिनं निबध्नाति । तद् एवं रजो रागतृष्णासङ्गहेतुः कर्मसङ्गहेतुः च इति उक्तं भवति ।

रजो रागात्मकं – रागहेतुभूतम् – The quality of Rajas is of the nature of raga or desire means the cause of desire. The कारण or cause itself is told as कार्य or effect here in secondary sense.

रागो योषित्पुरुषयोः अन्योन्यस्पृहा – raaga means mutual desire between man and woman.

तृष्णासङ्गसमुद्भवं - तृष्णासङ्गयोः उद्भवस्थानं, - It is the place where trushnaa or desire or deep craving we can say and attachment – both these originate in rajas. It makes one thirsty for more and more sensual experience.

तृष्णासङ्गहेतुभूतम् इत्यर्थः – that means the rajo guna is the cause of such craving and attachment.

तृष्णा – शब्दादिसर्वविषयस्पृहा; सङ्गः पुत्रमित्रादिषु संबन्धिषु संश्लेषस्पृहा – तृष्णा means passion towards all sense objects such as shabda, sparsha, rupa, rasa and gandha. That is विषय-स्पृहा – deep craving in those sense object experiences. It is said तृष्णा हि सर्वपापिष्ठा नित्योद्वेगकरी स्मृता. And सङ्ग is deep desire to be always in the company of children, friends and other relatives.

तथा देहिनं कर्मसु क्रियासु स्पृहाजननद्वारेण निबध्नाति; - And in that way, it binds this Self, embodied soul in action by generating desire. When one gets desire, one starts to engage in activities to attain the fruits – it could be punya or papa rupa – good or bad deeds.

क्रियासु हि स्पृहया याः क्रिया आरभते देही, - With desire in action whichever acts the Self starts to engage in,

ताः च पुण्यपापरूपा इति तत्फलानुभव-साधनभूतासु योनिषु जन्महेतवो भवन्ति – They are of the form of punya and papa and they become the cause of the Jivatman being born in particular births by getting those respective bodies which are the means to experience those respective punya and papas.

अतः कर्मसङ्गद्वारेण रजो देहिनं निबध्नाति – So the quality of rajas binds the Self through attachment to actions.

तद् एवं रजो रागतृष्णासङ्गहेतुः कर्मसङ्गहेतुः च इति उक्तं भवति – Because of the reasons told above, the quality of rajas is the cause of attachment to raga (passion) and तृष्णा (craving) and also cause of attachment to action.

रागात्मकम् – Means the cause of raaga or desire. The cause of raaga itself is told as raaga here.

तृष्णासङ्गसमुद्भवं – Rajas does not originate from तृष्णा and सङ्ग. But due to रजोगुण, passion and attachment which are born become binding and so it is said to be the place of origin of trishnaa and sanga. Here तृष्णा and सङ्ग are आत्मधर्मः. So only Atman is the place of origin for them. How can rajas be the place of origin? That is explained as तृष्णासङ्गहेतुभूतम् इत्यर्थः. It is the cause of them. तृष्णा has everything which is सांस्पर्शिक as its object. सङ्ग has as its object everything आभिमानिक – egoistic – explained as पुत्रमित्रादिषु. In order to show there is no repetition between

राग and तृष्णा, the word राग is explained with respect to a specific aspect as रागो योषित्पुरुषयोः अन्योन्यस्पृहा based on abundance of usage. In some places तृष्णा is used in the sense of क्षुत् – thirst alone. But here it applies to all five sense objects is made clear as शब्दादिसर्वविषया in bhashya.

When one gets attached to knowledge and happiness (ज्ञान, सुख), he would be prompted to engage in acts which are the means to acquire them. That would lead to attachment to action – कर्मसङ्गः. So what is it that differentiates rajas and satva? Is the question that arises. The difference is explained thus – the quality of satva has happiness as the main objective and to attain that it leads to attachment in other things. While the quality of rajas has those respective substances and actions themselves as the main objects and is indifferent to small or excess happiness. Rajas makes one desire for even small happiness and engage in acts to achieve it is the bhaava.

Sloka 14.8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ 8 ॥

भारत Hey Arjuna, तमः The quality of tamas अज्ञानजं विद्धि know that it causes ignorance. सर्वदेहिनां मोहनम् Know that it causes delusion to all embodied selves. तत् That quality of tamas प्रमादालस्य निद्राभिः निबध्नाति binds the selves deeply through erroneous acts, indolence or laziness and sleep.

ज्ञानाद् अन्यत् इह अज्ञानम् अभिप्रेतम् । ज्ञानं वस्तुयाथात्म्यावबोधः, तस्माद् अन्यत् तद्विपर्यय-ज्ञानं । तमः तु वस्तुयाथात्म्यविपरीतविषयज्ञानजम् । मोहनं सर्वदेहिनाम् - मोहो विपर्ययज्ञानम्; विपर्ययज्ञानहेतुः इत्यर्थः । तत् - तमः प्रमादालस्यनिद्राहेतुतया तद्वारेण देहिनं निबध्नाति । प्रमादः - कर्तव्यात् कर्मणः अन्यत्र प्रवृत्तिहेतुभूतम् अनवधानम् । आलस्यं कर्मसु अनारम्भस्वभावः, स्तब्धता इति यावत् । पुरुषस्य इन्द्रियप्रवर्तनश्रान्त्या सर्वेन्द्रियप्रवर्तनोपरतिः निद्रा ।, तत्र बाह्येन्द्रियप्रवर्तनोपरमः स्वप्नः । मनसः अपि उपरतिः सुषुप्तिः ।

ज्ञानाद् अन्यत् इह अज्ञानम् अभिप्रेतम् । ज्ञानं वस्तुयाथात्म्यावबोधः, तस्माद् अन्यत् तद्विपर्यय-ज्ञानं – What is told as Ajnaana here is that which is different from jnaana. Jnaana is the knowledge of objects as they are. Different from that is wrong knowledge is told as ajnaana.

तमः तु वस्तुयाथात्म्यविपरीतविषयज्ञानजम् – Tamas is that which causes knowledge of objects which is opposed to the right perception of objects as they are.

मोहनं सर्वदेहिनाम् - मोहो विपर्ययज्ञानम्; विपर्ययज्ञानहेतुः इत्यर्थः – It causes moha to all embodied souls. Moha is wrong knowledge. Like perceiving dharma as adharma, nyaaya and anyaaaya, right as wrong and so on. That is viparyaya jnaana. Tamas is the cause of such viparyaya jnaana.

तत् - तमः प्रमादालस्यनिद्राहेतुतया तद्वारेण देहिनं निबध्नाति – how does it bind one is told now. It binds through pramaada, alasya and nidraa being their cause.

प्रमादः - कर्तव्यात् कर्मणः अन्यत्र प्रवृत्तिहेतुभूतम् अनवधानम् – Bhashyakarar explains each of these – pramaada means अनवधान or non-attention which causes one to engage in activities other than what is ought to be done or ordained to be done. So it is wrong-doing. For eg. Reciting mantra without proper svaras, offering wrong havis to some other god not ordained and so on. Done unknowingly we say. That happens due to tamas.

आलस्यं कर्मसु अनारम्भस्वभावः, स्तब्धता इति यावत् – आलस्य is being of the nature of not starting work itself. स्तब्धता means not moving or just lying down without engaging in action or feeling lazy to do work. That is due to tamas. It is said during this state some senses are not functioning.

पुरुषस्य इन्द्रियप्रवर्तनश्रान्त्या सर्वेन्द्रियप्रवर्तनोपरतिः निद्रा – Due to exhaustion or tiredness of sense organs from functioning, resting of all senses is called nidraa.

तत्र बाह्येन्द्रियप्रवर्तनोपरमः स्वप्नः । मनसः अपि उपरतिः सुषुप्तिः – In sleep, dream state is when all external sense organs are resting. When the internal sense organ mind is also not functioning it is called deep sleep or sushupti.

तमस्तु – The word तु in sloka indicates it is to be totally eliminated.

अज्ञानजम् – The word अज्ञान also denotes पुण्यपापरूपकर्म and it also denotes absence of ज्ञान. Here it is used in the sense of the cause of the form of creating moha. So bhashya is ज्ञानादन्यत्. How does Tamas cause विपर्ययज्ञान is told as by making one engage in evil deeds – through पापानुष्ठान. Knowing things as they are is यथावस्थित ज्ञान. Knowing sharira is मर्त्य is jnaana. Knowing it as amartya is ajnaana. Knowing sukha as asukha or asukha as sukha etc.

प्रमाद – this means अनवधान non attention. It makes one engage on what is not to be done. It causes one to be born in evil births. How can that cause bondage is explained as कर्तव्यात् कर्मणः अन्यत्र प्रवृत्तिहेतुभूतम् अनवधानम्. It makes one engage in acts other than ordained duties.

आलस्य – Not starting what ought to be done also causes one to be born in evil births. Manu says अकुर्वन् विहितं कर्म निन्दितं च समाचरन् । प्रसजंश्च इन्द्रियार्थेषु प्रायश्चित्तीयते नरः ॥.

निद्रा – sleep has the states of dream state and deep sleep. तत्र बाह्येन्द्रियप्रवर्तनोपरमः स्वप्नः । मनसः अपि उपरतिः सुषुप्तिः. Though we are always in tamas, why only nidraa is told which happens sometimes only? When senses get tired due to continuous functioning, to give them rest nidraa happens. In sushupti everything is quiet and only prana is active. How can this become cause of bondage is because it prevents one from performing ordained duties. Lead to one performing duties at wrong times or not doing at prescribed times and so on. That is how it binds the Self.

Sloka 14.9

सत्त्वादीनां बन्धद्वारभूतेषु प्रधानानि आह –

The prominent ones among the causes of bondage of samsara due to the qualities of satva and others is going to be told now.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ 9 ॥

सत्त्वं The quality of Satva सुखे सञ्जयति causes attachment to those which cause happiness. रजः The quality of Rajas कर्मणि causes one to crave for actions leading to experience of sense objects. भारत Hey Arjuna, उत and तमस्तु the quality of Tamas ज्ञानम् आवृत्य by covering true knowledge प्रमादे सञ्जयति causes attachment to those which cause pramaada or wrong knowledge.

सत्त्वं सुखसङ्गप्रधानम्; रजः कर्मसङ्गप्रधानम्, तमः तु वस्तुयाथात्म्यज्ञानम् आवृत्य विपरीतज्ञानहेतुतया कर्तव्यविपरीतप्रवृत्तिसङ्गप्रधानम् ।

सत्त्वं सुखसङ्गप्रधानम्; - The quality of satva is mainly associated with sukhasanga – causing attachment to happiness.

रजः कर्मसङ्गप्रधानम्, - In the same way, the quality of Rajas has mainly attachment to action as its nature.

तमः तु वस्तुयाथात्म्यज्ञानम् आवृत्य विपरीतज्ञानहेतुतया कर्तव्यविपरीतप्रवृत्तिसङ्गप्रधानम् – While the quality of tamas hides the knowledge of the real nature of objects and causes wrong knowledge and because of that it mainly causes attachment to wrong performance of ordained duties.

सुखसङ्गप्रधानम् – The meaning of this is that attachment to gaining knowledge is also for happiness only. Satva causes desire for sukha and that is its prominent nature. This is how the question ‘how can satva bind one’ is answered.

कर्मसङ्गप्रधानम् – The meaning is even desire, passion etc will be converted to action is the bhaava.

वस्तुयाथात्म्यज्ञानम् आवृत्य – The meaning of ज्ञानमावृत्य in mula sloka is explained as

वस्तुयाथात्म्यज्ञानमावृत्य – it hides the real nature of objects. It does not hide knowledge totally as such because then it would lead to sushupti and such states. Then it will not lead to प्रमाद and so is explained thus. When one does not perceive the real nature of objects, it will lead to प्रमाद – wrong doings – not doing as ordained.

One more thing explained by this is – even sushupti is an effect of tamas. Since there is no activity during sushipti, one cannot do pramaada – why is it a defect then? That is because the

real knowledge of objects is hidden there. One does not know himself in sushupti. So it is also a defect. If one is not able to know oneself, it is not a desired state and it is caused by tamas. So even though no action is performed, वस्तुयाथात्म्यज्ञान is not there. That is also explained by this.

Sloka 14.10

देहाकारपरिणतायाः प्रकृतेः स्वरूपानुबन्धिनः सत्त्वादयो गुणाः । ते च स्वरूपानुसंबन्धित्वेन सर्वदा सर्वे वर्तन्ते इति परस्परविरुद्धं कार्यं कथं जनयन्ति इत्यत्राह –

The प्रकृति which has modified as body, to its essential nature the qualities of satva and others are related. And those qualities, being related to the body, always follow the nature – meaning they are always present in the body. How can they cause mutually opposed effects at the same time is the doubt that is answered now.

This is a very interesting अवतारिका by Bhashyakarar. If all three qualities – satva, rajas and tamas starting working at the same time, what happens? They have different effects, mutually opposed to each other. One cause knowledge, one hides it. One leads to knowledge, one leads to action. So do these mutually opposed things happen at the same time as all of them are always present in the body being the qualities of prakruti which is only modified as body. That is the question answered here.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ 10 ॥

भारत Hey Arjuna, सत्त्वं the quality of satva, रजस्तमश्चाभिभूय भवति becomes high suppressing the qualities of rajas and tamas. रजः सत्त्वं तमः The quality of Rajas raises suppressing satva and tamas. तथा तमः सत्त्वं रजः In the same way, the quality of tamas becomes prominent suppressing satva and rajas.

यद्यपि सत्त्वादयस्त्रयः प्रकृतिसंसृष्टात्मस्वरूपानुबन्धिनः, तथापि प्रचीनकर्मवशात् देहाप्यायनभूताहारवैषम्यात् च सत्त्वादयः परस्पर समुद्धवाभिभवरूपेण वर्तन्ते । रजस्तमसी कदाचिद् अभिभूय सत्त्वम् उद्विक्तं वर्तते । तथा तमःसत्त्वे अभिभूय रजः कदाचित्, कदाचित् च रजःसत्त्वे अभिभूय तमः ।

यद्यपि सत्त्वादयस्त्रयः प्रकृतिसंसृष्टात्मस्वरूपानुबन्धिनः, - Though the three qualities of satva, rajas and tamas are always associated with the nature of the Self who is associated with prakruti in the form of body,

तथापि प्रचीनकर्मवशात् देहाप्यायनभूताहारवैषम्यात् च – even then, due to karma of yore and also the variations in food which is nourishing the body,

सत्त्वादयः परस्पर समुद्धवाभिभवरूपेण वर्तन्ते – the qualities of satva and others are present as prominent or subdued mutually.

रजस्तमसी कदाचिद् अभिभूय सत्त्वम् उद्विक्तं वर्तते – The quality of satva subdues the qualities of rajas and tamas and preponderates sometimes.

तथा तमःसत्त्वे अभिभूय रजः कदाचित्,- In the same way sometimes the quality of Rajas becomes prominent suppressing tamas and satva.

कदाचित् च रजःसत्त्वे अभिभूय तमः – And sometimes the quality of Tamas becomes prominent subduing the qualities of rajas and satva.

The question is – do all qualities act at the same time and keep producing their effects? The effects being mutually opposed and different, it would lead to lot of confusion. That is clarified here. Only one quality is prominent at any time and the other two are subdued.

The next question is – what causes any one of them to become prominent?

Though satva, rajas and tamas are always associated with the Atman while being associated with prakruti, even then due to pracheena karma – karmas done earlier, one of them becomes prominent. If one has done good deeds earlier, satva would be prominent and so on. The second cause is आहार – food that is consumed. If one consumes सात्विक आहार, satva would

increase. This makes it clear that there is a definite reason for any one of the qualities to be prominent.

The karmas done earlier would lead to Bhagavan's anugraha or nigraha – grace or punishment. When it is time for those karmas to yield the fruits, they cause increase of satva, rajas or tamas according to nature of deeds. That is explained as प्राचीनकर्मवशात्.

आहारवैषम्याच्च – In the body we can observe that one of kapha, vaata or pitha increases based on consuming substances which have more of those ingredients. That is told in आयुर्वेद. In the same way consuming food that is सात्विक or राजस or तामस (going to be told later), the समुद्भव, अभिभव of qualities happen. It is said in upanishat – अन्नमयं हि सोम्य मनः. Food affects the mind. So consuming good food is important to keep the quality of satva high and that is needed for everyone.

Sloka says – सत्त्वं भवति – here the word भवति is explained as सत्त्वम् उद्विक्तं वर्तते. So it means it preponderates. It is like ततो देवा अभवन् परासुराः (यजु. 5-3-3-11).

And this teaching of उद्भव-अभिभव is mainly to get rid of rajas and tamas – observes Swamy Deshikan.

Sloka 14.11

तत् च कार्योपलब्ध्या एव अवगच्छेद् इत्याह –

Bhagavan says that the prominence of the qualities of satva, rajas and tamas can be inferred only by knowing their effects.

In the three slokas following, how can one know which quality if prominent is going to be told.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ 11 ॥

यदा When अस्मिन् देहे in this body सर्वद्वारेषु through mind and other sense organs of knowledge which are the channels of knowledge प्रकाशे in the illumining of the true nature of objects ज्ञानम् उपजायते knowledge arises, तदा then सत्त्वं विवृद्धम् इत्युत विद्यात् one should know that the quality of satva is prominent.

सर्वेषु चक्षुरादिषु ज्ञानद्वारेषु यदा वस्तुयाथात्म्यप्रकाशे ज्ञानम् उपजायते, तदा तस्मिन् देहे सत्त्वं प्रवृद्धम् इति विद्यात् ।

In all the sense organs such as eye and others which are like pathways to knowledge and which are the means to acquire knowledge, when knowledge about the true nature of objects arises, one should know that at that time the quality of satva is pronounced in the body.

We should note the meanings of some of the words in this sloka.

सर्वद्वारेषु – Here the word द्वार does not denote the nine pathways or द्वारः as told नवद्वारे पुरे देही etc – and it is also not indicating the eleven senses. Because not all of them are pathways to knowledge. So it denotes ज्ञानद्वारः - the five organs of knowledge ज्ञानेन्द्रियः and mind which are pathways to knowledge.

प्रकाश उपजायते – Is commented as प्रकाशे ज्ञानम् उपजायते – the word प्रकाश is to be taken in सप्तमी विभक्ति – अधिकरणार्थ and so it is प्रकाशे. Else there would be पुनरुक्ति of ज्ञानम्. And Jnaana is something revealed and it is not newly created. The knower is Atman, jnana is thru dharma bhuta jnana.

अस्मिन् देहे – The increase of satva guna is to be known in that particular body. Even when one takes on many bodies – like सौभरि ऋषि – differences in qualities can happen in different bodies. That is indicated as अस्मिन् देहे – in that specific body.

When there is prakaasha – we say something flashed to us – then satva is high we can infer. All good jnanas – which reveal real true nature of objects is due to satva. When such knowledge arises, we can infer that satva is high.

Sloka 14.12

लोभः प्रवृत्तिरारंभः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ 12 ॥

भरतर्षभ Hey Arjuna, the distinguished of Bharata clan, लोभः miseriness of the nature of not parting with one's possessions प्रवृत्तिः engaging in activities without any purpose कर्मणाम् आरम्भः starting to engage in karmas which yield various benefits अशमः wavering senses स्पृहा unsatiated desire in experience of sense objects एतानि रजसि विवृद्धे सति जायन्ते all these happen when the quality of rajas is pronounced.

लोभः - स्वकीयद्रव्यस्य अत्यागशीलता । प्रवृत्तिः - प्रयोजनम् अनुद्दिश्य अपि चलनस्वभावता । आरम्भः कर्मणां - फलसाधनभूतानां कर्मणाम् आरम्भः । अशमः - इन्द्रियानुपरतिः । स्पृहा - विषयेच्छा । एतानि रजसि प्रवृद्धे जायन्ते; यदा लोभदयो वर्तन्ते, तदा रजः प्रवृद्धम् इति विद्यात् इत्यर्थः ।

लोभः - स्वकीयद्रव्यस्य अत्यागशीलता – लोभः means the nature of not parting with one's possessions.

प्रवृत्तिः - प्रयोजनम् अनुद्दिश्य अपि चलनस्वभावता – प्रवृत्तिः means the nature of doing some work or action without any purpose.

आरम्भः कर्मणां - फलसाधनभूतानां कर्मणाम् आरम्भः - आरम्भः कर्मणाम् means starting to engage in acts which are means to acquiring benefits.

अशमः - इन्द्रियानुपरतिः – अशमः means not controlling the senses and letting them to wander here and there in search of experience of sense objects.

स्पृहा - विषयेच्छा – extreme longing to experience objects of senses.

एतानि रजसि प्रवृद्धे जायन्ते; यदा लोभदयो वर्तन्ते, तदा रजः प्रवृद्धम् इति विद्यात् इत्यर्थः – All these happen when the quality of rajas is high in the body. When lobha and others are present, one should know that rajas is pronounced.

लोभः - In order to rule out पुनरुक्ति of स्पृहा शब्द, this is explained as per usage as not willing to give one's possessions to others.

आरम्भः कर्मणाम् – The word आरम्भः includes activities which yield benefits here and hereafter such as farming etc and also Yajnas etc. Farming and others yield दृष्टफल here itself while यज्ञ and such karmas yield अदृष्टफलs. Rajas is desire – so engaging in acts desiring fruits is due to rajas.

So the word प्रवृत्ति is explained as something different from them – engaging in activities without any purpose – such as simply cutting some piece of grass or just going on shaking the head or legs and so on which serve no purpose.

अशमः - This word indicates excitement of senses which lead to such actions without definite purpose. Shama and dama are controlling internal and external sense organs. If mind is not under control, one can infer that rajas is high. It is said that शमार्थं सर्वं शास्त्राणि विहितानि मनीषिभिः । स एव सर्वं शास्त्रज्ञः यस्य शान्तं मनः सदा । If that is not there, that means rajas is prominent in the body.

स्पृहा – Is desire in experience of sense objects – shabda, sparsham rupa, rasa and gandha. When such desire arises, it indicates rajas is high.

Earlier Bhagavan said, विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोप्यस्य परं दृष्ट्वा निवर्तते ॥.

Spruhaa can be controlled by taking away the objects of senses out of contact of sense organs. We are enjoying some good music. If that is stopped, the object will not be there. But even then the mind cannot be controlled. In the mind one can still be thinking of that good music and how enjoyable it is and so on.

The purpose of this sloka is to teach how to know when the quality of rajas is prominent. First one should be able to know when which quality is pronounced so that one can take suitable steps to control it. And the state of these qualities can be known only by observing the effects.

Sloka 14.13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ 13 ॥

अप्रकाशः True knowledge not arising अप्रवृत्तिश्च keeping quiet प्रमादः not knowing the damage done by not performing what ought to be done or performing prohibited acts मोह एव च and wrong knowledge or delusion एतानि all these कुरुनन्दन Hey Arjuna, तमसिविवृद्धे जायन्ते happen when the quality of tamas has become high suppressing satva and rajas.

अप्रकाशः - ज्ञानानुदयः । अप्रवृत्तिः च - स्तब्धता । प्रमादः अकार्यप्रवृत्तिफलम् अनवधानम् । मोहः विपरीतज्ञानम् । एतानि तमसि प्रवृद्धे जायन्ते । एतैः तमः प्रवृद्धम् इति विद्यात् ।

अप्रकाशः - ज्ञानानुदयः – अप्रकाश means true knowledge not arising.

अप्रवृत्तिः च - स्तब्धता – Not engaging in any action or keeping quiet due to laziness basically.

प्रमादः अकार्यप्रवृत्तिफलम् अनवधानम् – Being ignorant of the fact that engaging in prohibited acts would yield unwanted results.

मोहः विपरीतज्ञानम् – मोह is wrong knowledge. एतानि तमसि प्रवृद्धे जायन्ते – All these happen when the quality of tamas is very high.

एतैः तमः प्रवृद्धम् इति विद्यात् – By these signs, one should know that tamas is pronounced and satva and rajas are subdued.

अप्रकाशः - There will be ज्ञान but it will not be यथार्थज्ञान or there will not arise any ज्ञान due to निद्रा etc. as told earlier.

अप्रवृत्तिः - This is due to आलस्य told earlier.

Here अप्रकाश and अप्रवृत्ति are सामान्य-विशेषरूपः

प्रमाद – Even in case of things which can be known through examination, not trying to know due to laziness or sleepiness etc. Though aware that unwanted fruits will come, not being careful about it while अप्रकाश is not knowing itself.

Sloka 14.14

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ 14 ॥

यदा When सत्त्वे प्रवृद्धे तु the quality of satva is pronounced देहभृत् this embodied soul - kshetrajna प्रलयं याति if he dies, तदा then अमलान् those who are pure, उत्तमविदां those who have realized the knowledge of paramatman-jivatman लोकान् प्रतिपद्यते he attains the group of such exalted souls.

यदा सत्त्वं प्रवृद्धं, तदा सत्त्वे प्रवृद्धे देहभृत् प्रलयं - मरणं याति चेत्, उत्तमविदाम् – उत्तमतत्त्वविदाम्, आत्मयाथात्म्यविदां, लोकान् - समूहान् अमलान् – मलरहितान्, अज्ञानरहितान् प्रतिपद्यते - प्राप्नोति । सत्त्वे प्रवृद्धे तु मृतः आत्मविदां कुलेषु जनित्वा, आत्मयाथात्म्यज्ञानसाधनेषु पुण्यकर्मसु अधिकरोति इति उक्तं भवति ।

यदा सत्त्वं प्रवृद्धं, - When the quality of satva is high (means suppressing rajas and tamas),

तदा सत्त्वे प्रवृद्धे देहभृत् प्रलयं - मरणं याति चेत्, - at that time when satva is high, if such an embodied Jivatman dies,

उत्तमविदाम् – उत्तमतत्त्वविदाम्, आत्मयाथात्म्यविदां, लोकान् - समूहान् अमलान् – मलरहितान्, अज्ञानरहितान् प्रतिपद्यते - प्राप्नोति – such a person attains the group of people who have superior knowledge – means those who have realized the true nature of the Self, and who are without any blemish and without any ignorance.

सत्त्वे प्रवृद्धे तु मृतः आत्मविदां कुलेषु जनित्वा – that means when one dies while the satva guna is high, he will be born in the families of those who have realized the nature of Self,

आत्मयाथात्म्यज्ञानसाधनेषु पुण्यकर्मसु अधिकरोति इति उक्तं भवति – and becomes qualified to perform the good auspicious deeds which are the means for attaining the true real nature of the Self.

In this and next sloka, the benefits attained by those embodied souls who have the qualities of satva, rajas and tamas pronounced at the time death.

उत्तम विदां लोकान् – This is explained according to context here. Having born in the families of those who have superior knowledge which is the knowledge of the Self and who have pure mind cleansed with practice of such knowledge or having united with groups of such people, a person whose satva preponderates during death would be on path to liberation. Mere satva guna being

high cannot be the means to liberation. But one who dies while the satva guna is pronounced, would join the realized ones and then get to realize the nature of Self and then adopt the means to liberation is the bhaava. Shruti clearly says तमेवं विद्वान् अमृत इह भवति । नान्यः पन्था अयनाय विद्यते ।. so उत्तमविदां लोकान् in the sloka means successively he gets to adopt the means to liberation. For liberation परमात्मोपासने or prapatti is a must. That is explained in bhashya as पुण्यकर्मसु अधिकरोति. Through the grace of Bhagavan such a one would get the ultimate benefit is the bhaava.

Sloka 14.15

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

रजसि When the quality of Rajas is pronounced प्रलयं गत्वा when one dies, कर्म सङ्गिषु जायते that kshetrajna would be born among those who perform karma desiring some fruits.

रजसि प्रवृद्धे मरणं प्राप्य फलार्थं कर्म कुर्वतां कुलेषु जायते; तत्र जनित्वा स्वर्गादिफलसाधन-कर्मसु अधिकरोति इत्यर्थः

रजसि प्रवृद्धे मरणं प्राप्य फलार्थं कर्म कुर्वतां कुलेषु जायते; - रजसि means रजसि प्रवृद्धे when the quality of Rajas has become high, if one dies at that time, such an embodied soul would be born in the families of those who perform karma for some benefit.

तत्र जनित्वा स्वर्गादिफलसाधन-कर्मसु अधिकरोति इत्यर्थः – That also means having born in such families he will be qualified to perform karmas which would lead to attaining svarga and other fruits.

कर्मसङ्गिषु – This means among those who are interested in karmas for attaining wordly and heavenly fruits. Here the word कर्म denotes all काम्यकर्म's and does not include karmas done for मोक्ष. Such persons are definitely going to be born again. Even if the birth by itself is eligible for performing means to moksha, such persons would not be interested in that at all due to their प्रारब्धकर्म is the bhaava.

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ 15 ॥

तथा In the same way, तमसि when the quality of tamas is pronounced प्रलीनः if one dies, मूढयोनिषु जायते he will be born in as tiryak having no knowledge, such as animals, birds etc.

तथा तमसि प्रवृद्धे मृतो मूढयोनिषु - श्वसूकरादियोनिषु जायते । सकलपुरुषार्थारम्भानर्हो जायते इत्यर्थः ।

तथा तमसि प्रवृद्धे मृतो मूढयोनिषु - श्वसूकरादियोनिषु जायते – In the same way if one dies when the quality of tamas is high, he would take on births which lack intelligence such as dog, pig etc.

सकलपुरुषार्थारम्भानर्हो जायते इत्यर्थः – That means he will take on births in which he will not be qualified to start karmas leading to any purushartha.

सकलपुरुषार्थारम्भानर्हो जायते – In births such as that of tiryaks, say dog, pig and so on, there be no possibility of performing karmas to attain any of the purusharthas dharma, artha, kaama or moksha. That also means one should put effort to avoid being born in such births with increased tamas. Having been born as human due to some great good deeds, one should put all efforts to make the best use of it. So one should put efforts to increase the quality of satva and acquire knowledge and perform means to liberation is the teaching in these slokas.

Sloka 14.16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलम् दुःखमज्ञानं तमसः फलम् ॥ 16 ॥

सुकृतस्य कर्मणः For good deeds सात्त्विकं निर्मलं फलम् the fruits are pure which increase the quality of satva आहुः that is what the knowledgeable ones say. रजसः फलं तु while the fruits of rajas दुःखम् are only grief they say. तमसः अज्ञानं फलम् the fruits of tamas are ignorance.

एवं सत्त्ववृद्धौ मरणम् उपगम्य आत्मविदां कुले जातेन अनुष्ठितस्य सुकृतस्य - फलाभिसन्धि-रहितस्य मदाराधनरूपस्य कर्मणः फलं पुनः अपि ततः अधिकसत्त्वजनितं निर्मलं दुःखगन्धरहितं भवति, इति आहुः, सत्त्वगुणपरिणामविदः ।

अन्त्यकालप्रवृद्धस्य रजसः तु फलं फलसाधनकर्मसङ्गिकुले जन्म, फलाभिसन्धिपूर्वक-कर्मारम्भ-तत्फलानुभवपुनर्जन्म-रजोवृद्धि-फलाभिसन्धिपूर्वक कर्मारम्भपरम्परारूपं सांसारिक-दुःखप्रायम् एव इति आहुः तद्गुणयाथात्म्यविदः । अज्ञानं तमसः फलम् - एवम् अन्तकालप्रवृद्धस्य तमसः फलम् अज्ञानपरम्परारूपम् ।

एवं सत्त्ववृद्धौ मरणम् उपगम्य आत्मविदां कुले जातेन – Thus by one who has died while the quality of satva was high and born in the family of the knowers of Atman,

अनुष्ठितस्य सुकृतस्य - फलाभिसन्धि-रहितस्य मदाराधनरूपस्य कर्मणः – the good deeds performed – means karmas performed without any desire for fruits and as as forms of my worship,

फलं पुनः अपि ततः अधिकसत्त्वजनितं निर्मलं दुःखगन्धरहितं भवति, - the fruits of such good deeds would be again of more quality of satva than what was present earlier, pure and without even any scent of grief.

इति आहुः, सत्त्वगुणपरिणामविदः – thus say those who know the effects of satva guna.

अन्त्यकालप्रवृद्धस्य रजसः तु फलं फलसाधनकर्मसङ्गिकुले जन्म, - While the fruits of increased quality of rajas at the time of death is birth in families who are involved in performance of karmas which yield various fruits,

फलाभिसन्धिपूर्वक-कर्मारम्भ-तत्फलानुभवपुनर्जन्म-रजोवृद्धि-फलाभिसन्धिपूर्वक कर्मारम्भपरम्परारूपं सांसारिक-दुःखप्रायम् एव – Starting of karmas with desire in fruits, then another birth to experience the fruits of those karmas, then again increase in rajas, again starting to engage in karmas with desire in fruits – thus successive re-births keep happening,

इति आहुः तद्गुणयाथात्म्यविदः – thus said those who are aware of the effects of the quality of rajas.

अज्ञानं तमसः फलम् - एवम् अन्तकालप्रवृद्धस्य तमसः फलम् अज्ञानपरम्परारूपम् – The fruits of tamas is ignorance. Thus the fruits of quality of tamas at the time of death is successive births of ignorance.

In this sloka, the experience of those who die while their qualities of satva or rajas or tamas are pronounced at the time of death in further births is told.

सुकृतस्य कर्मणः - The karmas which are performed without any desire for fruits and as worship of Bhagavan are known as sukृतs. As told earlier यत्करोषि यदश्नासि...तत्कुरुष्व मदर्पणम् (9-27), by performing all karmas which are not prohibited by shastras as worship of Bhagavan, the quality of satva increases further. While those for whom rajas is high at the time of death would be caught in this cycle of births and will be experiencing the griefs of samsara in successive births. Due to some sukruta done knowingly or unknowingly if one gets the grace of Bhagavan and desires to get rid of this samsara, they would get rid of attachment to karmas with desire in fruits and perform the required means to attain moksha.

One who has excess of tamo guna cannot avoid births filled with ignorance and hence one should be very careful not to allow tamas to increase. That is the teaching here.

Sloka 14.17

तद् अधिकसत्त्वादिजनितं निर्मलादिफलं किम् इति अत्र आह –

Which are those fruits attained that are without any blemish and are due to increased satva guna is being told now.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ 17 ॥

सत्त्वात् Due to satva guna which has increased, ज्ञानं सञ्जायते true knowledge arises. रजसः From the quality of rajas लोभ एव च desire in fruits arises. तमसः From tamas प्रमादमोहौ negligence and delusion अज्ञानमेव च भवतः and ignorance only will occur.

एवं परम्परया जाताद् अधिकसत्त्वात् आत्मयाथात्म्यापरोक्षरूपं ज्ञानं जायते । तथा प्रवृद्धाच्च रजसः स्वर्गादिफललोभो जायते । तथा प्रवृद्धात् च तमसः प्रमादः अनवधाननिमित्तासत्कर्मणि प्रवृत्तिः, ततः च मोहो विपरीतज्ञानम्, ततः च अधिकतरं तमः, ततः च अज्ञानं । ज्ञानाभावः ।

एवं परम्परया जाताद् अधिकसत्त्वात् आत्मयाथात्म्यापरोक्षरूपं ज्ञानं जायते – Thus from the satva guna which has increased successively the knowledge of the form of direct and true knowledge of the nature of the Self arises.

तथा प्रवृद्धाच्च रजसः स्वर्गादिफललोभो जायते – In the same way, from increased rajas, desire to experience the fruits of svarga and others arises.

तथा प्रवृद्धात् च तमसः प्रमादः अनवधाननिमित्तासत्कर्मणि प्रवृत्तिः – In the same way, from increased tamas engagement in evil deeds due to non-attention or negligence happens.

ततः च मोहो विपरीतज्ञानम्, ततः च अधिकतरं तमः, ततः च अज्ञानं । ज्ञानाभावः – from that delusion or wrong knowledge, from that further increase in tamas and again from that ignorance or absence of proper knowledge happens.

In the previous sloka it was told that from the quality of satva the excess impurities of mind will be removed and their mind will become pure. It was also told that from the quality of rajas which has increased grief arises and from the quality of tamas which has increased ignorance arises. When these conditions happen, what important things happen due to them is told here.

In the mind which is pure, knowledge of discrimination arises and the leads to the realization of the knowledge of the Self. From the quality of rajas, desire in the experience of wordly and heavenly pleasures arises. When the quality of tamas increases, engagement in wrong activities happens and that leads to wrong knowledge and finally lack of knowledge.

Sloka 14.18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ 18 ॥

सत्त्वस्थाः Those established in satva guna ऊर्ध्वं गच्छन्ति will move upwards and get liberated from samsara. राजसाः Those having excess of rajasa guna मध्ये तिष्ठन्ति will stay in the middle of samara only. जघन्यगुणवृत्तिस्थाः Those in very lowly quality and lowly activities तामसाः who are established in the quality of tamas अधोगच्छन्ति go downwards.

एवम् उक्तेन प्रकारेण सत्त्वस्था ऊर्ध्वं गच्छन्ति - क्रमेण संसारबन्धात् मोक्षं गच्छन्ति । रजसः स्वर्गादिफललोभकरत्वाद् राजसाः फलसाधनभूतं कर्म अनुष्ठाय तत्फलम् अनुभूय पुनः अपि जनित्वा तदेव कर्म अनुतिष्ठन्ति इति मध्ये तिष्ठन्ति । पुनरावृत्तिरूपतया दुःखप्रायम् एव तत् । तामसाः तु जघन्यगुणवृत्तिस्था उत्तरोत्तर-निकृष्ट-तमोगुणवृत्तिषु स्थिता अधो गच्छन्ति - अन्त्यत्वम्, ततः तिर्यक्त्वम्, ततः कृमिकीटादिजन्म, ततः स्थावरत्वम्, ततः अपि गुल्मलतात्वम्, ततः च शिलाकाष्ठलोष्टतृणादित्वं गच्छन्ति इत्यर्थः ।

एवम् उक्तेन प्रकारेण सत्त्वस्था ऊर्ध्वं गच्छन्ति – Thus as told those whose satva is pronounced at the time of death move upwards

क्रमेण संसारबन्धात् मोक्षं गच्छन्ति - means successively they get rid of the bondage of samsara and attain moksha.

रजसः स्वर्गादिफललोभकरत्वाद् राजसाः फलसाधनभूतं कर्म अनुष्ठाय – The effect of the quality of rajas is to generate desire for experience of pleasures in heavens and others and so those who have excess rajas perform karmas which are means to attaining such fruits,

तत्फलम् अनुभूय पुनः अपि जनित्वा तदेव कर्म अनुतिष्ठन्ति इति मध्ये तिष्ठन्ति – and having performed such karmas, they are born again to experience those fruits and they engage again in such karmas and so on – so they are said to be positioned in the middle.

पुनरावृत्तिरूपतया दुःखप्रायम् एव तत् – And that state is also filled with grief only as it leads to repeated births.

तामसाः तु जघन्यगुणवृत्तिस्था उत्तरोत्तर-निकृष्ट-तमोगुणवृत्तिषु स्थिता अधो गच्छन्ति – While those who have excess of quality of tamas would be firmly engaged in the activities which are of inferior quality and they successively keep performing inferior activities due to tamas and go down.

अन्त्यत्वम्, ततः तिर्यक्त्वम्, ततः कृमिकीटादिजन्म, ततः स्थावरत्वम्, ततः अपि गुल्मलतात्वम्, ततः च शिलाकाष्ठलोष्टतृणादित्वं गच्छन्ति इत्यर्थः – Going down means – being born in अन्त्यवर्ण or the last class, then further being born as animals, then worms, insects etc, then becoming an immovable being, then shrubs or creepers, after that stone or brick or a lump of mud or grass etc. – that is the meaning.

ऊर्ध्वं गच्छन्ति – Means through successive births of increased satva they get released from the bondage of samsara. Through many punya janmas, they will perform the means to moksha and reach the ultimate.

मध्ये तिष्ठन्ति – Those desirous of experiencing pleasures in heavens will perform the kamya karmas which are the means to such fruits and continue to be born in this world or other worlds.

अधो गच्छन्ति – Those of tamasa guna, engage in lowly activities and will be born in births lower than that of humans – which means as animals or birds or insects and so on.

Sloka 14.19

आहारविशेषैः फलाभिसन्धिरहितसुकृतविशेषैः च परम्परया प्रवर्धितसत्त्वानां गुणात्ययद्वारेण ऊर्ध्वगमनप्रकारम् आह –

Due to consumption of food that is saatvika, and due to special virtuous deeds performed without any desire in fruits thereof, those who have their quality of satva increased successively go on the upward path by transcending the three qualities is being told now.

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः - By this moksha has been told as the fruit for one who is established in satva. Now for one who has transcended the three qualities, अपवर्ग is going to be told. How can this be told – are they not contradicting as one is being in satva while the other is going beyond gunas - is the doubt which is answered here. It was told earlier that by consuming satvik food items satva guna increases. So with increased satva, one would go beyond the three qualities which are related to samsara and attain moksha is quite reasonable only is the bhaava. Such a one would increase his satva guna and through that he transcends the three qualities.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ 19 ॥

यदा When he is established in the exalted satva guna गुणेभ्यः Apart from the three qualities अन्यं कर्तारं another different doer द्रष्टा न अनुपश्यति this knowledgeable one does not perceive, गुणेभ्यश्च and compared to the qualities परं वेत्ति he realizes that he is superior being very different सः then he मद्भावं अधिगच्छति attains equality in attribute with me.

एवं सात्त्विकाहारसेवया फलाभिसन्धिरहित-भगवदाराधनरूप-कर्मानुष्ठानैः च रजस्तमसी सर्वात्मना अभिभूय उत्कृष्टसत्त्वनिष्ठो यदा अयं द्रष्टा गुणेभ्यः अन्यं कर्तारं न अनुपश्यति; गुणा एव स्वानुगुणप्रवृत्तिषु कर्तारः इति पश्यति, गुणेभ्यः च परं वेत्ति - कर्तृभ्यो गुणेभ्यः च परम् - अन्यम् आत्मानम् अकर्तारं वेत्ति; स मद्भावं अधिगच्छति, मम यो भावः तम् अधिगच्छति । एतद् उक्तं भवति - आत्मनः स्वतः परिशुद्धस्वभावस्य पूर्वपूर्वकर्ममूलगुणसङ्गनिमित्तं विविधकर्मसु कर्तृत्वम्; आत्मा स्वतः तु अकर्ता अपरिच्छिन्नज्ञानैकाकार इति एवम् आत्मानं यदा पश्यति, तदा मद्भावं अधिगच्छति इति ।

एवं सात्त्विकाहारसेवया फलाभिसन्धिरहित-भगवदाराधनरूप-कर्मनुष्ठानैः च – Thus by consuming satvik food and performance of karmas as a form of worship of Lord and without any desire in the fruits thereof,

रजस्तमसी सर्वात्मना अभिभूय उत्कृष्टसत्त्वनिष्ठो – completing subduing the qualities of rajas and tamas, one who is established in increased satva guna,

यदा अयं द्रष्टा गुणेभ्यः अन्यं कर्तारं न अनुपश्यति; - when such a knowledgeable one when does not see someone else other than the three qualities as the doer,

गुणा एव स्वानुगुणप्रवृत्तिषु कर्तारः इति पश्यति, - On the other hand perceives that the qualities only are the doers in acts according to their nature,

गुणेभ्यः च परं वेत्ति - कर्तृभ्यो गुणेभ्यः च परम् - अन्यम् आत्मानम् अकर्तारं वेत्ति; - गुणेभ्यश्च परं वेत्ति means realizes that one who is different from the qualities which are the doers, that is the Atman, is not the agent of action,

स मद्भावं अधिगच्छति, मम यो भावः तम् अधिगच्छति – He attains मद्भाव – means whatever is my nature he will attain that.

एतद् उक्तं भवति – This is the gist of this teaching -

आत्मनः स्वतः परिशुद्धस्वभावस्य – ‘The Self who by himself is of very pure nature,

पूर्वपूर्वकर्ममूलगुणसङ्गनिमित्तं विविधकर्मसु कर्तृत्वम्; - because of attachment to qualities which are due to karmas performed in prior births, gets to be the doer of various deeds.

आत्मा स्वतः तु अकर्ता अपरिच्छिन्नज्ञानैकाकार इति एवम् आत्मानं यदा पश्यति, - But the Self by himself is not an agent and has unlimited consciousness only as his very essential nature – thus when he perceives the Self,

तदा मद्भावं अधिगच्छति इति – then he attains my nature.

Earlier what was told as यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः (3-13), भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् (5-29), रजस्तमश्चाभिभूय सत्त्वं भवति भारत (14-10) etc in line with them, here it is explained as एवं सात्त्विकाहारसेवया फलाभिसन्धिरहित-भगवदाराधनरूप-कर्मानुष्ठानैः च etc.

सर्वात्मना अभिभूय – Subduing in such a way that the qualities of rajas and tamas will never rise high again.

गुणा एव कर्तारः - Sloka says नान्यं गुणेभ्यः कर्तारम् – By this, the doership is negated for one who is different from Guna. This does not mean ‘other than Gunas, there is no does such as Self’. To remove any such doubts, it is explained as गुणा एव कर्तारः in bhashya with अवधारणा.

गुणा एव स्वानुगुणप्रवृत्तिषु कर्तारः इति पश्यति, गुणेभ्यः च परं वेत्ति – Here Swamy Deshikan makes a nice observation – first he sees that Gunas are only doers. This can happen to those who are ignorant of existence of Atman because they see only body as atman and perceive only gunas as doers. To make it clear that one who is addressed here is not like that, bhashya says गुणेभ्यश्च परं वेत्ति - अन्यम् आत्मानम् अकर्तारं वेत्ति.

अन्यम् – The meaning of this word is explained as अकर्तारम्. The objection – that Atman’s अकर्तृत्व is against the sutra which says कर्ता शास्त्रार्थवत्त्वात् and also there is no use in knowing कर्तृत्व of Gunas is answered in bhashya as एतदुक्तं भवति. This is Bhashyakarakar’s typical usage – it is defined as – सङ्ग्रहस्य च विस्तारः सङ्ग्रहो विस्तृतस्य च एतदुक्तं भवतिना. It is used either to summarise or to expand. Here Bhashyakarakar summarises the gist in one sentence.

That is, the doership of Atman is not natural in respect of wordly and पुण्यपापरूपकर्मस. But being the substratum (आश्रय) for the effort (प्रयत्न) is पुरुषधर्म and is natural. So स्वतस्तु अकर्ता applies to anything done on account of गुणस. Otherwise the doership told of Atman in the state of Moksha would be contradicted. It is said जक्षत् क्रीडन् रममाणः etc in छा. So Atman’s अकर्तृत्व is with respect to गुणकृतविषयस.

मद्भावात् – This does not denote तादात्म्य because that would be against many shruti and smruti vakyas such as परमं साम्यमुपैति (मु. 3-1-3) and in this chapter itself मम साधर्म्यमागताः (14-2) and so on. Even in the कठोपनिषत् it is said as यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति | एवं मुनेर्विजानतः आत्मा

भवति गोतम (कठ. 2-4-15), meaning similarity of two waters mixed together and not identity – स्वरूपैक्य is not meant here. So मद्भावं is to be taken as साम्य – similarity. By this the word परम् does not denote Paramatman is clear.

Sloka 14.20

कर्तृभ्यो गुणेभ्यः अन्यम् अकर्तारम् आत्मानं पश्यन् भगवद्भावं अधिगच्छति इति उक्तम्; स भगवद्भावः कीदृशः? इत्यत आह -

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ 20 ॥

देही The Jivatman who associated with body देहसमुद्भवान् created in the body एतान् त्रीन् गुणान् these three qualities known as satva, rajas and tamas अतीत्य transcending them, जन्ममृत्युजरादुःखैः विमुक्तः being released from sorrows of birth, death and old age अमृतम् अश्नुते experiences his Self.

अयं देही देहसमुद्भवान् - देहाकारपरिणतप्रकृतिसमुद्भवान् एतान् सत्त्वादीन् त्रीन् गुणान् अतीत्य तेभ्यः अन्यम्, ज्ञानैकाकारम् आत्मानम् पश्यन् जन्ममृत्युजरादुःखैः विमुक्तः अमृतम् आत्मानम् अनुभवति; एष मद्भाव इत्यर्थः ।

अयं देही देहसमुद्भवान् - देहाकारपरिणतप्रकृतिसमुद्भवान् – This embodied Self, देहसमुद्भवान् means born of prakruti which has modified into the form of body,

एतान् सत्त्वादीन् त्रीन् गुणान् अतीत्य – crossing over the three qualities such as satva and others,

तेभ्यः अन्यम्, ज्ञानैकाकारम् आत्मानम् पश्यन् – realising the Self who is of the nature of Consciousness alone and is different from these qualities,

जन्ममृत्युजरादुःखैः विमुक्तः अमृतम् आत्मानम् अनुभवति; – being released from sorrows of birth, death and old age, experiences the Self of the nature of अमृत.

एष मद्भाव इत्यर्थः - That is my भाव or nature is the meaning.

देहसमुद्भवान् – The meaning is that the qualities of satva, rajas and tamas are residing in the body which is the modification of matter as told earlier also गुणाः प्रकृतिः सम्भवाः (14-5).

The state of crossing over the gunas happens in the bound state only – बद्धदशा is indicated in bhashya as गुणान् अतीत्य तेभ्यः अन्यम् etc.

जन्ममृत्युजरादुःखैः - Grief caused by birth, death, old age etc. It can also be said as grief caused by birth as well as from the sorrows arising from them.

अमृतमश्नुते – What was told earlier as मद्भावं सोऽधिगच्छति is explained as विमुक्तो अमृतमश्नुते here. This is commented as आत्मानम् अनुभवति, एष मद्भावः. This is not against shrutis because मद्भावः has this meaning.

Sloka 14.21

अथ गुणातीतस्य स्वरूपसूचनाचारप्रकारं गुणात्ययहेतुं च पृच्छन् उवाच –

Then Arjuna speaks asking about the cause which is the means to transcend the Gunas and the modes of practice which indicate the nature of one who has crossed over the Gunas.

It can also be presumed that Arjuna is asking this question to know about his own state.

The sloka has कैर्लिङ्गैः and किमाचारः in the question and the answer later has the internal and external characteristics. So it can be known that these two aspects belong to the same category. The question कथं च in sloka is about the means. All these are explained in bhashya as स्वरूप सूचना प्रकारम् and गुणात्यय हेतुम् separately in the अवतारिका.

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ 21 ॥

प्रभो O Lord, एतान् त्रीन् गुणान् अतीतः One who has crossed over these three qualities, कैः लिङ्गैः भवति what signs or characteristics does he have? किमाचारः What is his conduct? त्रीन् गुणान् कथम् अतिवर्तते How does he transcend the three qualities?

सत्त्वादीन् त्रीन् गुणान् एतान् अतीतः कैः लिङ्गैः - कैः लक्षणैः उपलक्षितो भवति? किमाचारः - केन आचारेण युक्तः असौ? अस्य स्वरूपावगतेः लिङ्गभूताचारः कीदृशः इत्यर्थः । कथं च एतान् - केनोपायेन सत्त्वादीन् त्रीन् गुणान् अतिवर्तते? ।

सत्त्वादीन् त्रीन् गुणान् एतान् अतीतः – Crossing over these three Gunas such as satva and others,

कैः लिङ्गैः - कैः लक्षणैः उपलक्षितो भवति? – By what signs means distinguishing characteristics does he get identified?

किमाचारः - केन आचारेण युक्तः असौ? – With what conduct is he associated?

अस्य स्वरूपावगतेः लिङ्गभूताचारः कीदृशः इत्यर्थः – That means what is the conduct from which his essential nature is known?

कथं च एतान् - केनोपायेन सत्त्वादीन् त्रीन् गुणान् अतिवर्तते? – And by what means does he transcend the three satva and other gunas.

कैः लिङ्गैः - The word लिङ्ग denotes dress and such external signs also, as in न लिङ्गं धर्मकारणम् (मनु. 6-66). But that is not suitable to identify one who has crossed over the gunas. So here it denotes the internal unique characteristics such as शम and others. That is indicated in bhashya as कैः लक्षणैः.

किमाचारः - The meaning is कः अस्य आचारः and is explained as केन आचारेण युक्तः. The word आचार here is to be taken as external signs and hence bhashya is स्वरूपावगति-लिङ्गभूताचारः. Though with the internal signs such as शम and others, one who is गुणातीत would know himself, others can know only through external signs. Hence this question is raised separately is the bhaava.

The word कथम् here is about the way it becomes a means and not raised as an objection. The question is 'by which means does he cross over the three gunas'.

Sloka 14.22

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ 22 ॥

पाण्डव Hey Arjuna, संप्रवृत्तानि प्रकाशं च the light of knowledge that is illumined in respect of objects other than the Self प्रवृत्तिं च and the specific activities मोहमेव च and the effect of the form of delusion न द्वेष्टि does not hate. निवृत्तानि When they have retracted न काङ्क्षति he does not want them. This is the sign of Gunaateeta.

आत्मव्यतिरिक्तेषु वस्तुषु अनिष्टेषु संप्रवृत्तानि सत्त्वरजस्तमसां कार्याणि प्रकाशप्रवृत्तिमोहाख्यानि यो न द्वेष्टि, तथा आत्मव्यतिरिक्तेषु इष्टेषु वस्तुषु तानि एव निवृत्तानि न काङ्क्षति ।

आत्मव्यतिरिक्तेषु वस्तुषु अनिष्टेषु संप्रवृत्तानि सत्त्वरजस्तमसां कार्याणि - Towards objects other than the Self that are not desired, the effects of the qualities of satva, rajas and tamas which have started functioning well,

प्रकाशप्रवृत्तिमोहाख्यानि यो न द्वेष्टि, - that means that which is in the form of knowledge, activity and delusion, when they are present towards undesired objects other the self, one who does not hate them,

तथा आत्मव्यतिरिक्तेषु इष्टेषु वस्तुषु तानि एव निवृत्तानि न काङ्क्षति – in the same way, with respect to objects other than the Self but desired, when they are lost, one who does not desire them only, such a one is said to be a गुणातीत.

आत्मव्यतिरिक्तेषु – Objects other than the Self are present in two ways. Some are desirable and some undesirable – इष्ट and अनिष्ट both. And it is seen in the world that one hates anything which leads to undesirable results and likes things which yield desirable results and when they are not available one yearns to get them. A गुणातीत is one who does not hate those which yield

undesirable effects and are themselves effects of the gunas. He does not seek again and again the means which were yielding desirable results and then were not available.

प्रकाश - Even प्रकाश can lead to fear sometimes which is अनिष्ट and it in respect of favourable things it becomes इष्टसाधन.

प्रवृत्ति – Can lead to अनिष्ट in respect of consuming food which are not good for health. And becomes इष्टसाधन in respect of medicines etc.

मोह – Leads to अनिष्ट when it generates wrong knowledge such as what is favourable as unfavourable and vice versa.

Sloka 14.23

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ 23 ॥

उदासीनवद् आसीनः Being present as though unconcerned, गुणैः from the effects of the qualities satva and others, यः न विचाल्यते one who stays firm unaffected in mind, गुणाः वर्तन्ते इत्येव यः अवतिष्ठति one who stays knowing well that only qualities of satva and others are exhibiting their nature, नेङ्गते – one who does not come under the sway of satva and other qualities is said to be गुणातीत – one who has transcended satva and other qualities of matter.

उदासीनवद् आसीनः - गुणव्यतिरिक्तात्मावलोकनतृप्त्या अन्यत्र उदासीनवद् आसीनः, गुणैः द्वेषाकाङ्क्षाद्वारेण यो न विचाल्यते; गुणाः स्वेषु कार्येषु प्रकाशादिषु वर्तन्ते इति अनुसंधाय यः तूष्णीम् अवतिष्ठते । नेङ्गते - न गुणकार्यानुगुणं चेष्टते ।

उदासीनवद् आसीनः - गुणव्यतिरिक्तात्मावलोकनतृप्त्या अन्यत्र उदासीनवद् आसीनः, - Because of being satisfied with only the experiencing of the Self, which is different from the Gunas, staying unconcerned with respect to everything else,

गुणैः द्वेषाकाङ्क्षाद्वारेण यो न विचाल्यते; - in the same way, does not get mentally disturbed by satva and other gunas through hatred or liking towards everything else (other than Atman),

गुणाः स्वेषु कार्येषु प्रकाशादिषु वर्तन्ते इति अनुसंधाय यः तूष्णीम् अवतिष्ठते – contemplating on the aspect that satva and other qualities are present in their respective effects प्रकाश, प्रवृत्ति and मोह, he stays quiet,

नेङ्गते - न गुणकार्यानुगुणं चेष्टते – means does not act in accordance with the effects of Gunas, such a one is said to be a गुणातीत – one who has crossed over the gunas.

While being embodied and when the wealth of means for desired and undesired objects exists, how can one be undisturbed in mind? This question is answered here. Staying unconcerned in respect of everything other than the experience of the Self becomes the cause of getting rid of hatred or longing in the effects of Gunas.

न विचाल्यते – He does not put effort towards external objects through the effects of gunas.

गुणा वर्तन्ते इत्येव – This has the same meaning as what was told earlier as गुणा गुणेषु वर्तन्ते (3-28) and that is explained in bhashya as गुणाः स्वेषु कार्येषु प्रकाशादिषु वर्तन्ते. And that is indicated as the reason for being undisturbed. And adopting it is through contemplation and that is told as अनुसन्धाय.

The meaning of एव in sloka is explained as तूष्णीम्. Being very sure, he simply keeps quiet thinking ‘what do I have to do if satva and others are simply doing their work’ he does not engage in acts reflecting the effects of gunas such as hatred or longing etc.

अवतिष्ठति – The word is actually आत्मनेपद and should be अवतिष्ठते but it is आर्षप्रयोग so as not to break the chandas. In bhashya it is atmanepadi.

Sloka 14.24, 25

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ 24 ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ 25 ॥

समदुःखसुखः One who has equanimity of mind being undisturbed in respect of happiness and sorrow, स्वस्थः firmly established in the Self, समलोष्टाश्मकाञ्चनः has equal disposition towards a lump of mud, stone and gold, तुल्यप्रियाप्रियः treats good and bad things equally, धीरः understands the discriminatory between body and Self, तुल्यनिन्दात्मसंस्तुतिः is equally disposed towards abuse and praise of himself, मानापमानयोः तुल्यः treats equally honour and dishonour, तुल्यः मित्रारिपक्षयोः is equally disposed towards those who exhibit friendliness or enmity, सर्वारम्भपरित्यागी has abandoned starting all actions related to samsara, सः गुणातीतः उच्यते he is said to be gunateeta.

समदुःखसुखः - सुखदुःखयोः समचित्तः, स्वस्थः स्वस्मिन् स्थितः स्वात्मैकप्रियत्वेन तद्व्यतिरिक्त पुत्रादि जन्ममरणादि सुखदुःखयोः समचित्त इत्यर्थः ॥ तत एव समलोष्टाश्मकाञ्चनः । तत एव च तुल्यप्रियाप्रियः - तुल्यप्रियाप्रियविषयः ॥ धीरः प्रकृत्यात्मविवेककुशलः । तत एव तुल्यनिन्दात्मसंस्तुतिः - आत्मनि मनुष्यत्वाद्यभिमानकृत गुणागुणनिमित्त स्तुतिनिन्दयोः स्वासंबन्धानुसंधानेन तुल्यचित्तः । तत्रयुक्त मानापमानयोः तत्रयुक्त मित्रारिपक्षयोः अपि स्वसंबन्धाभावाद् एव तुल्यचित्तः । तथा देहित्वप्रयुक्त सर्वारम्भपरित्यागी । य एवंभूतः स गुणातीत उच्यते ।

समदुःखसुखः - सुखदुःखयोः समचित्तः, - He is same towards happiness and sorrow means has equanimity of mind towards happiness and grief,

स्वस्थः स्वस्मिन् स्थितः स्वात्मैकप्रियत्वेन तद्व्यतिरिक्त पुत्रादि जन्ममरणादि सुखदुःखयोः समचित्त इत्यर्थः - स्वस्थः means स्वस्मिन् स्थितः - is established in his own Self as that only is most dear to him - and because of that he is equally disposed towards birth and death etc which bring happiness and grief of his son and others.

तत एव समलोष्टाश्मकाञ्चनः - And for that reason only he treats a lump of mud, stone and gold as equal.

तत एव च तुल्यप्रियाप्रियः - तुल्यप्रियाप्रियविषयः - And for that reason only he treats likes and dislikes equally. That means he treats objects dear to him and those which are not liked equally.

धीरः प्रकृत्यात्मविवेककुशलः - धीरः means understands well the discrimination between prakruti and atman.

तत एव तुल्यनिन्दात्मसंस्तुतिः - आत्मनि मनुष्यत्वाद्यभिमानकृत गुणागुणनिमित्त स्तुतिनिन्दयोः स्वासंबन्धानुसंधानेन तुल्यचित्तः – And because of that discriminatory knowledge, he is equally disposed towards praise or abuse – that means he understand that praise and disrespect towards self happen due to good and bad qualities that are due to identifying self with bodies such as human, god etc. and that they are not really related to the nature of Self,

तत्प्रयुक्त मानापमानयोः तत्प्रयुक्त मित्रारिपक्षयोः अपि स्वसंबन्धाभावाद् एव तुल्यचित्तः – Then there would be honour and dishonor arising due to the same misconception of body as the Self, and due to that there would be friends and enemies – he would be equally disposed with the understanding that they are not related to the nature of the Self,

तथा देहित्वप्रयुक्त सर्वारम्भपरित्यागी – In the same way, one who has abandoned engaging in all activities which come on account of being associated with a body,

य एवंभूतः स गुणातीत उच्यते – one who is like this is said to have crossed over the gunas.

Arjuna asks Krishna what are the the characteristics of a gunaateeta? (Internal and external signs). Swamy Deshikan says this is mainly for Arjuna to know about himself. This is an important point. Yoga is परीक्षाशास्त्र – one needs to examine self about the progress. So it is not about judging others - whether someone else is गुणातीत or not but one should examine self for these signs and try to improve to achieve them. That is why these questions were asked by Arjuna.

स्वस्मिन् स्थितः - Achieving equanimity of mind in respect of several things would need one to be established in the Self firmly. That is told in bhashya as स्वात्मैकप्रियत्वेन.

धीरः - All characteristics told starting with समदुःखसुखः and till धीरः are all internal characteristics.

तुल्यनिन्दास्तुतिः - These are the answers to the question about the external signs of a गुणातीत. Some opine that समदुःखसुखः is also about external signs.

तत्प्रयुक्त मानापमानयोः तत्प्रयुक्त मित्रारिपक्षयोः अपि स्वसंबन्धाभावाद् एव तुल्यचित्तः – In the world it is seen that people respect those who praise them and disrespect those who blame them. These are

well known in respect of wordly activities. Those who show respect become friends and those who abuse become enemies. All these are seen in the world.

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Prahlada comes after learning from gurukulam. Hiranyakashipu asks him

मित्रेषु वर्तेत कथम् अरिवर्गेषु भूपतिः (वि.पु. 1-19-29)

He replies – सर्वभूतात्मके तात जगन्नाथे जगन्मये । परमात्मनि गोविन्दे मित्रामित्रकथा कुतः ॥ त्वय्यस्ति भगवान्विष्णुः मयि चान्यत्र चास्ति सः । यतस्ततोऽयं मित्रं मे शत्रुश्चेति पृथक्कुतः ॥

(वि.पु. 1-19-37, 38)

who is a shatru, who is a mitra – he replies mitraamitra katha kutah – when Bhagavan is antaryaami in everyone where is the question of mitra and shatru etc?

=====

Similarly a गुणातीत also treats a friend and a foe equally as he does not differentiate between them due to being स्वस्थ – established in the Self.

देहित्वप्रयुक्त सर्वात्मपरित्यागी – One who has given up all activities related to samsara. This is external characteristic. A गुणातीत or one who has crossed over the effects of gunas can be identified by not having hatred and other internal characteristics and not engaging in any wordly activity as an external sign. Here giving up all activities does not include efforts to to get moksha and related things and that is indicated by the word देहित्वप्रयुक्त.

Another very important thing to understand here is that while these are the distinguishing characteristics to identify a गुणातीत, they are also the very means to cross over the qualities. So what are the characteristics of a गुणातीत? Answer is समदुःखसुखः etc. How does one become a गुणातीत? What are the means to become a गुणातीत – समदुःखसुखः स्वस्थः etc. one has to treat sukha and sukha as equal and so on. This is how all the three questions of Arjuna asked as कैलिङ्गैः. कथं च अतिवर्तते? Which is explained by Bhashyakarar as a question about the means to

crossover gunas – all these three are thus answered. And ofcourse the main means is Bhagavad Anugraha for all these and that is going to be told further.

Sloka 14.26

अथ एवं रूपगुणात्यये प्रधानहेतुम् आह –

Further, Bhagavan tells the primary cause of transcending the three qualities.

Any doubt that whether Bhagavan is teaching something different here is set aside by this अवतारिका. After telling the secondary means to cross over gunas, the primary means is going to be told now.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ 26 ॥

यः That mumukshu who, माम् अव्यभिचारेण भक्तियोगेन च सेवते meditates on me (does upasane) with single minded bhaktiyoga having only ME as the object of meditation and fruit सः such a one एतान् गुणान् समतीत्य having crossed over the three qualities ब्रह्म भूयाय कल्पते he becomes qualified for the experience of his Self having realized his nature as dissociated from prakruti.

'नान्यं गुणेभ्यः कर्तारम्' (14-19) इत्यादिना उक्तेन प्रकृत्यात्मविवेकानुसंधानमात्रेण न गुणात्ययः संपत्स्यते । तस्य अनादिकालप्रवृत्त-विपरीतवासनाबाध्यत्वसंभवात् । मां - सत्यसंकल्पं परमकारुणिकम् आश्रितवात्सल्यजलधिम् अव्यभिचारेण – ऐकान्त्यविशिष्टेन, भक्तियोगेन च यः सेवते, स एतान् सत्त्वादीन् गुणान् दुरत्ययान् अतीत्य ब्रह्मभूयाय- ब्रह्मत्वाय कल्पते - ब्रह्मभावयोग्यो भवति, यथावस्थितम् आत्मानम् अमृतम् अव्ययं प्राप्नोति इत्यर्थः ।

'नान्यं गुणेभ्यः कर्तारम्' (14-19) इत्यादिना उक्तेन प्रकृत्यात्मविवेकानुसंधानमात्रेण न गुणात्ययः संपत्स्यते – One cannot cross over the three gunas merely by contemplating on the differences between prakruti and atma as told in slokas नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति etc.

तस्य अनादिकालप्रवृत्त-विपरीतवासनाबाध्यत्वसंभवात् – Because there is a possibility of the contrary reminiscent impressions which are continuing from beginningless time would thwart it.

मां - सत्यसंकल्पं परमकारुणिकम् आश्रितवात्सल्यजलधिम् – माम् means ME who is the Paramatman of true willing, endowed with Supreme compassion, and an ocean of love for those who have taken resort in ME,

अव्यभिचारेण – ऐकान्त्यविशिष्टेन, - means with unswerving mind, with a mind not interested in anything other than Paramatman,

भक्तियोगेन च यः सेवते, - worships ME through BhaktiYoga performed with such steadfast mind,

स एतान् सत्त्वादीन् गुणान् दुरत्ययान् अतीत्य – such a one, having crossed over the three satva and other gunas that are impossible to cross-over,

ब्रह्मभूयाय-ब्रह्मत्वाय कल्पते - ब्रह्मभावयोग्यो भवति, - ब्रह्मभूयाय कल्पते means ब्रह्मत्वाय कल्पते, means becomes eligible to attain the Brahma Bhaava.

यथावस्थितम् आत्मानम् अमृतम् अव्ययं प्राप्नोति इत्यर्थः – That means he realizes the Self who is of the nature of अमृत and अव्यय – immutable and eternal nature as it exists.

प्रकृत्यात्मविवेकानुसंधानमात्रेण न गुणात्ययः संपत्स्यते – There can be several obstructions – प्रतिबन्धकः due to अनादिकर्मवासना. How can Bhagavan help – HE has all qualities needed to get us rid of the प्रबलप्राचीनकर्मवासना. That is told as सत्यसङ्कल्पम् etc. It is told in the Brahma Sutra पराभिध्यानात् तुरोहितं ततोह्यस्य बन्धविपर्ययौ (वे.सू.3-2-4). Just as HIS willing only causes bondage and release from bondage also happens due to HIS WILL or sankalpa.

Even if HE is सत्यसङ्कल्प what if he is उदासीन? Disinterested? That is ruled out by the attribute परमकारुणिकम्. Where is the scope for compassion towards us samsaris who have been transgressing HIS commands all the time? Because HE is आश्रितवात्सल्यजलधि. HE is an ocean of motherly love towards those who take refuge in HIM. Though Bhagavan does निग्रह and अनुग्रह, HIS अनुग्रह is greater and is shown with the attributes कारुण्य and वात्सल्य.

अव्यभिचारेण – This is देवतान्तरपरित्यागरूप – indicated in bhashya as ऐकान्त्यविशिष्टेन.

भक्तियोगेन च यः सेवते – The word च indicates the accessories to Bhaktiyoga told earlier. Because Paramatman only is worshipped even through the अङ्गः or accessories of Bhaktiyoga.

दुरत्ययान् – This is due to the nature of Gunas which bind one very very strongly. This was told earlier as दैवीह्येषा गुणमयी (7-14) etc.

ब्रह्मभूयाय कल्पते – What is the nature of this ब्रह्मभाव and what is the qualification for that. That is explained in bhashya as यथावस्थितम् आत्मानं प्राप्नोति. This ब्रह्मभाव is the same thing which is going to be told later as ब्रह्मभूतः प्रसन्नात्मा (18-54) and others which is similarity with Brahman in the attributes such as अमृतत्व, अव्ययत्व and others which is told in shrutis also. This has been told in this chapter in several slokas जन्ममृत्युजरादुःखैः विमुक्तोऽमृतमश्नुते (14-20), देहे देहिनमव्ययम् (14-5) etc. In the next sloka also it is going to be told अमृतस्य अव्ययस्य च (14-27). The gist is Swamy Deshika says – साङ्गेनैकान्तिकात्यन्तिक-भक्तियोगेन सेवितोऽहमेव मुमुक्षोर्मोक्षप्रदः इत्युक्तं भवति - Worshipped by Bhaktiyoga performed singlemindedly with the accessories (साङ्गभक्तियोग), Bhagavan only is the bestower of Moksha for a Mumukshu.

Sloka 14.27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ 27 ॥

अव्ययस्य That which never deteriorates अमृतस्य is of the nature of not having re-birth ब्रह्मणश्च that realization of the true nature of Jivatman being dissociated from prakruti अहं प्रतिष्ठा for that also I am only the locus. शाश्वतस्य That which is the cause of benefit that is permanent धर्मस्य च for that Bhaktiyoga also I am only the cause. एकान्तिकस्य सुखस्य च I am only the cause of ultimate unparalleled bliss of eternal wealth.

हि शब्दो हेतौ, यस्माद् अहम् अव्यभिचारिभक्तियोगेन सेवितः अमृतस्य अव्ययस्य च ब्रह्मणः प्रतिष्ठा, तथा शाश्वतस्य च धर्मस्य अतिशयित नित्यैश्वर्यस्य ऐकान्तिकस्य च सुखस्य - 'वासुदेवः सर्वम्' (7-9) इत्यादिना निर्दिष्टस्य ज्ञानिनः प्राप्यस्य सुखस्य इत्यर्थः । यद्यपि शाश्वतधर्मशब्दः प्रापकवचनः, तथापि पूर्वोत्तरयोः प्राप्यरूपत्वेन तत्साहचर्याद् अयम् अपि प्राप्यलक्षकः । एतद् उक्तं भवति - पूर्वत्र 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते' (7-14) इत्यारभ्य गुणात्ययस्य तत्पूर्वकाक्षरैश्वर्यभगवत्प्राप्तीनां च भगवत्प्रपत्येकोपायतायाः प्रतिपादितत्वात् तदेकान्तभगवत्प्रपत्येकोपायो गुणात्ययः तत्पूर्वकब्रह्मभावः च इति ॥

हि शब्दो हेतौ, - The word हि is in the sense of cause.

यस्माद् अहम् अव्यभिचारिभक्तियोगेन सेवितः - for what reason I who is worshipped by bhaktiyoga that is unswerving and directed only towards ME,

अमृतस्य अव्ययस्य च ब्रह्मणः प्रतिष्ठा, - Am the support for a Jivatman in pure state being eternal, immutable and dissociated from Prakruti,

तथा शाश्वतस्य च धर्मस्य – And in the same way, for perfecting this Bhaktiyoga which is eternal dharma,

अतिशयित नित्यैश्वर्यस्य ऐकान्तिकस्य च सुखस्य – And also for the bliss that is ultimate and of the form exceeding even the long lasting wealth,

'वासुदेवः सर्वम्' (7-19) इत्यादिना निर्दिष्टस्य ज्ञानिनः प्राप्यस्य सुखस्य इत्यर्थः – As told in 'Vasudeva is everything' and other such pramanas, I am the Locus or support for the Bliss that is the ultimate goal of a Jnaani.

यद्यपि शाश्वतधर्मशब्दः प्रापकवचनः, तथापि पूर्वोत्तरयोः प्राप्यरूपत्वेन तत्साहचर्याद् अयम् अपि प्राप्यलक्षकः – Though here the word शाश्वतधर्म indicates the means, even then considering that what is told preceding and succeeding that is about the goal and since this is being taught along with them, this word is also to be taken to mean the goal only.

एतद् उक्तं भवति - पूर्वत्र 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते' (7-14) इत्यारभ्य – This is the gist – earlier it was told starting with 'This divine maaya which is mine only and which is made of three qualities and which can be perceived directly, is impossible to cross over. Those who surrender unto ME only become capable of crossing this maaya (7-14)',

गुणात्ययस्य तत्पूर्वकाक्षरैश्वर्यभगवत्प्राप्तिनां च – For transcending the Prakruti made of three gunas and having achieved that, attaining wealth or self realization or Bhagavan, for all these,

भगवत्प्रपत्त्येकोपायतायाः प्रतिपादितत्वात् – It was established that the only means is to surrender unto Bhagavan,

तदेकान्तभगवत्प्रपत्येकोपायो गुणात्ययः तत्पूर्वकब्रह्मभावः च इति – for transcending the three qualities also and then attaining Brahma or Individual Self realization also, surrendering unto Bhagavan as the sole destination is the means.

In this sloka, it is established that Paramatman is only the bestower of the three types of fruits taught in मध्यमषट्क - the mid six chapters. This is very similar to what is established in Brahma Sutra फलमत उपपत्तेः (वे.सू. 3-2-38).

ब्रह्मणः प्रतिष्ठा – The word ब्रह्म does not denote साक्षात् परब्रह्म here but it denotes Jivatman. Then Bhagavaan would not have said अहं ब्रह्मणः प्रतिष्ठा. What was told in ब्रह्मभूयाय कल्पते (14-26) as the pure essential nature of Jivatman is told by the word ब्रह्म here in secondary sense. The gist is Bhagavan is telling that HE is the support for such परिशुद्ध जीवात्म स्वरूप.

In shastras two means are told for a मुमुक्षु – one desirous of getting liberated from samsara – as सिद्धोपाय and साध्योपाय. साध्योपाय is प्रपत्ति or भक्तियोग and सिद्धोपाय is Bhagavan HIMSELF. It is said श्रीमतः पूर्वसिद्धत्वात् सिद्धोपाय इहोच्यते – HE is the readily available means to attain HIMSELF. Here it is made clear that सिद्धोपाय is the main means for attaining HIM. HE is the ultimate resort.

Bhaktiyoga or Prapatti cannot get moksha without Bhagavan's grace but they help in securing HIS grace. So ultimately HIS grace is onlyt he means is the bhaava. For everything we have to surrender unto HIM. For starting bhaktiyoga, for taking it through without disturbances and for completion etc. At every step there will be obstructions due to our प्राचीन कर्म and वासना and at every step we need HIS grace to proceed. It is said तस्मिन् प्रसन्ने किमिहास्त्यलभ्यं धर्मार्थकामैरलमल्पकास्ते । समाश्रितात् ब्रह्मतरोरनन्तात् निस्संशयः मुक्तिफलप्रपातः ॥

Here the word प्रतिष्ठा is in the sense of आधार or support or locus etc. This includes controllership also नियमनत्व. It is well established in the Brahma Sutras and Upanishads that even for शुद्धात्मस्वरूप or pure essential nature of Jivatman, Paramatman only is the controller. Upanishad says एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः (वृ. 3-8-9) and the Brahma Sutra सा च प्रशासनात् (वे.सू. 1-3-11).

अतिशयित-नित्यैश्वर्यस्य – The excellence is incomparable when compared to the pleasures experienced by Indra and other Gods which are meager. The word नित्य here only indicates that

the pleasures of Indra and others last for a long time. But compared to the Sukha of the experience of Bhagavan, they are all very meager. Upanishad says

'वासुदेवः सर्वम्' (7-19) इत्यादिना निर्दिष्टस्य ज्ञानिनः प्राप्यस्य सुखस्य इत्यर्थः – वासुदेवः सर्वमिति समहात्मा सुदुर्लभः - The Sukha which is attained by an एकान्ति, it is said as ऐकान्तिकसुख.

What was told in 13th chapter while teaching the effects of क्षेत्र – such as इच्छाद्वेषः सुखं दुःखं .. एतत् क्षेत्रम् – it is not that sukha which is told here. What is said here is रसं ह्येवायं लब्ध्वा आनन्दी भवति (तै.) and in chandogya, सुखं त्वेव विजिज्ञासितव्यम् - भूमा वै तत् सुखम् etc. And the shruti अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः (8-12-1) – the प्रियं told is that which exists along with dukha. While the sukha in the state of liberation is निरतिशय and without any trace of dukha because there will no karma bandha.

शाश्वत धर्म शब्दः - We have to note that here it is indicating प्राप्य and not प्रापक. It is said नारायणः शाश्वतधर्मगोप्ता (भा.मो. 343-5), कृष्णं धर्मं सनातनम्, रामो विग्रहवान् धर्मः etc.

And अव्यभिचरितभक्तियोग here includes Prapatti also as a means but as an accessory to Bhaktiyoga here observes Swamy Deshikan.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 15)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

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Swamy Desikan, Thiruvahindrapuram

**Annotated Commentary in English By
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Sri:

Srimad Ramanuja Gita Bhashyam – 15th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ पञ्चदशोऽध्यायः

भाष्यावतारिका

क्षेत्राध्याये क्षेत्रक्षेत्रज्ञभूतयोः प्रकृतिपुरुषयोः स्वरूपं विशोध्य विशुद्धस्य अपरिच्छिन्न-ज्ञानैकाकारस्य एव पुरुषस्य प्राकृतगुणसङ्गप्रवाहनिमित्तो देवाद्याकारपरिणतप्रकृतिसंबन्धः अनादिः इत्युक्तम् । अनन्तरे च अध्याये पुरुषस्य कार्यकारणोभयावस्थप्रकृतिसंबन्धो गुणसङ्गमूलो भगवता एव कृतः, इति उक्त्वा गुणसङ्गप्रकारं सविस्तरं प्रतिपाद्य गुणसङ्गनिवृत्तिपूर्वकात्मयाथात्म्यावाप्तिः च भगवद्भक्तिमूला इति उक्तम् । इदानीं भजनीयस्य भगवतः क्षराक्षरात्मकबद्धमुक्तविभूतिमत्तां विभूतिभूतात् क्षराक्षरपुरुषद्वयात् निखिलहेयप्रत्यनीक-कल्याणैकतानतया अत्यन्तोत्कर्षेण विसजातीयस्य भगवतः पुरुषोत्तमत्वं च वक्तुम् आरभते । तत्र तावत् असङ्गरूपशस्त्रच्छिन्नबन्धाम् अक्षराख्यविभूतिं च वक्तुं छेद्यरूप बन्धाकारेण विततम् अचित्परिणामविशेषम् अश्वत्थवृक्षाकारं कल्पयन् श्रीभगवानुवाच ऊर्ध्वमूलमिति –

क्षेत्राध्याये क्षेत्रक्षेत्रज्ञभूतयोः प्रकृतिपुरुषयोः स्वरूपं विशोध्य - A summary of the 13th chapter is given first in the avataarikaa of this chapter. In the thirteenth chapter known as क्षेत्राध्याय, the differences in the nature of prakruti and purusha told as क्षेत्र and क्षेत्रज्ञ was told with good amount analysis

विशुद्धस्य अपरिच्छिन्न-ज्ञानैकाकारस्य एव पुरुषस्य – To that Purusha only who is pure and of the nature of unlimited consciousness,

प्राकृतगुणसङ्गप्रवाहनिमित्तो देवाद्याकारपरिणतप्रकृतिसंबन्धः अनादिः इत्युक्तम् – the association with prakruti which has modified into the forms of deva and others is beginningless. And that is due to the stream of attachment to qualities of prakruti. That is the summary of the teachings of 13th chapter.

अनन्तरे च अध्याये – In the next chapter which is 14th,

पुरुषस्य कार्यकारणोभयावस्थप्रकृतिसंबन्धो – the association with prakruti in both the causal state and the state of effect for the Individual Self,

गुणसङ्गमूलो भगवता एव कृतः, - was caused due to attachment to the qualities such as satva and others and it was done by Bhavan only, (in the sense he is the controller of all these)

इति उक्त्वा गुणसङ्गप्रकारं सविस्तरं प्रतिपाद्य – having said that, the way attachment to Gunas happens was taught in detail,

गुणसङ्गनिवृत्तिपूर्वकात्मयाथात्म्यावाप्तिः च भगवद्भक्तिमूला इति उक्तम् – It was told that for realisation of true nature of Self after getting rid of attachment also devotion to Bhagavan only is the cause.

इदानीं भजनीयस्य भगवतः क्षराक्षरात्मकबद्धमुक्तविभूतिमत्तां – Now, in this chapter, the fact that Bhagavan who is the object of meditation has two vibhutis, namely baddha and mukta told as क्षर and अक्षर,

विभूतिभूतात् क्षराक्षरपुरुषद्वयात् निखिलहेयप्रत्यनीक-कल्याणैकतानतया अत्यन्तोत्कर्षेण विसजातीयस्य – and compared to the two – क्षरपुरुष and अक्षरपुरुष which are HIS vibhutis, being of a different class due to the attributes of being far from anything defiling and being an abode to only auspicious qualities and for that reason possessing unsurpassed excellence,

भगवतः पुरुषोत्तमत्वं च वक्तुम् आरभते – That Bhagavan is none other than the most exalted purusha or पुरुषोत्तम is going to be told.

तत्र तावत् असङ्गरूपशस्त्रच्छिन्नबन्धाम् अक्षराख्यविभूतिं च वक्तुं – In this context, in order to tell about the मुक्तात्म विभूति called अक्षर who have the bondage cut off by the weapon of the form of non-attachment,

छेद्यरूप बन्धाकारेण विततम् अचित्परिणामविशेषम् – The body which is the special modification of matter which is pervading in the form of bondage to be cut off,

अश्वत्थवृक्षाकारं कल्पयन् श्रीभगवानुवाच ऊर्ध्वमूलमिति – is imagined to be of the form of a papal tree (अश्वत्थ tree) and the nature of that prakruti is being told by Bhagavan.

Bhashyakarar gives a brief summary of previous two chapters. In the thirteenth chapter, the nature of prakruti and purusha taught in the first six chapters was searched further. In this chapter, the nature of Paramatman who controls the prakruti having the gunas, by transgressing

whose commands purusha gets bound, and because of whose grace only he gets released from that bondage – all these are going to be taught. परमात्मस्वरूप विशोधन is going to be done now.

This is as per गीतार्थसङ्ग्रह श्लोक by Bhagavad Yamunacharya:

अचिन्मिश्रात् विशुद्धाच्च चेतनात् पुरुषोत्तमः । व्यापनात्-भरणात्-स्वाम्यात् अन्यः पञ्चदशोदितः ॥

So in these three chapters 13, 14 and 15, the स्वरूप of तत्त्वत्रयस्य – अचित्, चित् and ईश्वर are being explored is to be observed as per Swamy Deshika's commentary of Gitārtha Sangraha.

Bhashyakarar explains this व्यापनात्-भरणात्-स्वाम्यात् अन्यः in the commentary of यो लोकत्रयमाविश्य विभर्ति अव्यय ईश्वरः..

In the last sloka मां च योऽव्यभिचारेण, of the fourteenth chapter it was told that Paramatman only is to be worshipped with unswerving devotion and that HE is only the bestower of all fruits. In this fifteenth chapter, HIS greatness is told as भजनीयस्य भगवतः and HIS पुरुषोत्तमत्व is established. This is the सङ्गति for this chapter with previous one.

Swamy Deshikan observes several aspects to establish the relevance of this sloka and chapter:

1. The metaphorical depiction of अश्वत्थवृक्ष is for प्रतिपत्तिसौकर्यार्थ – for ease of understanding of this very important aspect. This is also as per shrutis – it is said similarly in Kathopanishat and taittiriya also. Some say this is to generate वैराग्य by generating interest in knowing about the nature of Paramatman. Because it is mainly to establish the fact that Paramatman controls the vibhutis being their master.
2. Later it becomes clear that the imagined ashvattha tree is nothing but samsara which is about attachment because cutting it with the weapon of non-attachment is told. And it is differentiated from the wordly papal tree by depicting it as having its root at the top.
3. And why should the tree be not मूलप्रकृति itself? It cannot be because here what is told is the aspect of attachment which does not happen in primordial matter – मूलप्रकृति. And it is to be cut off which also does not apply to मूलप्रकृति as it is eternal. Considering these, Bhashyakarar says in bhashya as अचित्परिणामविशेषम् अश्वत्थवृक्षाकारम् etc.

4. The same thing is also told in puranas. Mahabharata says thus: अव्यक्तमूल प्रभवः तस्यैवानुग्रहोच्छ्रितः । बुद्धिस्कन्दमयश्चैव इन्द्रियान्तर कोटरः ॥ महाभूतविशाखश्च विषयैः पत्रशाखवान् । धर्माधर्मसुपुष्पश्च सुखदुःखफलोदयः ॥ आजीव्यः सर्वभूतानां ब्रह्मवृक्षः सनातनः । एतद्ब्रह्मवनं चैव ब्रह्मवृक्षस्य तस्य तत् ॥ एतच्छ्रित्वा च भित्वा च ज्ञानेन परमासिना । ततश्चात्मरतिं प्राप्य यस्मान्नावर्तते पुनः (भा. 14-35).
5. Some said so comparing the body of every individual self as the head is on top and hands/legs below etc. which is figuratively said as ऊर्ध्वमूलम् etc.
6. While some said about the body of हिरण्यगर्भ (collectivity of sentients). तदिदं व्यष्टिक्षेत्रम्, अथ समष्टिक्षेत्रमुच्यते, कृत्स्नमिदं ब्रह्माण्डं हिरण्यगर्भशरीरं विराडित्युच्यते, तस्य, द्यौश्शिरः चक्षुषी चन्द्रसूर्यौ etc.
7. So Swamy Deshika notes several ways in which this is explained and concludes that what needs to be understood from all these is that samsara is to be rejected totally. Hence instead of explaining it in many ways, it is better to imagine the samsara as the tree.

15.1

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ 1 ॥

ऊर्ध्वमूलम् Having its roots at the top, अधःशाखम् and the branches spreading downward अव्ययं and being indestructible यं अश्वत्थं प्राहुः that samsara which they said as ashvattha, यस्य पर्णानि the leaves of which ashvattha tree छन्दांसि are the Vedas तं that tree यः वेद who knows सः वेदवित् he knows the essence of the meanings of Vedas.

यं संसाराख्यम् अश्वत्थम् उर्ध्वमूलम् अधःशाखम् अव्ययं प्राहुः श्रुतयः - 'ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।' (क. उ. 6-1) 'ऊर्ध्वमूलमवाक्छाखं वृक्षं यो वेद संप्रति' (तै. आ. 1-11-5) इत्याद्याः । सप्तलोकोपरि निविष्ट चतुर्मुखादित्वेन तस्य ऊर्ध्वमूलत्वम् । पृथिवीनिवासि सकलनरपशुमृग-कृमिकीटपतङ्गस्थावरान्ततया अधःशाखत्वम् । असङ्हेतुभूतात् आसम्यग् ज्ञानोदयात् प्रवाहरूपेण अच्छेद्यत्वेन अव्ययत्वम् । यस्य च अश्वत्थस्य छन्दांसि पर्णानि आहुः । छन्दांसि – श्रुतयः, 'वायव्यं श्वेतमालभेत भूतिकामः' (तै. सं. 2-1-1) 'ऐन्द्राग्रमेकादशकपालं निर्वपेत् प्रजाकामः' (तै. सं. 2-2-1) इत्यादिश्रुतिप्रतिपादितैः काम्यकर्मभिः वर्धते अयं संसारवृक्षः, इति छन्दांसि एव अस्य पर्णानि । पर्णैः हि वृक्षो वर्धते । यः

तम् एवंभूतम् अश्वत्थं वेद, स वेदवित् । वेदो हि संसारवृक्षं छेदोपायं वदति; छेद्यवृक्षस्वरूपज्ञानं छेदनोपायज्ञानोपयोगि इति वेदवित् इति उच्यते ।

यं संसाराख्यम् अश्वत्थम् उर्ध्वमूलम् अधःशाखम् अव्ययं प्राहुः श्रुतयः – That ashvattha tree called samsara which the shrutis say as having its roots on top and branches below and is eternal,

'ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।' (क. उ. 6-1) – Kathopanshat says 'This is the ashvattha which has roots on top and branches below and is very old',

'ऊर्ध्वमूलमवाक्छाखं वृक्षं यो वेद संप्रति' (तै. आ. 1-11-5) इत्याद्याः – And taittiriya aranyaka says 'one who knows the true nature of the tree which has its roots on top and has branches spreading downwards', - these are the shruti pramanas.

सप्तलोकोपरि निविष्टं चतुर्मुखादित्वेन तस्य ऊर्ध्वमूलत्वम् – And it has its roots on top because it has chaturmukha brahma who is placed above the seven worlds as the foremost among beings.

पृथिवीनिवासि सकलनरपशुमृग-कृमिकीटपतङ्गस्थावरान्ततया अधःशाखत्वम् – Because it ends with the entirety of humans, cows, animals, insects, flies, and till the immovables who are all residing in this world at the bottom and so has its branches below.

असङ्हेतुभूतात् आसम्यग् ज्ञानोदयात् प्रवाहरूपेण अच्छेद्यत्वेन अव्ययत्वम् – And because it cannot be cut off as it is continuing like a flood till the true knowledge arises from non-attachment, it is said to be immutable,

यस्य च अश्वत्थस्य छन्दांसि पर्णानि आहुः – And also whose leaves are said to be the chandas.

छन्दांसि – श्रुतयः, 'वायव्यं श्वेतमालभेत भूतिकामः' (तै. सं. 2-1-1) 'ऐन्द्राग्रमेकादशकपालं निर्वपेत् प्रजाकामः' (तै. सं. 2-2-1) इत्यादिश्रुतिप्रतिपादितैः काम्यकर्मभिः वर्धते अयं संसारवृक्षः, इति छन्दांसि एव अस्य पर्णानि – Chandas means shrutis. As told by the shruti vakyas such as, 'One who is desirous of amassing wealth should offer a white goat associated with the इष्टि of God Vayu and perform yajna', 'One who wants progeny should offer पुरोदाश in eleven kapalas to gods Indra and Agni', this samsara grows through kamyakarmas told in shrutis and so these chandas are the leaves of the ashvattha tree.

पर्णैः हि वृक्षो वर्धते – It is well known that a tree grows with its leaves only.

यः तम् एवंभूतम् अश्वत्थं वेद, स वेदवित् – One who knows the ashvattha in this way knows the Vedas.

वेदो हि संसारवृक्षं छेदोपायं वदति; - Because, the Vedas only teach the means to cut off the tree of samsara.

छेद्यवृक्षस्वरूपज्ञानं छेदनोपायज्ञानोपयोगि इति वेदवित् इति उच्यते – The knowledge of the nature of the tree of samsara which has to be cut off is useful to acquire the knowledge of the means to cut off the tree of samsara and so such a one is called a वेदवित् – a knower of Vedas.

यं संसाराख्यम् अश्वत्थम् – It is the tree called samsara. In the second sloka it is said अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः where तस्य शाखाः - indicates that it is the same tree that is being referred to here and not a different one. Even in the third sloka, न रूपमस्य, the same tree is being talked about. Hence Bhashyakarar has explained the tree as the same samsara.

प्राहुः श्रुतयः - Sloka says just प्राहुः and since no author is indicated who said this, in order to make it clear that it is not some other mata being told but it is told so by shrutis.

The Kathopanishat says ऊर्ध्वमूलोऽवाक्छाख एषोऽश्वत्थः सनातनः - Should not the word एषः in sloka be interpreted as the samsara as well as पुरुष who is going to be taught later? It is not right because the nature of Purusha does not have ऊर्ध्वमूलत्व etc. And it is going to be told that the same tree is to be cut off with the weapon of non-attachment. अश्वत्थ means न श्वः अश्वः - श्वो न स्थास्यति इति अश्वत्थः. And it is said to be वृक्ष because it is छेद्य. The word वृक्ष is formed from the root व्रश्च् छेदने.

'ऊर्ध्वमूलोऽवाक्छाख एषोऽश्वत्थः सनातनः ।' (क. उ. 6-1) 'ऊर्ध्वमूलमवाक्छाखं वृक्षं यो वेद संप्रति' (तै. आ. 1-11-5) – The two shruti vakyas selected indicated generally that samsara is compared to a vruksha and specifically as ashvattha vruksha.

सप्तलोकोपरि निविष्टं चतुर्मुखादित्वेन तस्य ऊर्ध्वमूलत्वम् – The aspect of ऊर्ध्वमूलत्व and अधश्शाखत्व would apply if both व्यष्टि and समष्टि are considered and that is indicated in bhashya as सप्तलोकोपरिनिविष्टं. In Bhashya, पृथिवीनिवासि includes all worlds below also.

असङ्हेतुभूतात् आसम्यग् ज्ञानोदयात् प्रवाहरूपेण अच्छेद्यत्वेन अव्ययत्वम् – How can अच्छेद्यत्वेन and अव्ययत्वम् be possible is explained as असङ्हेतुभूतात् आसम्यग् ज्ञानोदयात्. And before the knowledge of realities arises also नाश happens during pralaya etc. and so it is justified as प्रवाहरूपेण.

छन्दांसि – श्रुतयः, - The word छन्दस् also means यत् अक्षरपरिमाणम् छन्दः like in गायत्री छन्दस् etc. The meaning as per context here is explained as श्रुतयः.

यस्य च अश्वत्थस्य छन्दांसि पर्णानि आहुः – The shrutis cover and protect the real nature of samsara just as the leaves cover a tree is indicate by this.

'वायव्यं श्वेतमालभेत भूतिकामः' (तै. सं. 2-1-1) 'ऐन्द्राग्रमेकादशकपालं निर्वपेत् प्रजाकामः' (तै. सं. 2-2-1)

इत्यादिश्रुतिप्रतिपादितैः काम्यकर्मभिः वर्धते अयं संसारवृक्षः, इति छन्दांसि एव अस्य पर्णानि - And because the shrutis are said to be like leaves in the tree of samsara, it pertains to the karmakanda bhaga as told earlier वेदवादरताः पार्थ (2-42) for attaining त्रिवर्गपुरुषार्थस्य – dharma, artha and kaama. That is why Bhashyakarar picks shruti vakyas instructing one interested in wealth, progeny etc as भूतिकामः, प्रजाकामः etc.

And why specifically the shrutis are compared to leaves is explained as पर्णैः हि वृक्षो वर्धते.

यः तम् एवंभूतम् अश्वत्थं वेद, स वेदवित् – A doubt may arise – how can one who knows the ashvattha called samsara be called वेदवित्? Because samsara is neither ashvattha or veda so that one knowing it can be called a vedavit? So here what is to be understood is as per what Manu says – आद्यं तु त्र्यक्षरं ब्रह्म त्रयी यत्र प्रतिष्ठिता । स गुह्योऽन्यस्त्रिवृद्धेदो यस्तं वेद स वेदवित् ॥ (मनु. 11-265). Manu says all Vedas are established in the pranava and one who knows it is a वेदवित्. So it should be taken to have प्रणव as the subject. The अर्धमात्रा of pranava is said to have Parama Purusha as its अधिदेवता. So its ऊर्ध्वमूलत्व is justified. That kind of a knower of Vedas only is praised to be a vedavit is the purvapaksha here.

Answer is: वेदो हि संसारवृक्षं छेदोपायं वदति; छेद्यवृक्षस्वरूपज्ञानं छेदनोपायज्ञानोपयोगि इति वेदवित् इति उच्यते – Here Veda indicates the part of Vedas which establish the means to liberation – अपवर्ग उपाय. Vedas tell how this tree of samsara can be cut off. And the nature of samsara which has to be cut off is useful to knowing the means to cut it off. Hence such a one is called Vedavit here.

Since later it is going to be said that this tree has to be cut off with असङ्गशस्त्र it does not relate to Pranava. It is also going to be said ततः परं तत् परिमार्गित्वम् which does not apply to pranava also. For all these reasons, the ashvattha tree said to be known is the nature of samsara only.

Sloka 15.2

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ 2 ॥

तस्य शाखाः The branches of this ashvattha tree गुणप्रवृद्धाः having grown being nourished by satva and other qualities विषयप्रवालाः and having the objects of senses such as shabda, sparsha, rupa, rasa and gandha as its tendershoots, ऊर्ध्वम् अधश्च प्रसृताः are spread upwards and downwards too. अधश्च The branches spread downwards मनुष्यलोके कर्मानुबन्धीनि मूलानि having become the roots which are the abode to the karmas of chetanas in this human world अनुसन्तनानि and have spread joined with lower branches.

तस्य - मनुष्यादिशाखस्य वृक्षस्य तत्तत्कर्मकृता अपराः च अधः शाखाः पुनरपि मनुष्यपञ्चादि-रूपेण प्रसृताः भवन्ति । ऊर्ध्वं च गन्धर्वयक्षदेवादिरूपेण प्रसृता भवन्ति । ताः च गुणप्रवृद्धाः - गुणैः सत्त्वादिभिः प्रवृद्धाः, विषयप्रवालाः - शब्दादिविषयपल्लवाः । कथम्? इति अत्र आह - ब्रह्मलोकमूलस्य अस्य वृक्षस्य मनुष्याग्रस्य अधः - मनुष्यलोके मूलानि अनुसन्ततानि । तानि च कर्मानुबन्धीनि - कर्माणि एव अनुबन्धीनि मूलानि, अधो मनुष्यलोके च भवन्ति इत्यर्थः । मनुष्यत्वावस्थायां कृतैः हि कर्मभिः अधो मनुष्यपञ्चादयः, ऊर्ध्वं च देवादयो भवन्ति ।

तस्य - मनुष्यादिशाखस्य वृक्षस्य - तस्य means that tree which has branches of the form of humans and others,

तत्तत्कर्मकृता अपराः च अधः शाखाः - some other branches formed from the karmas of the sentient beings and have gone down,

पुनरपि मनुष्यपञ्चादि-रूपेण प्रसृताः भवन्ति - have again spread in the form of manushya, pashu and others.

ऊर्ध्वं च गन्धर्वयक्षदेवादिरूपेण प्रसृता भवन्ति - ऊर्ध्वं च means above this world also in the form of gandharva, yaksha, deva and others the branches have spread.

ताः च गुणप्रवृद्धाः - गुणैः सत्त्वादिभिः प्रवृद्धाः, - and those branches have grown abundantly nourished by the qualities of satva and others.

विषयप्रवालाः - शब्दादिविषयपल्लवाः - They have for their shoots the sense objects shabda, sparsha and others.

कथम्? इति अत्र आह – How does this happen? If asked thus, Bhagavan Krishna answers -

ब्रह्मलोकमूलस्य अस्य वृक्षस्य मनुष्याग्रस्य – For this tree which has the chaturmukha loka as its root and having the world of humans at its crest,

अधः - मनुष्यलोके मूलानि अनुसंततानि – Below, means in the world of humans again new roots have joined from those branches only.

तानि च कर्मानुबन्धीनि - कर्माणि एव अनुबन्धीनि मूलानि – And they are the roots which binding are formed of karmas of sentients only.

अधो मनुष्यलोके च भवन्ति इत्यर्थः – they are formed in the lower human world also.

मनुष्यत्वावस्थायां कृतैः हि कर्मभिः अधो मनुष्यपञ्चादयः, उर्ध्वं च देवादयो भवन्ति – That means the states of manushya, pashu and others which are found in the lower world are due to the karmas performed while being born as humans. In the same way births such as of deva and others above also happen.

Now what is told is according to नित्यसृष्टि which is indicated by पुनरपि in bhashya. The word अपरा in bhashya shows there is no पुनरुक्ति here.

In this tree which has manushya and others as its branches, some more branches in the form of manushya, pashu and others spread from the downward branches. And some others spread upwards in the form of Deva, gandharva, yaksha and others. All these are due to their respective karmas. Since what is spreading upwards is from the Karmaloka point of view, it is explained as deva, gandharva and such lokas. That is why there is no contradiction to what was told earlier as lokas below chaturmukha's world. These branches grow being nourished by satva and other qualities as per what was taught earlier that satva and other gunas become causes of subsequent births by developing attachment.

The qualities of satva and others are common causes for growth just as water is a common cause for all plants. The sense objects shabda, sparsha, rupa, rasa and gandha are the wonderful shoots of these branches told as विषय in sloka.

For this tree which has brahma loka as its root and manushya loka at the crest, many many additional roots have spread alongside each other in this world of humans where people

perform a lot of karmas and that is told as अधश्च मूलानि in sloka and explained as मनुष्यलोके च मूलानि अनुसन्तनानि.

पुरुषमनुबध्न्तीति अनुबन्धीनि – they are mainly due to karmas and that is indicated as कर्माणि एव अनुबन्धीनि.

They are explained as मनुष्यत्वलोके भवन्ति – How can the karmas which are related to the Atman be told as being in Manushya loka as roots is explained as मनुष्यत्वावस्थायां कृतैः कर्मभिः हि अधो मनुष्यपञ्चादयः, ऊर्ध्वं च देवादयो भवन्ति - Because of the karmas performed by sentients when born as humans, they are born again as humans, pashus etc in the worlds below and as gods in the worlds above.

Sloka 15.3

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा । (first half of sloka 3)

इह In this world अस्य रूपं the nature of this tree of samsara तथा न उपलभ्यते is not known as told above. तथा In the same way, अन्तः न its end is also not known. आदिः न Its beginning is also not known. सम्प्रतिष्ठा च न The support of that tree is also not known.

अस्य - वृक्षस्य चतुर्मुखादित्वेन ऊर्ध्वमूलत्वं, तत्संतानपरम्परया मनुष्याग्रत्वेन अधःशाखत्वं, मनुष्यत्वे कृतैः कर्मभिः मूलभूतैः पुनः अपि अधः च ऊर्ध्वं च प्रसृतशाखत्वम् इति यथा इदं रूपं निर्दिष्टं, न तथा संसारिभिः उपलभ्यते । 'मनुष्यः अहं देवदत्तस्य पुत्रो यज्ञदत्तस्य पिता तदनुरूप परिग्रहः च' इति एतावन्मात्रम् उपलभ्यते । तथा अस्य वृक्षस्य अन्तो - विनाशः अपि गुणमयभोगेषु असङ्गकृतः इति न उपलभ्यते । तथा अस्य गुणसङ्ग एव आदिः इति न उपलभ्यते । तस्य प्रतिष्ठा च अनात्मनि आत्माभिमानरूपम् अज्ञानम् इति न उपलभ्यते । प्रतितिष्ठति अस्मिन् एव इति हि अज्ञानम् एव अस्य प्रतिष्ठा ।

अस्य - वृक्षस्य चतुर्मुखादित्वेन ऊर्ध्वमूलत्वं, - As Chaturmukha is the origin of this tree of samsara, it has its roots on top,

तत्संतानपरम्परया मनुष्याग्रत्वेन अधःशाखत्वं, - And it has its branches below having manushas at the tip with the continuing lineage,

मनुष्यत्वे कृतैः कर्मभिः मूलभूतैः पुनः अपि अधः च ऊर्ध्वं च प्रसृतशाखत्वम् इति – and the karmas done as humans only have become the roots and from that branches have spread downwards and upwards,

यथा इदं रूपं निर्दिष्टं, न तथा संसारिभिः उपलभ्यते – in this way the nature of this as told earlier, samsaris or worldly beings are not able to know as such.

'मनुष्यः अहं देवदत्तस्य पुत्रो यज्ञदत्तस्य पिता तदनुरूपं परिग्रहः च' इति एतावन्मात्रम् उपलभ्यते – They are only able to know 'I am man, son of Devadatta, father of yajnadatta and possess things accordingly' – this much alone.

तथा अस्य वृक्षस्य अन्तो - विनाशः अपि गुणमयभोगेषु असङ्गकृतः इति न उपलभ्यते – In the same way the end of this tree – destruction also is possible only by not having attachment to experience of objects of satva and other qualities – is also not known.

तथा अस्य गुणसङ्ग एव आदिः इति न उपलभ्यते – In the same way, it also has its beginning in attachment to qualities is also not known.

तस्य प्रतिष्ठा च अनात्मनि आत्माभिमानरूपम् अज्ञानम् इति न उपलभ्यते – Also, it has its base in the ignorance of the form of the egoistic feeling of self in what is not the self.

प्रतिष्ठति अस्मिन् एव इति हि अज्ञानम् एव अस्य प्रतिष्ठा – Ignorance is the substratum or base of this tree from the व्युत्पत्ति or derivation of the word प्रतिष्ठा as प्रतिष्ठति अस्मिन्नेव इति.

Earlier it was praised यस्तं वेद स वेदवित् – When the samsara is being directly perceived by all praising a person who knows it as very rare – how is it right? This question is answered here.

न रूपमस्य – Here it is not said that there is no form. The gist is though everyone is able to perceive the samsara here, those who perceive the reality that it has chaturmukha as its beginning and through his continuing progeny has spread downward having branches and sub-branches till humans – such ones are very rare.

संसारिभिः - Means those who do not have the knowledge useful to attain moksha. Only a rare one who knows it as told becomes similar to a liberated one.

मनुष्यः अहम् इति – This indicates that the people of the world have the knowledge to accept the samsara which is disgusting while there is no one who has the knowledge to reject it.

न च आदिः - The primary source is meant here.

सम्प्रतिष्ठा – The earth where the roots spread is said to be the substratum for the tree. In the same way, karma is told as the root for the tree of samsara.

अविद्या सञ्चितं कर्म – As per this statement, the karma is established in ignorance. Because the practice of karmas is due to this ignorance. The idea of selfishness also arises due to karma only. So ignorance of the form of having an idea of self in what is not the self only is said to be the substratum for the tree of samsara.

Sloka 3 and first half of Sloka 4

अश्वत्थमेनं सुविरूढमूलम् असङ्गशस्त्रेण दृढेन छित्त्वा ॥ 3 ॥

ततः पदं तत्परिमार्गितव्यम् यस्मिन्गता न निवर्तन्ति भूयः । (first half of sloka 4)

एनं सुविरूढमूलम् अश्वत्थं This tree of samsara which has grown its roots in several ways दृढेन firmly असङ्गशस्त्रेण with the weapon of the form of non-attachment in wordly aspects छित्त्वा having cut off, ततः and because of that reason यस्मिन् पदे गताः those who have gone in that path भूयः न निवर्तन्ते do not return to samsara again तत् पदं परिमार्गितव्यम् that path has to be searched.

एनम् - उक्तप्रकारं सुविरूढमूलं - सुष्ठु विविधं रूढमूलम् अश्वत्थं सम्यग्ज्ञानमूलेन दृढेन गुणमयभोगासङ्गाख्येन शस्त्रेण छित्त्वा ततः - विषयासङ्गाद् हेतोः तत् पदं परिमार्गितव्यम् - अन्वेषणीयम् यस्मिन् गता भूयः न निवर्तन्ते ।

एनम् - उक्तप्रकारं सुविरूढमूलं - सुष्ठु विविधं रूढमूलम् अश्वत्थं – The tree of samsara which has many types of firm and deep roots as told,

सम्यग्ज्ञानमूलेन दृढेन गुणमयभोगासङ्गाख्येन शस्त्रेण छित्त्वा – cutting it off with the weapon of non-attachment in the experience of objects composed of the three qualities of satva and others, firmly with true knowledge of discrimination,

ततः - विषयासङ्गाद् हेतोः तत् पदं परिमार्गितव्यम् - अन्वेषणीयम् यस्मिन् गता भूयः न निवर्तन्ते – for the very reason of having renounced sense experiences, that place should be sought. That place having attained which there is no return to samsara has to be sought.

एनम् - उक्तप्रकारं सुविरूढमूलं - सुष्ठु विविधं रूढमूलम् – By एनम् – The wonderful nature of prakruti which causes attachment is meant here and that is indicated in bhashya as उक्त प्रकारम्.

सुविरूढमूलम् – That which is impossible to cut off as it is made of वासनाs which are rooted firmly.

विविधं रूढमूलम् - Different types of roots - means the samsara which is spread with its roots in various ways caused by wonderful unending activities performed through mind, speech and body – knowingly or unknowingly.

दृढेन शस्त्रेण – Non-attachment can happen sometimes temporarily due to diseases etc. That is not firm or strong because when one becomes alright the attachment comes back. So it has to be cut off only through proper true knowledge told in bhashya as सम्यक् ज्ञानमूलेन.

ततः - विषयासङ्गाद् हेतोः तत् पदं परिमार्गितव्यम् – This indicates that the असङ्ग or non-attachment should continue in the state of आत्मान्वेषणे also just as it should be present while renouncing the sense objects.

अन्वेषणीयम् – Inline with what is said in Mahabharata – आत्मानमन्विच्छेत्.

कथम् अनादिकालप्रवृत्तो गुणमयभोगसङ्गः तन्मूलं च विपरीतज्ञानं निवर्तते इत्यत आह –

How does the ignorance which has risen from the attachment to experience of gunas and which is continuing from time immemorial, be got rid of is taught here.

Bhagavan said असङ्गशस्त्रेण दृढेन छित्त्वा, ततः पदं तत्परिमार्गितव्यम् – the question is if such a weapon is easily available only one can use it to cut off the tree of samsara. But it is so difficult to find, so how would one cut off the tree of samsara? That is answered here. Bhashyakarar gives that as the avatarikaa indicating this.

Second half of Sloka 4

तमेव चाद्यं पुरुषं प्रपद्येत् यतः प्रवृत्तिः प्रसृता पुराणी ॥ 4 ॥

यतः By whom पुराणी the beginningless प्रवृत्तिः functioning due to ignorance प्रसृता has spread आद्यं that primeval cause तमेव पुरुषं that Purusha alone प्रपद्येत् has to be sought as refuge.

अज्ञानादिनिवृत्तये तम् एव च आद्यं - कृत्स्नस्य आदिभूतम्, 'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।' (9-10) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ॥' (10-8) 'मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।' (7-7) इत्यादिषु उक्तम् आद्यं पुरुषम् एव शरणं प्रपद्येत् - तम् एव शरणं प्रपद्येत । यतः - यस्मात् कृत्स्नस्य स्रष्टुः इयं गुणमय भोगसङ्ग प्रवृत्तिः पुराणी - पुरातनी प्रसृता । उक्तं हि मया एतत् पूर्वम् एव - 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।' (7-14) इति । 'प्रपद्येतः प्रवृत्तिः' इति वा पाठः । तम् एव च आद्यं पुरुषं प्रपद्य शरणमुपगम्य, इयतः अज्ञाननिवृत्त्यादेः कृत्स्नस्य एतस्य साधनभूता प्रवृत्तिः पुराणी - पुरातनी प्रसृता । पुरातनानां मुमुक्षूणां प्रवृत्तिः पुराणी । पुरातना हि मुमुक्षवो माम् एव शरणम् उपगम्य निर्मुक्तबन्धाः संजाता इत्यर्थः ।

अज्ञानादिनिवृत्तये तम् एव च आद्यं - कृत्स्नस्य आदिभूतम्, - In order to get rid of ignorance that purush who is prayed to, that primeval cause of everything,

'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।' (9-10) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ॥' (10-8) 'मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।' (7-7) इत्यादिषु उक्तम् – praised as 'the prakruti being presided by ME only creates movables and immovables', and 'I am the source of everything and everything functions because of ME only', and 'Hey Dhananjaya, there is nothing greater than ME' and so on, आद्यं पुरुषम् एव शरणं प्रपद्येत् - तम् एव शरणं प्रपद्येत – That Primal Purusha only should be sought – one should surrendered unto HIM only.

यतः - यस्मात् कृत्स्नस्य स्रष्टुः इयं गुणमय भोगसङ्ग प्रवृत्तिः – From whom, who has created everything, this activity of the form of attachment to the experience arising from the abundance of gunas, पुराणी - पुरातनी प्रसृता – which is age old has spread widely, one should surrender unto that Purusha only.

उक्तं हि मया एतत् पूर्वम् एव - 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।' (7-14) इति – This I have told earlier itself as 'This daivi maayaa made of triguna is impossible to cross over. Only those who surrender unto ME they cross over this maaya'.

'प्रपद्येतः प्रवृत्तिः' इति वा पाठः – It can also be taken as प्रपद्येतः.

तम् एव च आद्यं पुरुषं प्रपद्य शरणमुपगम्य, - Having done prapatti in that primeval Purusha only, means having surrendered unto HIM only,

इयतः अज्ञाननिवृत्त्यादेः कृत्स्नस्य एतस्य साधनभूता – इयतः means that which is the means for getting rid of ignorance and everything else needed,

प्रवृत्तिः – that practice known as sharanagati,

पुराणी - पुरातनी प्रसूता – Is in practice since very long time.

पुरातनानां मुमुक्षूणां प्रवृत्तिः पुराणी – The practice of mumukshus of yore is known as पुराणी.

पुरातना हि मुमुक्षवो माम् एव शरणम् उपगम्य निर्मुक्तबन्धाः संजाता इत्यर्थः – That means, mumukshus who were living long long back got rid of their bondage by surrendering unto ME only.

अज्ञानादिनिवृत्तये – Considering the next sloka where it is said निर्मानमोहाः, bhashya says अज्ञानादिनिवृत्तये.

तमेव चाद्यम् – By transgressing whose orders one is bound to samsara, the very same person when pleased will get us released from the bondage. That is indicated by the अवधारण तम् एव and Bhashyakarar picks the words of Bhagavan such as मया अध्यक्षेण, अहं सर्वस्य, मत्तः परतरम् etc. – one has to surrender unto HIM only – तमेव शरणं प्रपद्येत.

यतः प्रवृत्तिः - To show that it is not mere creation related to creation of mahat and others, what all was told earlier in the prapattivakya is reminded as उक्तं हि. Here other words of Bhagavan such as 'तेषामेवानुक्तम्पार्थम् अहमज्ञानजं तमः नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता' (10-10), 'मच्चित्तः सर्वं दुर्गाणि मत्प्रसादात् तरिष्यसि' (18-58), मामेकं शरणं ब्रज (18-66) and so on would also be relevant.

प्रपद्येद्यतः - Has another पाठ प्रपद्येयतः which has to be split as प्रपद्य इयतः and not प्रपद्ये यतः as that would be not proper to say प्रपद्ये in उत्तम पुरुष. And the usage प्रपद्येत् in parasmaipada is आर्षप्रयोग just as छान्दस (in Vedas) and in bhashya given as प्रपद्येत. The meaning of इयतः is explained as अज्ञाननिवृत्त्यादेः कृत्स्नस्य. Sharanagati is the साधन and elimination of ignorance and any other obstruction and anything to be achieved is the साध्य. Thus the doubt how can this विपरीतज्ञान be eliminated is answered by this directly.

प्रसूता पुराणी – For ages, those desirous of liberation have surrendred unto ME and got rid of the bondage. This also establishes शिष्टाचार which is very important.

An important thing to be noted here is that for this sloka, all acharyas have extolled the greatness of prapatti and that without prapatti at the lotus feet of Bhagavan, nothing can be achieved is being stressed.

Sloka 15.5

निर्मानमोहा जितसङ्गदोषाः अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 5 ॥

अमूढाः Those who are knowledgeable, निर्मानमोहाः and do not have the delusion of the nature of perceiving what is not the Self as the Self, जितसङ्गदोषाः who have overcome the defect of attachment to sense objects caused by triguna, अध्यात्मनित्याः always contemplating on the nature of the Self, विनिवृत्तकामाः not having desire in anything other than the Atman, सुखदुःखसंज्ञैः द्वन्द्वैः विमुक्ताः who are liberated from the dualities called sukha-dukha, तत् अव्ययं पदं गच्छन्ति they attain the atma svarupa which is of the nature of boundless consciousness.

एवं मां शरणमुपगम्य निर्मानमोहाः - निर्गत अनात्मात्माभिमानरूपमोहाः जितसङ्गदोषाः - जित गुणमयभोग सङ्गाख्यदोषाः, अध्यात्मनित्याः - आत्मनि यत् ज्ञानं तत् अध्यात्मम्, आत्मज्ञाननिरताः, विनिवृत्तकामाः - विनिवृत्त तदितरकामाः, सुखदुःखसंज्ञैः द्वन्द्वैश्च विमुक्ताः, अमूढाः - आत्मानात्म स्वभावज्ञाः, तदव्ययं पदं गच्छन्ति - अनवच्छिन्न ज्ञानाकारम् आत्मानं यथावस्थितं प्राप्नुवन्ति । मां शरणम् उपगतानां मत्प्रसादादेव एताः सर्वाः प्रवृत्तयः सुशकाः सिद्धिपर्यन्ता भवन्तीत्यर्थः ।

एवं मां शरणमुपगम्य निर्मानमोहाः - निर्गत अनात्मात्माभिमानरूपमोहाः - Having got rid of the delusion of the nature of thinking what is not atman as atman after having surrendered unto ME as told,

जितसङ्गदोषाः - जित गुणमयभोग सङ्गाख्यदोषाः, - Having won over the defect of the nature of attachment to sense experiences caused by satva and other gunas,

अध्यात्मनित्याः - आत्मनि यत् ज्ञानं तत् अध्यात्मम्, आत्मज्ञाननिरताः, - Adhyatma means the true knowledge of the Atman, Adhyatma-nityah means those who are established incessantly in the contemplation of the nature of the Self,

विनिवृत्तकामाः - विनिवृत्त तदितरकामाः, - not having desire in anything other than the Atman,

सुखदुःखसंज्ञैः द्वन्द्वैश्च विमुक्ताः, - having got rid of dualities known as sukha-dukha,

अमूढाः - आत्मानात्म स्वभावज्ञाः, - having known the nature of self and what is not the self,

तदव्ययं पदं गच्छन्ति – अनवच्छिन्न ज्ञानाकारम् आत्मानं यथावस्थितं प्राप्नुवन्ति – they attain the Self of the nature of unlimited consciousness as it exists.

मां शरणम् उपगतानां – To those who have surrendered unto ME,

मत्प्रसादादेव एताः सर्वाः प्रवृत्तयः सुशकाः सिद्धिपर्यन्ता भवन्तीत्यर्थः - with MY grace only, all these things become very easy to attain – means they reach fruition.

निर्मलमोहाः - That which is responsible for getting rid of attachment. Accordingly bhashya explains as not having the wrong idea of atman in what is not the atman. Those who have got rid of this by surrendering unto Bhagavan.

जित गुणमयभोग सङ्गाख्यदोषाः - Sloka simply says जितसङ्गदोषाः - to make it clear that it is not आत्मसङ्ग, bhashya is गुणमयभोगसङ्गाख्यदोषाः.

अध्यात्मनित्याः - जितसङ्गत्वफल - The benefit of winning over attachment is अध्यात्मनित्यत्व. That means being steadfast in आत्मज्ञान as was told earlier अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थचिन्तनम् (13-11). And it is without break during योगकाल and abundant during उत्थानकाल. A specific time is reserved for yoga everyday and at that time meditation is done which is intense. One cannot do yoga all the day as other duties such as sandhyavandana etc need to be done. But the intensity of meditation causes continuation of that आत्मज्ञान even after getting up from yoga. That is told as अध्यात्मनित्यत्व. When one is enjoying the joy of आत्मज्ञान, other desires go away.

विनिवृत्तकामाः - Is विशेषतो निवृत्तकामाः - Means even when the sense objects are directly in front, ignoring them. It was told earlier सङ्गात् सञ्जायते कामः - so here ignoring the sense objects when they are accessible is meant thus avoiding punarukti.

द्वन्द्वैः विमुक्ताः सुखदुःखसंज्ञैः - Means favourable and unfavourable things. During उपायदशा one should tolerate the dualities and during the फलदशा all grief will be completely destroyed.

अमूढाः - Is explained as आत्मानात्म स्वभावज्ञाः - They know the nature of आत्म and अनात्म. The मोह told as त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् । मोहितं नाभिजानाति (8-13) of the nature of देहात्मभ्रमे – its

elimination is already told as निर्मनिमोहाः. So what is meant by अमूढाः is different than that – knowing the nature of what is atman and what is not atman thus eliminating all kinds of delusions. Or it can also be taken to mean elimination of causes of delusion. By knowing the unique and different characteristics of Atma and what is not Atma, the moha of the nature of आत्म-अनात्म-ऐक्य is to be got rid of.

अव्ययं तत् पदम् – Here पदम् is जीवात्मस्वरूप – पद्यते इति पदम् – even Jivatma svarupa is one to be attained – it is also प्राप्य. व्यय with respect to the Atman who in his essential nature is immutable is expansion/contraction of dharmabhuta jnana only. When that सङ्कोचविकास in धर्मज्ञान is not present, that is अनवच्छिन्नज्ञानाकार आत्मा which they attain.

Here this word पद does not denote Paramatman because in the next slokas it is told that Jivatma is different from paramatman as समधाम, समैवांशः etc. And also the words धाम and पद do not denote paramapada because the विधि तत् पदं परिमार्गितव्यम् that one should do अन्वेषण is not applicable to परमपद. That परमपद is available as the fruit of liberation and so it has to be known only and not to be searched like the nature of Atman through समाधि etc. And the word पदम् here denoting Jivatma svarupa is inline with what is going to be told next as सम धाम, समैवांशो जीवलोके etc.

Sloka 15.6

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ 6 ॥

सूर्यः The Sun तत् न भासयते cannot illumine that pure nature of the Individual Self शशाङ्कः न Neither can the Moon पावकः न nor fire. यद्गत्वा having achieved that realization of the nature of the Self, न निवर्तन्ते one does not get bound to samsara again तत् that मम परमं धाम exalted state is my glory, means it is the Jivatman or Individual Self who is my inseparable attribute.

तद् आत्मज्योतिः न सूर्यो भासयते, न शशाङ्को न पावकः च । ज्ञानम् एव हि सर्वस्य प्रकाशकम् । बाह्यानि तु ज्योतींषि विषयेन्द्रिय संबन्धविरोधि तमोनिरसनद्वारेण उपकारकाणि । अस्य च प्रकाशको योगः, तद्विरोधि च अनादिकर्म, तन्निवर्तनं च उक्तं भगवत्प्रपत्तिमूलम् असङ्गादि । यद् गत्वा पुनः न निवर्तन्ते, तत् परमं धाम - परमं ज्योतिः, मम - मदीयं मद्भिभूतिभूतो ममांश इत्यर्थः । आदित्यादीनाम् अपि प्रकाशकत्वेन तस्य परमत्वम् । आदित्यादीनि हि ज्योतींषि न ज्ञानज्योतिषः प्रकाशकानि, ज्ञानम् एव हि सर्वस्य प्रकाशकम् ।

तद् आत्मज्योतिः न सूर्यो भासयते, न शशाङ्को न पावकः च – Sun does not illumine that Light of the Self.

ज्ञानम् एव हि सर्वस्य प्रकाशकम् – Knowledge only can enlighten everything.

बाह्यानि तु ज्योतींषि विषयेन्द्रिय संबन्धविरोधि तमोनिरसनद्वारेण उपकारकाणि – The external lights are all useful only through removal of darkness which is preventing the sense organs from sensing the objects.

अस्य च प्रकाशको योगः, - That which enlightens the effulgent Self is yoga.

तद्विरोधि च अनादिकर्म, - And what is opposed to such enlightenment is beginningless karma.

तन्निवर्तनं च उक्तं भगवत्प्रपत्तिमूलम् असङ्गादि – And it was told that what destroys that karma is non-attachment and others which arise on surrendering unto Bhagavan.

यद् गत्वा पुनः न निवर्तन्ते, तत् परमं धाम - परमं ज्योतिः, - Having attained which one does not return to samsara, that is exalted place, supreme light.

मम - मदीयं मद्भिभूतिभूतो ममांश इत्यर्थः – That is mine – that means being my glory it is part of MYSELF (inseparable attribute).

आदित्यादीनाम् अपि प्रकाशकत्वेन तस्य परमत्वम् – That Jivatma svarupa is said to be supreme because it can illumine even bright sources of light such as the Sun and others.

आदित्यादीनि हि ज्योतींषि न ज्ञानज्योतिषः प्रकाशकानि, - Because light sources such as Sun and others cannot illumine radiant sources of the form of knowledge.

ज्ञानम् एव हि सर्वस्य प्रकाशकम् – Only radiant sources of knowledge can reveal everything.

तद् आत्मज्योतिः – To illumine the Self there is no need for any other light is indicated by interpreting the word तत् as अत्मज्योतिः. And this sloka is clearly about जीवात्मन् only because in previous sloka पदमव्ययं तत् was told as परिशुद्धात्मस्वरूप and the next sloka says ममैवांशो जीवलोके जीवभूतः also is about Jivatman only. So the Jivatma svarupa which is well established in shruti as स्वयंज्योति is only meant here also.

न सूर्यो भासयते, न शशाङ्को न पावकः च । ज्ञानम् एव हि सर्वस्य प्रकाशकम् – Why Sun or fire cannot illumine the Self is because of difference in nature. They are all inert objects and only ज्ञान can illumine everything. The word सर्वस्य indicates that it is not only atma svarupa but even the light sources such as sun, fire and others are illumined by ज्ञान only.

बाह्यानि तु ज्योतींषि विषयेन्द्रिय संबन्धविरोधि तमोनिरसनद्वारेण उपकारकाणि – But in normal usage we say sunlight illumines everything. What it means is it removes the darkness between the object and sense organ that's all.

अस्य च प्रकाशको योगः, - If the आत्मज्योति enlightens everything, why is not illumining itself? How does that enlightenment happen is told as अस्य च प्रकाशको योगः. Though it is self-illumining, the bound selves can only grasp it through yoga as the means. So the view that Atman cannot be known at all is rejected by this.

तद्विरोधि च अनादिकर्म, - And the next question that if Yoga is the means why is it not possible for all to achieve it is told as due to अनादिकर्म. Karma is the obstruction to योगोत्पत्ति.

तन्निवर्तनं च उक्तं भगवत्प्रपत्तिमूलम् असङ्गादि – And it is not that the obstruction cannot be eliminated at all. It can be destroyed through non-attachment which again is possible by surrendering unto Bhagavan.

यद् गत्वा पुनः न निवर्तन्ते, तत् परमं धाम - परमं ज्योतिः,- Here गत्वा means प्राप्य. धाम means the Atmajyoti. That is why anvaya for अद्धाम परमं मम is तत् परमं धाम मम.

मम - मदीयं मद्भिभूतिभूतो ममांश इत्यर्थः – Meaning of मम is explained clearly – मद्भिभूतिभूतः - and the विभूति or wealth or glory is not like a house for a owner but it is being तदपृथक्सिद्धविशेषणांशत्वेन as explained by Swamy Deshikan in tatparyachandrika. Jivatman is told as अंश or part of Paramatman in sutra – अंशो नानाव्यपदेशात् अन्यथा चापि दाशकितवादित्वमधियत एके – There are two parts in an object – विशेष्यांश and विशेषणांश. Visheshya is the substratum and visheshana is the attribute. In that way Jivatma is विशेषणांश of Bhagavan. And that is again being an inseparable attribute. This is a very important aspect in our sidhanta.

The अंशत्व is not being a part of the essential nature of a partless object निरवयव स्वरूप. But अंशस्य-एकवस्तु-एकदेशरूपत्वेन भेदाश्रयत्वात् अंशांशिभावः. Otherwise questions such as who is अंश and who is

अंशः will arise – he himself cannot be his own part and it cannot be भेदाभेद etc as all shruti pramanas are against it. So as per the pramanas, पदोऽस्य विश्वा भूतानि (पु.सू.), तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् (श्वे, 4-10), यथाऽग्नेः क्षुद्रा वृष्पुलिङ्गा (tiny sparks) व्युच्चरन्ति (fly) एवमेव अस्मादात्मनः सर्व एवात्मानो व्युच्चरन्ति (वृ. 4-1-20) – from all such innumerable pramanas what is known is that it is विशेषणांशः of a विशिष्टवस्तु. That is established in sutra प्रकाशादिवत् नैवं परः (वे.सू. 2-3-45) where it is established that प्रकाशादिवत् जीवः परमात्मनः अंशः. Just as the brightness of the form of rays of the sun is an अंशः of the Sun. And the class such as cowness of a cow is also an attribute and अंशः. And for a human, body is अंशः. All these are established clearly and in detail in sribhashya and other works according to shruti, smriti and sutra pramanas.

आदित्यादीनाम् अपि प्रकाशकत्वेन तस्य परमत्वम् । आदित्यादीनि हि ज्योतींषि न ज्ञानज्योतिषः प्रकाशकानि, ज्ञानम् एव हि सर्वस्य प्रकाशकम् – And it is said to be supreme because only Jnana can enlighten everything.

Sloka 15.7

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ 7 ॥

जीवलोके In the world of bound selves, मम अंशः एव one who is present as an inseparable attribute of mine and a mode सनातनः who is beginningless and eternal जीवभूतः and present is Jivatman, प्रकृतिस्थानि मनःषष्ठानि इन्द्रियाणि कर्षति attracts the six senses including the mind which exist in the body which is a modified state of prakruti.

इत्थम् उक्तस्वरूपः सनातनो मम अंशः एव सन् कश्चित् अनादिकर्मरूपाविद्यावेष्टितो जीवभूतो जीवलोके वर्तमानो देवमनुष्यादि प्रकृतिपरिणामविशेष शरीरस्थानि मनःषष्ठानि इन्द्रियाणि कर्षति । कश्चित् च पूर्वोक्तेन मार्गेण अस्या अविद्याया मुक्तः स्वेन रूपेण अवतिष्ठते । जीवभूतः तु अतिसंकुचितज्ञानैश्वर्यः कर्मलब्ध-प्रकृतिपरिणाम-विशेषरूप-शरीरस्थानाम् इन्द्रियाणां मनःषष्ठानाम् ईश्वरः तानि कर्मानुगुणम् इतस्ततः कर्षति ।

इत्थम् उक्तस्वरूपः सनातनो मम अंशः एव सन् – Thus being of the nature as told, the eternal who exists as an inseparable attribute to ME being my body,

कश्चित् अनादिकर्मरूपाविद्यावेष्टितो जीवभूतो – one being covered by ignorance of the form of beginningless karma, the Jivatman,

जीवलोके वर्तमानो – being present in the world of bound selves,

देवमनुष्यादि प्रकृतिपरिणामविशेष शरीरस्थानि मनःषष्ठानि इन्द्रियाणि कर्षति – attracts the six sense organs including the mind which are present in the bodies of deva, manushya and others, and the body being a modification of prakruti,

कश्चित् च पूर्वोक्तेन मार्गेण अस्या अविद्याया मुक्तः स्वेन रूपेण अवतिष्ठते – while there is another one who having got released from the clutches of ignorance through the means told earlier, stays in the form of his own essential nature,

जीवभूतः तु अतिसंकुचितज्ञानैश्वर्यः – This Jivatman having the wealth of the form of Jnana which is extremely contracted,

कर्मलब्ध-प्रकृतिपरिणाम-विशेषरूप-शरीरस्थानाम् इन्द्रियाणां मनःषष्ठानाम् ईश्वरः – Being the lord of the six senses including mind which are present in the body which is nothing but a specific modification of prakruti and got due to his own karma of yore,

तानि कर्मानुगुणम् इतस्ततः कर्षति – attracts them according to his karma here and there.

To the doubt that if the Jivatma is the अंश of Paramatman being HIS vibhuti or glory, why does he not stay in his pure original state all the time just like the नित्यसुरिः, answer is given here as Bhagavan tells that even the bound self बद्धजीव is also HIS विभूति only and the nature of a bound self is told here thereby establishing the order of baddhas and mukatas.

जीवलोके – means मनुष्यलोके here.

कश्चित् अनादिकर्मरूपाविद्यावेष्टितो जीवभूतो, कश्चित् च पूर्वोक्तेन मार्गेण अस्या अविद्याया मुक्तः – two types of Atmans.

Their forms are – देवमनुष्यादि, जीवभूतः तु अतिसंकुचितज्ञानैश्वर्यः while मुक्तः स्वेन रूपेण अवतिष्ठते – छा. एवमेवैष संप्रसादः अस्मात् शरीरात् समुत्थाय परंज्योतिरुपसम्पद्य स्वेनरूपेण अभिनिष्पद्यते | अष्टगुण आविर्भाव – अपहृतपाप्मा etc. Both are told as मम परमं धाम and ममैवांशः. Both are Bhagavan's विभूति or शेषभूतः and told as अंश of Bhagavan.

ममैवांशः - Amsha as explained earlier is not mere 'part' of an object but the attributive part – विशेषणांश here. If a part of the substratum of an object is told as amsha, the defects of the part

would touch the object too. It is also not a cut portion of the object as the substratum is partless here. So it is to be understood as an attributive part of an object associated inseparably with the object and being an object by itself in the case of Jiva and not mere quality like form or colour etc. So this amsha cannot exist without the amshi and the existence, functioning etc are under the control of the amshi who is the sheshi. This अंश-अंशिभाव only is told severally as शरीर-शरीरिभाव, प्रकार-प्रकारिभाव etc.

Sloka 15.8

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ 8 ॥

ईश्वरः This Jivatman who is the lord of body and senses यत् शरीरं which ever body यदा आप्नोति whenever he gets यत् च अपि having died from whichever state of body उत्क्रामति departs from it, that time एतानि गृहीत्वा carrying these senses वायुः आशयात् गन्धानि इव just as air carries scents from the flowers and others which house these scents, संयाति he departs.

यत् शरीरम् अवाप्नोति, यस्मात् शरीरात् उत्क्रामति, तत्र अयम् इन्द्रियाणाम् ईश्वरः एतानि इन्द्रियाणि भूतसूक्ष्मैः सह गृहीत्वा संयाति । वायुः गन्धान् इव आशयात् - यथा वायुः स्रक्चन्दनकस्तूरिकाद्याशयात् - तत्स्थानात् सूक्ष्मावयवैः सह गन्धान् गृहीत्वा अन्यत्र संयाति तद्वदित्यर्थः ।

यत् शरीरम् अवाप्नोति, - whichever body this Jivatman has got,

यस्मात् शरीरात् उत्क्रामति, - in the same way from whichever body he departs,

तत्र अयम् इन्द्रियाणाम् ईश्वरः – this Jivatman who is being the lord of the senses in that body,

एतानि इन्द्रियाणि भूतसूक्ष्मैः सह गृहीत्वा संयाति – he departs from the body carrying with him these senses along with the subtle elements.

वायुः गन्धान् इव आशयात् - यथा वायुः स्रक्चन्दनकस्तूरिकाद्याशयात् - तत्स्थानात् सूक्ष्मावयवैः सह गन्धान् गृहीत्वा अन्यत्र संयाति तद्वदित्यर्थः – It is just like air travels carrying with it scents with subtle parts from fragrant substances such as flower garlands, sandal, kasturi etc.

In this sloka, when Jivatman carries subtle elements and senses with him is told. He is the lord of the body and senses. He has acquired the body according to the karma done earlier. When the duration of that life ends, he departs from that body and would enter into another body. That time he carries with him the subtle elements and all six senses in subtle state is told here as per shrutis, sutras also. This association exists for the Jivatman till moksha. It is said in brahma sutra तदन्तर प्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्न निरूपणाभ्याम् (वे.सू. 3-1-1). Though only sense organs of knowledge – ज्ञानेन्द्रियs are mentioned here, it includes कर्मेन्द्रियs also. The functioning of the karmendriyas are under the control of jnaanendriyas and so it is assumed that they are also included.

Sloka 15.9

कानि पुनः तानि इन्द्रियाणि? इत्यत्राह -

Which are those senses is told now.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ 9 ॥

श्रोत्रं The organ of hearing, चक्षुः sight, स्पर्शनं sense organ of touch, रसनं taste घ्राणमेव च and of smell, मनः च along with mind अयम् thus these six organs अधिष्ठाय making them as base means through them विषयान् उपसेवते he enjoys the experiences of sense objects of touch and others.

एतानि मनःषष्ठानि इन्द्रियाणि अधिष्ठाय - स्वस्वविषयवृत्त्यनुगुणानि कृत्वा तान् शब्दादीन् विषयान् उपसेवते उपभुङ्क्ते ।

एतानि मनःषष्ठानि इन्द्रियाणि अधिष्ठाय - स्वस्वविषयवृत्त्यनुगुणानि कृत्वा तान् शब्दादीन् विषयान् उपसेवते उपभुङ्क्ते -

Making six sense organs including mind as his subordinates – means making them act according to the objects sensed by those respective organs, he enjoys the sense objects of sound and others.

The experience of objects of sound, touch etc has to happen through those respective sense organs only. The experience that is possible through eye cannot happen through any other sense organ. Thus every sense organ has its own specific nature. This point of view is told in bhashya as स्वस्वविषयवृत्त्यनुगुणानि कृत्वा. This is how the sense organs of knowledge and mind

become causes of bondage. In the same way they can also be used to get released from the bondage. The sense organs connect with objects and cause experience through the mind. In order to stress this point, bhashya says अधिष्ठाय मनश्च.

Sloka 15.10

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ 10 ॥

गुणान्वितम् One who is bound being associated with satva and other gunas, उत्क्रामन्तं one who departs leaving the body, स्थितं one who stays in the body itself, भुञ्जानं वा or one who is enjoying the experiences of sense objects, such this Self, विमूढाः the ignorant ones नानु पश्यन्ति do not see. ज्ञानचक्षुषः Those who have the eyes of knowledge पश्यन्ति they see the Atman who is very different.

एवं गुणान्वितं सत्त्वादिगुणमय प्रकृतिपरिणामविशेष मनुष्यत्वादि संस्थानपिण्डसंसृष्टं, पिण्डविशेषात् उत्क्रामन्तं पिण्डविशेषे अवस्थितं वा, गुणमयान् विषयान् भुञ्जानं वा कदाचिद् अपि प्रकृतिपरिणामविशेष मनुष्यत्वादि पिण्डात् विलक्षणं ज्ञानैकाकारं विमूढा न अनुपश्यन्ति । विमूढाः – मनुष्यत्वादि पिण्डा(कारा)त्माभिमानिनः । ज्ञानचक्षुषः तु पिण्डात्मविवेकविषय ज्ञानवन्तः सर्वावस्थम् अपि एनं विविक्ताकारम् एव पश्यन्ति ।

एवं गुणान्वितं सत्त्वादिगुणमय प्रकृतिपरिणामविशेष मनुष्यत्वादि संस्थानपिण्डसंसृष्टं, - In this way, the one who is so tightly attached to the bodies of the form of humans and others which are modifications of prakruti having excess of satva and other qualities,

पिण्डविशेषात् उत्क्रामन्तं – or, the one who departs from those specific bodies,

पिण्डविशेषे अवस्थितं वा, - or while he is staying in those specific bodies,

गुणमयान् विषयान् भुञ्जानं वा – Or the one who enjoys the sense experiences of satva and other qualities,

कदाचिद् अपि प्रकृतिपरिणामविशेष मनुष्यत्वादि पिण्डात् विलक्षणं ज्ञानैकाकारं विमूढा न अनुपश्यन्ति – whatever state he is in, this Self is a sentient being very different from the bodies such as manushyatva and others which are nothing but modifications of prakruti and the Self is of the nature of only consciousness – all these those who are deluded.

विमूढाः – मनुष्यत्वादि पिण्डा(कारा)त्माभिमानिनः – विमूढाः means those who are egoistic about the bodies of manushyatva and others.

ज्ञानचक्षुषः तु – But those who have the divine sight of the knowledge of shastras,

पिण्डात्मविवेकविषय ज्ञानवन्तः – being aware of the discriminating characteristics between body and the Self,

सर्वावस्थम् अपि एनं विविक्ताकारम् एव पश्यन्ति – perceive the Self as very different and distinct only in whatever state the Self exists.

For a Jiva bound by Karma, several things are told such as stay in the jail known as body शरीरकारागृहवास, departing from it उत्क्रमण, the grief of entering into a body again, and experience of lowly sense objects while being in a body etc. Telling that all these happen due to the theft called आत्मापहरणचौर्य – and that the knowledgeable ones who have realized the truth perceive the Atman in all states as different and distinct.

गुणान्वितम् – This is the cause of everything else and hence has been told first.

कदाचिदपि – उत्क्रमण and others told here denote all other states also. Considering that bhashya is कदाचिदपि न अनुपश्यन्ति – the deluded ones do not realize the existence of Atman in any state is the bhaava.

मनुष्यत्वादि पिण्डाद्विलक्षणम् – All know themselves as अहम्. So how can it be said that they do not see Atman as the vyavahara is I eat, I see etc addressing Atman as differently only. The answer is they do not perceive the Self of the nature of only consciousness and as different from bodies of human and others.

विमूढाः - This applies to the wrong knowledge about the nature of body and nature of Atman.

Sloka 15.11

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ 11 ॥

आत्मन्यवस्थितम् Being present in the body, एनं this self, यतन्तः योगिनः पश्यन्ति the Yogis who put effort through Karmayoga and others perceive. यतन्तोऽपि But even putting effort through karmayoga and others, अकृतात्मानः those who do not have the mind purified by taking refuge in Bhagavan, अचेतसः being devoid of the knowledge of discrimination एनं न पश्यन्ति do not perceive this Atman.

मत्प्रपत्तिपूर्वकं कर्मयोगादिषु यतमानाः तैः निर्मलान्तःकरणाः योगिनः योगाख्येन चक्षुषा आत्मनि शरीरे अवस्थितम् अपि शरीरात् विविक्तं स्वेन रूपेण अवस्थितम् एनं पश्यन्ति । यतमाना अपि अकृतात्मानः मत्प्रपत्तिविरहिणः तत एव असंस्कृतमनसः तत एव अचेतसः - आत्मावलोकनसमर्थचेतोरहिताः न एनं पश्यन्ति ।

मत्प्रपत्तिपूर्वकं कर्मयोगादिषु यतमानाः – Engaging in Karmayoga and others having taken refuge in ME, तैः निर्मलान्तःकरणाः योगिनः – Yogis who have got their mind purified by such karmayoga and others,

योगाख्येन चक्षुषा आत्मनि शरीरे अवस्थितम् अपि – through the eyes of Yoga, आत्मनि means though residing in the body only,

शरीरात् विविक्तं स्वेन रूपेण अवस्थितम् एनं पश्यन्ति – being very different from the body and this Atman who is present in his own true nature, they perceive.

यतमाना अपि – Though engaging in karmayoga and others,

अकृतात्मानः मत्प्रपत्तिविरहिणः – अकृतात्मानः means those who have not taken refuge in ME,

तत एव असंस्कृतमनसः – for that reason of not surrendering unto ME only, having a mind which is not sanctified,

तत एव अचेतसः - आत्मावलोकनसमर्थचेतोरहिताः न एनं पश्यन्ति – for that reason only they are अचेतसः - do not have the mind capable of perceiving the Self.

The meanings taught earlier are established with proper reasons here. Who are those having the eyes of knowledge? Through what practices do they know? Who are अकृतात्माs? Why do they not realize? All these are addressed here.

यतन्तो योगिनः - What was told earlier is reminded here. Those told as यतन्तः here are कृतात्मानः. They take refuge in Bhagavan and then put effort towards realization.

आत्मनि – This word denotes body here. Other meanings would not be proper in this context.

असंस्कृतमनसः - Those who have not done sharanagati in Bhagavan are addressed thus. Though they have a mind, it is as if they do not have it as it is of no use for them.

Sloka 15.12

एवं रविचन्द्राग्नीनाम् इन्द्रियसन्निकर्ष-विरोधि-संतमसनिरसनमुखेन इन्द्रियानुग्राहकतया प्रकाशकानां ज्योतिष्मताम् अपि प्रकाशक ज्ञानज्योतिः आत्मा मुक्तावस्थो जीवावस्थः च भगवद्विभूतिः इति उक्तम् - 'तद्धाम परमं मम ।' (15-6) 'ममैवांशो जीवलोके जीवभूतः सनातनः ॥' (15-7) इति । इदानीम् अचित्परिणामविशेषभूतम् आदित्यादीनां ज्योतिष्मतां ज्योतिः अपि भगवद्विभूतिः इत्याह –

एवं रविचन्द्राग्नीनाम् इन्द्रियसन्निकर्ष-विरोधि-संतमसनिरसनमुखेन – Thus as told so far, sun, moon, fire and others who help in removing the darkness which is obstructing the sense organs and the object sensed,

इन्द्रियानुग्राहकतया प्रकाशकानां – even these sources of light, which assist the sense organs by illuminating objects,

ज्योतिष्मताम् अपि प्रकाशक ज्ञानज्योतिः आत्मा – and that which illumines even these objects which are sources of light, the Atman who is ज्ञानज्योतिः,

मुक्तावस्थो जीवावस्थः च - existing in the liberated state and bound state also,

भगवद्विभूतिः इति उक्तम् – were said to be the विभूति or glory of Bhagavan.

'तद्धाम परमं मम ।' (15-6) 'ममैवांशो जीवलोके जीवभूतः सनातनः ॥' (15-7) इति – as 'The liberated self is the exalted one of radiant form, who is my vibhuti', 'The sanatana who is the Jivatman is my amsha only' and so on.

इदानीम् अचित्परिणामविशेषभूतम् आदित्यादीनां ज्योतिष्मतां ज्योतिः अपि भगवद्विभूतिः इत्याह – Now the light of even Sun and other sources of light which are modifications of matter, that jyoti is also the vibhuti of Bhagavan – means it is sheshabhuta to Bhagavan is being told.

After telling that that आत्मज्योति is the vibhuti of Bhagavan, the material sources of light which were told as different from Atmajyoti as they do not have the capacity to illumine the Atma Jyoti, even they are Bhagavan's vibhuti is being told now.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ 12 ॥

यत् आदित्यगतं तेजः That radiance which is in the Sun, अखिलं जगत् भासयते which illumines the entire world, चन्द्रमसि यत् that radiance which is in the Moon, अग्नौ यत् and the radiance in Fire, तत् तेजः that radiance मामकं विद्धि know as Mine.

अखिलस्य जगतो भासकम् एतेषाम् आदित्यादीनां यत्तेजः तत् मदीयं तेजः - तैः तैः आराधितेन मया तेभ्यो दत्तम् इति विद्धि ।

अखिलस्य जगतो भासकम् एतेषाम् आदित्यादीनां यत्तेजः – The radiance of Sun and others, which illumine the entire world,

तत् मदीयं तेजः – know that radiance also as MINE.

तैः तैः आराधितेन मया तेभ्यो दत्तम् इति विद्धि – that means, it was bestowed upon them by ME who was worshipped by them.

How can the radiance of Sun be that of Bhagavan? How can one's brilliance be others? Does it now show identity of Bhagavan and Sun and others? This doubt is answered as तैः तैः आराधितेन मया तेभ्यो दत्तम् – they have a worshipped ME and being pleased with their worship, I have bestowed this power unto them is the meaning. To attain any position such as that of agni, indra, vayu, surya, chaturmukha brahma and so on one has to worship Bhagavan and with his grace only it is possible to attain them. It is said युगकोटिसहस्राणि विष्णुमाराध्य पद्मभूः.

Shrutis declare this as येन सूर्यस्तपति तेजसेद्धः (कठ. 3-9), न तत्र सूर्यो भाति न चन्द्रतारकम् नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति । (कठ. 5-15) and so on.

Here the word तेजस् does not mean चैतन्यज्योति – that is the Atmasvarupa of the chetana in aditya, because it is said जगद्भासयतेऽखिलम्. The चैतन्य present in Aditya and others cannot

illumine घट and others to us. Hence तेजः is explained as प्रकाशकत्वशक्तिः - power to illumine objects – means by removal of darkness in between.

Sloka 15.13

भाष्यावतारिका

पृथिव्याः च भूतधारिण्या धारकत्वशक्तिः मदीया इत्याह –

The धारकत्वशक्ति or power of Earth to support all beings is also due to ME only is told by Bhagavan.

Now Bhagavan says that all other objects and the special powers that they have to create various effects are all due to HIM only.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ 13 ॥

अहं गाम् आविश्य I, having entered into the earth, ओजसा with my power भूतानि धारयामि support the beings. रसात्मकः Being of the nature of Rasa or juice of various types, सोमो भूत्वा being the Moon सर्वाः ओषधीः पुष्णामि I nurrish all the herbs.

अहं पृथिवीम् आविश्य सर्वाणि भूतानि ओजसा - मम अप्रतिहतसामर्थ्येन धारयामि । तथा अहम् अमृतरसमयः सोमो भूत्वा सर्वौषधीः पुष्णामि ।

अहं पृथिवीम् आविश्य सर्वाणि भूतानि ओजसा - मम अप्रतिहतसामर्थ्येन धारयामि – Having entered the Earth, I support all beings with my ओजस् – means unchallenged power.

तथा अहम् अमृतरसमयः सोमो भूत्वा सर्वौषधीः पुष्णामि – In the same way, I nourish all herbs being Soma of the form of nectarine juice.

सर्वाणि भूतानि – Means the entirety of movable and immovable beings.

अहं धारयामि – The power of Pruthivi or earth to support everything is given by ME Bhagavan says. HE says I am the support of everything through Pruthivi. I am the support in two ways – स्वरूपतः, सङ्कल्पतः - I physically support their activities etc and through my willing I make some eternal, some impermanent and so on.

ओजसा – The meaning of Ojasa is through my unique power to support – असाधारण धारकशक्ति.

Without HIM, the power of pruthivi to support will not exist.

Shruti says, येन द्यौरुग्रा पृथिवी च दृढे (तै. सं. 4-1-8-5), स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम (4-2-8-2), येनेमे विधृते उभे, विष्णुना विधृते भूमी (तै. आ. 1-8-2), एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः (बृ. 5-8-9)- thus extolling the power of Bhagavan to support and bear everything.

सोमो भूत्वा – This means having Soma as MY body – सोमशरीरकः सन्.

रसात्मकः - The form of Soma is qualified by being रसात्मक. The meaning is रसैः पुष्णामि – I nourish them with nectarine essence. And having Moon as my body, I am only responsible for the growth of plants, trees etc is the bhaava.

Sloka 15.14

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ 14 ॥

अहं वैश्वानरो भूत्वा I am being present as the fire in the stomach of beings प्राणिनां देहमाश्रितः having taken resort in the body of beings प्राणापान समायुक्तः being associated with the praana and apaana vayus चतुर्विधम् अन्नं पचामि digest four kinds of food.

अहं वैश्वानरः - जाठरानलो भूत्वा सर्वेषां प्राणिनां देहम् आश्रितः तैः भुक्तं खाद्यचोष्यलेह्यपेयात्मकं चतुर्विधम् अन्नं प्राणापानवृत्तिभेदसमायुक्तः पचामि ।

अहं वैश्वानरः - जाठरानलो भूत्वा – I being present as वैश्वानर means the fire in the stomach,

सर्वेषां प्राणिनां देहम् आश्रितः – residing in the bodies of all beings,

तैः भुक्तं खाद्यचोष्यलेह्यपेयात्मकं चतुर्विधम् अन्नं – the four types of food that is consumed of the form of that which is chewed, sucked, licked and drunk,

प्राणापानवृत्तिभेदसमायुक्तः पचामि – uniting with the functions of praana and apaana forms of air, I digest them.

वैश्वानरोभूत्वा – This means having जाठराग्नि as body. Paramatman who is सर्वशरीरि or has everything as his body, has entered into जाठराग्नि also and is denoted by the word वैश्वानर.

चतुर्विधम् अन्नम् – खाद्य is food that is chewed and taken. चोष्य is eaten without using teeth. लेह्य – that which is taken through tongue by licking, पेय – liquids which are drunk.

प्राणापानसमायुक्तः - As told in अपानप्राणयोर्मध्ये प्राणापान समाहितः । समन्वितः समानेन सम्यक् पचति पावकः (भा. आनु. 246-23), the fire which glows due to the functions of air helps in digestion is the bhaava.

Sloka 15.15

अत्र परमपुरुषविभूतिभूतौ सोमवैश्वानरौ 'अहं सोमो भूत्वा', 'वैश्वानरो भूत्वा इति' तत्सामानाधिकरण्येन निर्दिष्टौ । तयोः च सर्वस्य भूतजातस्य च परमपुरुषसामानाधिकरण्यनिर्देश हेतुम् आह –

In this context, Soma and Vaishvaanara, the vibhutis of Paramapurusha, were told in concomitant coordination with Paramatman as 'अहं सोमो भूत्वा', 'अहं वैश्वानरो भूत्वा' – I being Soma, I being Vaishvanara and so on. In the next sloka, the reason why candra, agni and all other beings are denoted in co-ordination with Paramapurusha is going to be told.

In order to remove any doubts about whether the next sloka starting as सर्वस्यचाहम् is appropriate, the सङ्गति with previous slokas is established as - अत्र परमपुरुषविभूतिभूतौ etc to show the reason for सामानाधिकरण्य - तयोः च सर्वस्य भूतजातस्य च परमपुरुषसामानाधिकरण्यनिर्देश हेतुम् आह.

Though Bhagavan is one, while being present in the body of Vayu, he has several functions such as praana, apaana etc and that is told in Brahma Sutra, पञ्चवृत्तिः मनोवद्व्यपदिश्यते (वे.सू. 2-4-11) and the shruti vakya प्राणोव्यानोऽपान उदानः समान इत्येतत्सर्वं प्राण एव (वृ.1-5-3) is mentioned in Bhashya for this sutra.

Just as the Praanavayu is one though acting in several ways, Paramatman also being the support, controller and master of everything, the concomitant co-ordination of the form of 'I am everything' is because HE is pervading everything is told now.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ 15 ॥

अहं सर्वस्य च हृदि सन्निविष्टः I am residing in the heart of the entirety of the group of beings. मत्तः By ME only, means through ME only, स्मृतिः Remembrance, ज्ञानम् knowledge which arises out of direct perception and other valid means, अपोहनं absence of memory, all these happen. सर्वैः वेदैः By all Vedas, अहमेव I am only वेद्यः to be known. वेदान्तकृत् I am the one who bestows the fruits for all karmas ordained in the Vedas, वेदविदेव चाहम् and I am only the one who knows the essence of the Vedas.

तयोः सोमवैश्वानरयोः सर्वस्य च भूतजातस्य सकलप्रवृत्तिनिवृत्तिमूल-ज्ञानोदयदेशे हृदि सर्वं मत्संकल्पेन नियच्छन् अहम् आत्मतया सन्निविष्टः । तथा आहुः श्रुतयः - 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) 'यः पृथिव्यां तिष्ठन्' (बृ. उ. 3-7-3) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो... यमयति ।' (बृ. उ. 3-7-22) 'पद्मकोश प्रतीकाशं हृदयं चाप्यधोमुखम् ।' (तै. ना. 11) 'अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म' (छा. उ. 8-1-1) इत्याद्याः ।

तयोः सोमवैश्वानरयोः सर्वस्य च भूतजातस्य सकलप्रवृत्तिनिवृत्तिमूल-ज्ञानोदयदेशे हृदि – In the heart which is the place where knowledge arises, which knowledge is the source of all functioning and non-functioning of the host of beings and of moon and fire,

सर्वं मत्संकल्पेन नियच्छन् अहम् आत्मतया सन्निविष्टः – Controlling everything with my mere willing, I am residing as the Self.

तथा आहुः श्रुतयः - 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) – The shruti vakyas tell the same thing as, 'The Self of all who has entered and is controlling all beings from inside',

'यः पृथिव्यां तिष्ठन्' (बृ. उ. 3-7-3) – 'One who residing in Prithivi',

'य आत्मनि तिष्ठन्नात्मनोऽन्तरो... यमयति ।' (बृ. उ. 3-7-22) – 'who residing in the Self, staying inside the Self...controls the Self from within'

'पद्मकोश प्रतीकाशं हृदयं चाप्यधोमुखम् ।' (तै. ना. 11) – 'The heart being like a lotus case with its tip downwards',

'अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म' (छा. उ. 8-1-1) इत्याद्याः – 'In this body which is the city of Brahman there is a small house like a lotus' and such others.

सकलप्रवृत्तिनिवृत्तिमूल-ज्ञानोदयदेशे हृदि – The reason why हृदि सन्निविष्टः is told is explained thus. That is the place where knowledge which is the source of all functions originates.

सर्वं मत्संकल्पेन नियच्छन् अहम् आत्मतया सन्निविष्टः - Sloka says सन्निविष्टः - residing. In order to show it is not like आकाश or ether, bhashya is आत्मतया सन्निविष्टः. Ether also resides but Paramatman is residing as the Self. That आत्मत्व is established as सर्वं मत्संकल्पेन नियच्छन्.

तथा आहुः श्रुतयः – तथा आहुः means in order to control HE entered into all and stays as Self of all.

'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) – This shruti indicates that he did अन्तःप्रवेश for the purpose of शासन of all – HE is self of all.

'यः पृथिव्यां तिष्ठन्' (बृ. उ. 3-7-3) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो... यमयति ।' (बृ. उ. 3-7-22) – Establishes that HE resides within everything, he controls and he is the Atman, अन्तर्यामी - controls all from within.

'पद्मकोश प्रतीकाशं हृदयं चाप्यधोमुखम् ।' (तै. ना. 11) 'अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म' (छा. उ. 8।1।1) इत्याद्याः – These are pramanas that HE resides in the heart.

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स्मृतयः च 'शास्ता विष्णुरशेषस्य जगतो यो जगन्मयः ।' (वि. पु. 1-17-20) 'प्रशासितारं सर्वेषामणीयांसमणीयसाम् ।' (मनु. 12-122) 'यमो वैवस्वतो राजा यस्तवैष हृदि स्थितः ।' (मनु. 8-92) इत्याद्याः ।

स्मृतयः च 'शास्ता विष्णुरशेषस्य जगतो यो जगन्मयः ।' (वि. पु. 1-17-20) – Even the smrutis declare thus, 'Vishnu who has become the whole world, and is residing in the heart rules over the entire world'

'प्रशासितारं सर्वेषामणीयांसमणीयसाम् ।' (मनु. 12-122) – 'One who controls everyone and is more subtle than the most subtle ones',

'यमो वैवस्वतो राजा यस्तवैष हृदि स्थितः ।' (मनु. 8-92) इत्याद्याः – 'One who is the Controller, punisher, king and is residing in your heart', and such others.

स्मृतयः च 'शास्ता विष्णुरशेषस्य जगतो यो जगन्मयः ।' (वि. पु. 1-17-20) - Vishnu is the shastaa – ruler, controller of entire world. HE is said to be जगन्मयः - HE is the world – means he is the antaryami of all , he is sarvaatmaa etc. It does not mean identity but entire world is his sharira and he is the self of all. He transformed HIMSelf into this world so called as Jaganmaya.

'प्रशासितारं सर्वेषामणीयांसमणीयसाम् ।' (मनु. 12-122) 'यमो वैवस्वतो राजा यस्तवैष हृदि स्थितः ।' (मनु. 8-92) इत्याद्याः – यमो वैवस्वतो राजा..तेन चेदविवादस्ते मा गङ्गां मा कुरुन् गमः..

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अतो मत्तः एव सर्वेषां स्मृतिः जायते, स्मृतिः - पूर्वानुभूतविषयम् अनुभव संस्कारमात्रजं ज्ञानम् । ज्ञानम् - इन्द्रियलिङ्गागमयोगजो वस्तुनिश्चयः, सः अपि मत्तः । अपोहनं च, अपोहनं ज्ञाननिवृत्तिः । अपोहनम् - ऊहनं वा, ऊहनं ऊहः, ऊहो नाम - इदं प्रमाणम् इत्थं प्रवर्तितुम् अर्हति इति प्रमाण-प्रवृत्त्यर्हताविषयं सामग्र्यादि निरूपणजन्यं प्रमाणानुग्राहकं ज्ञानम्; स च ऊहो मत्त एव ।

अतो मत्तः एव सर्वेषां स्मृतिः जायते, - Because of these, remembrance in all happens by MY grace only.

स्मृतिः - पूर्वानुभूतविषयम् अनुभव संस्कारमात्रजं ज्ञानम् – Knowledge arising out of the impressions or samskara of experiences of objects already experienced earlier is smṛuti.

ज्ञानम् - इन्द्रियलिङ्गागमयोगजो वस्तुनिश्चयः, सः अपि मत्तः - Determining nature of objects by perception thru senses, by inference, through shastras and by yoga or meditation. That is also because of ME only.

अपोहनं च, अपोहनं ज्ञाननिवृत्तिः – And even apohana – which means loss of knowledge.

अपोहनम् - ऊहनं वा, ऊहनं ऊहः, ऊहो नाम - इदं प्रमाणम् इत्थं प्रवर्तितुम् अर्हति इति प्रमाण-प्रवृत्त्यर्हताविषयं सामग्र्यादि निरूपणजन्यं प्रमाणानुग्राहकं ज्ञानम्; स च ऊहो मत्त एव – Apohana may also mean conjecture or inference. That is knowledge of the nature of ‘this testimony is proper to operate thus’, with respect to subject matter within its operative boundary by determining the instruments etc and supported by प्रमाण - valid testimony. This ‘Uha’ also arises from ME only.

अतो मत्तः एव सर्वेषां स्मृतिः जायते, - The first paada सर्वस्य चाहं हृदि शस्त्रिविष्टः is the cause of what is taught in the second paada – मत्तः स्मृतिः ज्ञानमपोहनं च.

स्मृतिः - पूर्वानुभूतविषयम् अनुभव संस्कारमात्रजं ज्ञानम् – Here स्मृति is not used in the sense of श्रुत्युपबृह्माण and hence explained as ‘remembrance’ in bhashya. There are two things told here - पूर्वानुभूतविषयम् and अनुभव-संस्कारमात्रजं. In order to refute the argument that बाह्यविषयस्य or external objects are not related, पूर्वानुभूतविषयम् is used. In order to refute the argument of direct perception of remembering past things – प्रत्यभिज्ञानप्रत्यक्ष, अनुभव-संस्कारमात्रजम् the word मात्र is used to indicate that. Samskara is reminiscent impression – of previous experiences – knowledge arising from that is defined as smṛuti here.

ज्ञानम् - इन्द्रियलिङ्गागमयोगजो वस्तुनिश्चयः, - Bhashya mentions four प्रमाणs here or valid testimonies. Whether योगप्रत्यक्ष is accepted as separate testimony is clarified by swamy Deshika in his work न्यायपरिशुद्धि as – तत्रापि योगजप्रत्यक्षस्य प्राधान्यात् पृथक् व्यपदेशः । अन्तर्भावं च वक्ष्यामः. स्मृति is also यथार्थ प्रमाण but has its roots in direct perception. Taittiriya Aranyaka says स्मृतिः प्रत्यक्षमैतिह्यम् अनुमानश्चतुष्टयम् – etc. These are all analysed and finally three valid testimonies are established in our darshana as प्रत्यक्ष, अनुमान and शब्द. All others such as उपमान, उपलब्धि, अर्थापत्ति, ऐतिह्य etc. seen in other darshanas are all included in these only.

सः अपि मत्तः । अपोहनं च, अपोहनं ज्ञाननिवृत्तिः – As per Panini sutra अपपरी वर्जने (अष्टा.1-4-88), the meaning of अपोहनम् is given in bhashya as ज्ञाननिवृत्तिः - cessation of knowledge.

अपोहनम् - ऊहनं वा, ऊहनं ऊहः, ऊहो नाम - इदं प्रमाणम् इत्थं प्रवर्तितुम् अर्हति इति प्रमाण-प्रवृत्त्यर्हताविषयं सामग्र्यादि निरूपणजन्यं प्रमाणानुग्राहकं ज्ञानम्; - Meaning of अपोहनम् can also be taken as ऊहनम्, ऊहः and ऊह is can be taken as told in नामलिङ्गानुशासन kosha अध्याहारस्तक ऊहः. Here what is supporting the प्रमाण ज्ञान mentioned as ज्ञानम् in sloka, is तर्क and that is how it is explained.

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वेदैः च सर्वैः अहम् एव वेद्यः । अतः अग्निसूर्यवायुसोमेन्द्रादीनां मदन्तर्यामिकत्वेन मदात्मकत्वात् तत्प्रतिपादनपरैः अपि सर्वैः वेदैः अहम् एव वेद्यः, देवमनुष्यादिशब्दैः जीवात्मा इव ।

वेदैः च सर्वैः अहम् एव वेद्यः – I am only to be known from all the Vedas.

अतः अग्निसूर्यवायुसोमेन्द्रादीनां मदन्तर्यामिकत्वेन मदात्मकत्वात् तत्प्रतिपादनपरैः अपि सर्वैः वेदैः अहम् एव वेद्यः, देवमनुष्यादिशब्दैः जीवात्मा इव – for that reason, Agni, Surya, Vayu, Soma, Indra and others, who because of having ME as their अन्तर्यामि - inner controller, all have ME as their inner Self, by all the Vedas which propound them, I am only the ONE to be known, this is just as the Jivatman only is known by the words Deva, Manushya and others.

अतः अग्निसूर्यवायुसोमेन्द्रादीनां मदन्तर्यामिकत्वेन मदात्मकत्वात् तत्प्रतिपादनपरैः अपि सर्वैः वेदैः अहम् एव वेद्यः, ।

What is told in sloka as सर्वस्य चाहं हृदि सन्निविष्टः establishing HIS सर्वान्तरात्मत्व is only the reason why HE is known from all Vedas is indicated in bhashya here as अतः अग्नि etc.

वेदैः च सर्वैः अहम् एव वेद्यः – Primarily I am only to be known from all Vedas which is declared loud and clear in veda vakyas such as नारायणं महाज्ञेयं (ना), वचसां वाच्यमुत्तमम् (जितन्ता) etc.

देवमनुष्यादिशब्दैः जीवात्मा इव – The Atman only is to be known mainly from words which denote sharira. Swamy Deshika picks pramanas for this from Manusmriti – देवत्वं गच्छन्ति, याति स्थावरतां नरः, वाचिकैः पक्षिमृगताम् and so on. By these it is clear that the words manushya and others primarily mean Atman.

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वेदान्तकृत् वेदानाम् - 'इन्द्रं यजेत' (शत. ब्रा. 5-1-6) 'वरुणं यजेत' (शत. ब्रा. 2-3-37) इति एवमादीनाम् अन्तः – फलं । फले हि ते सर्वे वेदाः पर्यवस्यन्ति; अन्तकृत् – फलकृत्; वेदोदितफलस्य प्रदाता च अहम् एव इत्यर्थः । तदुक्तं पूर्वम् एव - 'यो यो यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।' (7-21) इत्यारभ्य 'लभते च ततः कामान् मयैव विहितान् हि तान् ।' (7-22) इति; 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (9-24) इति च ।

वेदान्तकृत् वेदानाम् - 'इन्द्रं यजेत' (शत. ब्रा. 5-1-6) 'वरुणं यजेत' (शत. ब्रा. 2-3-37) इति एवमादीनाम् अन्तः – फलं - Vedanta here means the अन्त or fruit of Vedas. What is told in Vedas is 'One should perform sacrifice for Indra', 'One should perform sacrifice for Varuna' and so on. The end or अन्त of all these means the fruits attained by such karmas.

फले हि ते सर्वे वेदाः पर्यवस्यन्ति; अन्तकृत् – फलकृत्; वेदोदितफलस्य प्रदाता च अहम् एव इत्यर्थः – All the Vedas culminate in fruits only. अन्तकृत् means फलकृत् means I am only the bestower of fruits obtained from Vedic Sacrifices and other karmas ordained in the Vedas.

तदुक्तं पूर्वम् एव - 'यो यो यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।' (7-21) इत्यारभ्य 'लभते च ततः कामान् मयैव विहितान् हि तान् ।' (7-22) इति; - That was told earlier itself starting with, 'Whichever devotee likes to worship whichever God who is body to ME with faith' and till 'for that reason only he will attain his desires which are all granted by ME only'.

'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (9-24) इति च – And also as 'I am only the object of worship of all Yajnas and am only the bestower of fruits as well'.

वेदान्तकृत् वेदानाम् - 'इन्द्रं यजेत' (शत. ब्रा. 5-1-6) 'वरुणं यजेत' (शत. ब्रा. 2-3-37) इति एवमादीनाम् अन्तः – फलं – For the word वेदान्त, meanings such as उपनिषत् or 'destruction of Vedas' etc. would not be appropriate here and hence अन्तः is explained as वेदानां फलम्. The reason why the word अन्तः is interpreted this way is further explained as फले हि ते सर्वे वेदाः पर्यवस्यन्ति. This is also as per what Bhagavan said earlier 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (9-24).

'इन्द्रं यजेत' (शत. ब्रा. 5-1-6) 'वरुणं यजेत' (शत. ब्रा. 2-3-37) इति एवमादीनाम् – ऐन्द्रं दध्मावास्यायाम् (यजु. 2-5-4-1), ऐन्द्रं पयोऽमावास्यायाम्, वारुणांश्चतुष्कपालान्निर्वपेत् (यजु. 2-3-12-1) and such vaakyas specifically ordaining sacrifices for Indra, varuna and others.

अन्तकृत् – फलकृत्; वेदोदितफलस्य प्रदाता च अहम् एव इत्यर्थः । तदुक्तं पूर्वम् एव - 'यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।' (7-21) इत्यारभ्य 'लभते च ततः कामान् मयैव विहितान् हि तान् ।' (7-22) इति; इति च ।

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वेदविद् एव च अहम्, वेदवित् च अहम् एव । एवं मदभिधायिनं वेदम् अहम् एव वेद, इतः अन्यथा यो वेदार्थं ब्रूते, न स वेदवित् इति अभिप्रायः ।

वेदविद् एव च अहम्, वेदवित् च अहम् एव । एवं मदभिधायिनं वेदम् अहम् एव वेद, इतः अन्यथा यो वेदार्थं ब्रूते, न स वेदवित् इति अभिप्रायः – I am only Vedavit – knower of the essence of Vedas. That means I only know the Vedas which teach about ME. If anyone says the essence of Vedas differently, they are not वेदवित्स – they do not know the meaning of Vedas is the gist.

वेदविद् एव च अहम्, वेदवित् च अहम् एव । एवं मदभिधायिनं वेदम् अहम् एव वेद, इतः अन्यथा यो वेदार्थं ब्रूते, न स वेदवित् इति अभिप्रायः – The word एव in वेदविदेव is interpreted as वेदविच्च as if it is taken as अवधारणा then it would not be proper as the question of not being Vedavit anytime does not arise.

How can वेदविच्च अहमेव be justified as it is said ये च वेदविदोविप्राः (भा. व. 86-26) etc. for others also as Vedavits is answered as एवं मदभिधायिनं वेदम् अहम् एव वेद.

Sloka 15.16

अतः मत्त एव सर्ववेदानां सारभूतम् अर्थं शृणु –

For that reason, listen to the quintessence of all Vedas from ME only Bhagavan says. That is the पुरुषोत्तमयाथात्म्यप्रतिपादन which is going to be done now. That is the essence of all Vedas.

What is the primary teaching of all Vedas is being told.

Bhagavan said वेदैः च सर्वैः अहम् एव वेद्यः HE is only known from all Vedas and how is HE known is going to be told now.

In Vedartha Sangraha, Bhashyakarar starts उपसंहार – conclusion in the end as follows:

एवम् इतिहासपुराण-धर्मशास्त्र-उपबृंहित-साङ्गवेद वेद्यः परब्रह्मभूतो नारायणः, निखिलहेयप्रत्यनीकः, सकलेतर विलक्षणः, अपरिच्छिन्नज्ञानानन्दैकस्वरूपः, स्वाभाविकानवधिक-अतिशय-असंख्येय कल्याणगुणगणाकरः, स्वसङ्कल्पानुविधायि स्वरूपस्थितिप्रवृत्तिभेद चिदचिद्वस्तुजातः, अपरिच्छेद्यस्वरूपस्वभाव अनन्तमहाविभूतिः नानाविध-अनन्त-चेतनाचेतनात्मकप्रपञ्च-लीलोपकरणः इति प्रतिपादितम् ।

Vedārtha Sangraha is the collection of most essential teachings of all Vedas and after establishing all the things that one should know, Bhashyakarar concludes thus एवम्... That is being taught here directly by Bhagavan.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ 16 ॥

इमौ पुरुषौ There purushas लोके as per the validity of shastras द्वौ are of two types. क्षरश्च One is the bound Self called as Kshara अक्षर एव च and the other is the liberated Self known as Akshara. क्षरः Those who are denoted by the word Kshara सर्वाणि भूतानि are all the bound embodied selves. कूटस्थः One who is without birth, old age or death and stays in his own true nature अक्षर उच्यते is known as Akshara.

क्षरः च अक्षरश्चेति द्वौ इमौ पुरुषौ लोके प्रथितौ । तत्र क्षरशब्दनिर्दिष्टः पुरुषो जीवशब्दाभिलपनीय – ब्रह्मादिस्तम्बपर्यन्त क्षरणस्वभाव-अचित्संसृष्ट-सर्वभूतानि । अत्र अचित्सङ्गरूपैकोपाधिना पुरुष इति एकत्वनिर्देशः । अक्षरशब्दनिर्दिष्टः कूटस्थः, अचित्संसर्गवियुक्तः, स्वेन रूपेण अवस्थितो मुक्तात्मा । स तु अचित्संसर्गाभावात् अचित्परिणाम विशेष ब्रह्मादिदेह असाधारणो न भवति इति कूटस्थ इति उच्यते । अत्र अपि एकत्वनिर्देशः अचिद्वियोगरूपैकोपाधिना अभिहितः । न हि इतः पूर्वम् अनादौ काले मुक्त एक एव । यथा उक्तम् - 'बहवो ज्ञानतपसा पूता मद्भावमागताः ॥' (4-10) 'मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥' (14-2) इति ।

क्षरः च अक्षरश्चेति द्वौ इमौ पुरुषौ लोके प्रथितौ – Two types of sentients known as Kshara and Akshara are well known according to Shastras.

तत्र क्षरशब्दनिर्दिष्टः पुरुषो जीवशब्दाभिलपनीय – Of them, the Purusha denoted by the word Kshara is called by the word Jiva

ब्रह्मादिस्तम्बपर्यन्त क्षरणस्वभाव-अचित्संसृष्ट-सर्वभूतानि – and including all the beings which are associated with matter and are of the nature of undergoing modification and includes beings all starting with Chaturmukha brahma and extending till the lowest of insects.

अत्र अचित्सङ्गरूपैकोपाधिना पुरुष इति एकत्वनिर्देशः – ५ They are being addressed in singular as Purusha because they are all associated with one limiting adjunct of the form of association with matter.

अक्षरशब्दनिर्दिष्टः कूटस्थः, अचित्संसर्गवियुक्तः, स्वेन रूपेण अवस्थितो मुक्तात्मा – One who is addressed by the word Akshara is KuTastha: - means being dissociated from matter and existing in his own true form, who is the liberated Self.

स तु अचित्संसर्गाभावात् – But he because of not being associated with Matter,

अचित्परिणाम विशेष ब्रह्मादिदेह असाधारणो न भवति – does not get unique form such as the body of Brahma and others which are nothing but particular modifications of matter,

इति कूटस्थ इति उच्यते – And so is known as KuTastha.

अत्र अपि एकत्वनिर्देशः अचिद्वियोगरूपैकोपाधिना अभिहितः – Even in the case of Akshara, the use of word Purusha in singular is because of the one form of being detached from the limiting adjunct of matter which is common to all the liberated selves.

न हि इतः पूर्वम् अनादौ काले मुक्त एक एव – It is not that only one person was liberated prior to now from beginningless time.

यथा उक्तम् - 'बहवो ज्ञानतपसा पूता मद्भावमागताः ॥' (4-10) – ५ It was earlier as, 'Many have attained similarity with ME in nature having got purified by the penance of knowledge of my incarnations',

'मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥' (14-2) इति – 'Those who have got liberated and attained similarity with ME are not subjected to creation and do not suffer during dissolution' and such.

लोके – As per the व्युत्पत्ति, लोक्यते अनेन, the word लोक here denotes प्रमाण – valid testimony such as shruti, smruti and others. The meaning 'in the world' would not be appropriate in this context

because the Muktas or liberated selves are not in this world. And the pramanas meant here are, 'अजोह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगाम् अजोऽन्यः (ना) and others.

तत्र क्षरशब्दनिर्दिष्टः पुरुषो जीवशब्दाभिलपनीय – Atman who is told as पुरुष does not undergo modifications in his essential nature and so the word क्षर is applicable only through body. That is explained thus. The bound selves only are called Jivas while the liberated selves are called Atmas only – muktatma.

अत्र अचित्सङ्गरूपैकोपाधिना पुरुष इति एकत्वनिर्देशः – The sloka has the word क्षरः in singular while what is addressed is told in plural as भूतानि. To eliminate any doubts whether the multiplicity of Jivas itself is औपाधिक, bhashya explains it as अचित्सङ्गरूपैकोपाधिना. The selves are several while the adjunct is the same – which is of the form of association with matter. If there is no difference in the essential nature of bound selves, then the experience of happiness and grief would be same for all. But in reality it is not so. So आत्मबहुत्व is real.

कूटस्थः - This word does not denote Paramapurusha though it has a meaning of the source person of a stream of persons - अनेकसन्ततिमूलपुरुष. Because Paramapurusha is separately told in the next sloka as उत्तमः पुरुषस्तु अन्यः. The Kutastha told here is also not Hiranyagarbha because he is also a bound self only. The meaning as per bhashya is muktatmas who do not undergo changes like brahma and others – experiencing happiness or grief arising from देहसम्बन्ध - association with body of brahma and such. That means when liberated he will of extraordinary form of असङ्कुचितज्ञानैकाकार – consciousness that never contracts as told in shruti स्वेन रूपेण अभिनिष्पद्यते (छा. 8-12-2). So the vyutpatti for word कूटस्थ can also be taken as कूटवत् तिष्ठति. So the meaning given here is अचित्संसर्गवियुक्तः for कूटस्थ who is told as अक्षरपुरुष. Here also for the word in singular it means all the liberated souls are having the same adjunct of the nature of अचित्संसर्गवियोग. That is explained with reason also as 'नहि इतः पूर्वमनादौ काले मुक्तः एक एव' along with Bhagavan's own words mentioning multiplicity of liberated souls.

Sloka 15.17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ 17 ॥

उत्तमः पुरुषस्तु But the most exalted Purusha अन्यः is other than the Kshara and Akshara purusha. परमात्मा इति उदाहृतः He has been told as Paramatma. यः Who लोकत्रयम् the three types of realities namely acetana, baddha and mukta आविश्य having pervaded them as inner-controller or antaryami अव्ययः being immutable ईश्वरः being Ruler of all विभर्ति supports them, HE is Uttama Purusha.

उत्तमः पुरुषः तु ताभ्यां क्षराक्षरशब्दनिर्दिष्टाभ्यां बद्धमुक्तपुरुषाभ्याम् अन्यः - अर्थान्तरभूतः परमात्मा इति उदाहृतः सर्वासु श्रुतिषु । परमात्मा इति निर्देशाद् एव हि उत्तमः पुरुषो बद्धमुक्तपुरुषाभ्याम् अर्थान्तरभूतः इति अवगम्यते । कथम्? यो लोकत्रयम् आविश्य विभर्ति - लोक्यत इति लोकः, तत्त्रयं – लोकत्रयम्- अचेतनं तत्संसृष्टः चेतनो मुक्तः च इति प्रमाणावगम्यम् एतत् त्रयं य आत्मतया आविश्य विभर्ति, सः तस्मात् व्याप्यात् भर्तव्यात् च अर्थान्तरभूतः । इतः च उक्तात् लोकत्रयात् अर्थान्तरभूतः, यतः सः अव्ययः, ईश्वरः च । अव्ययस्वभावो हि व्ययस्वभावात् अचेतनात् तत्संबन्धेन तदनुसारिणः चेतनात् अचित्संबन्धयोग्यतया पूर्वसंबन्धिनः मुक्तात् च अर्थान्तरभूत एव । तथा एतस्य लोकत्रयस्य ईश्वरः ईशितव्यात् तस्मात् अर्थान्तरभूतः ।

उत्तमः पुरुषः तु ताभ्यां क्षराक्षरशब्दनिर्दिष्टाभ्यां बद्धमुक्तपुरुषाभ्याम् अन्यः – But the Uttama Purusha is different from the two namely the bound selves and the liberated selves addressed by the word Kshara and Akshara,

अर्थान्तरभूतः परमात्मा इति उदाहृतः सर्वासु श्रुतिषु – Here अन्यः means अर्थान्तरभूतः - is different and has been told as the Supreme Self in all shrutis.

परमात्मा इति निर्देशाद् एव हि उत्तमः पुरुषो बद्धमुक्तपुरुषाभ्याम् अर्थान्तरभूतः इति अवगम्यते – By the very designation of Paramatma itself it is known that The Uttama Purusha is a different entity distinct from the two - bound and liberated Purushas.

कथम्? – How is it known?

यो लोकत्रयम् आविश्य विभर्ति – That HE supports the Lokatraya pervading them.

लोक्यत इति लोकः, तत्त्रयं – लोकत्रयम् - The meaning of Lokatraya is lokyate iti loka: - that which is perceived – three of them.

अचेतनं तत्संसृष्टः चेतनो मुक्तः च – The non-sentient matter, the Self associated that matter and the liberated self.

इति प्रमाणावगम्यम् एतत् त्रयं य – Thus this triad which is known from valid means is lokatraya. These three,

आत्मतया आविश्य बिभर्ति – HE supports or bears pervading them as their Self.

सः तस्मात् व्याप्यात् भर्तव्यात् च अर्थान्तरभूतः – For that reason only, HE is a different entity from that which is pervaded and supported by HIM.

इतः च उक्तात् लोकत्रयात् अर्थान्तरभूतः, यतः सः अव्ययः, ईश्वरः च – For this reason also HE is different from that triad, that HE is immutable and is the Lord of all.

अव्ययस्वभावो हि व्ययस्वभावात् अचेतनात् – One who is of avyaya svabhava – nature of not undergoing any change or deterioration is different from the non-sentient matter which undergoes deterioration,

तत्संबन्धेन तदनुसारिणः चेतनात् – And the self who follows it because of being associated with it, अचित्संबन्धयोग्यतया पूर्वसंबन्धिनः मुक्तात् च अर्थान्तरभूत एव – and the liberated Self who was qualified one time to be associated with the non-sentient matter and was associated with matter earlier, from all of three of them HE is a different entity being avyaya svabhava.

तथा एतस्य लोकत्रयस्य ईश्वरः ईशितव्यात् तस्मात् अर्थान्तरभूतः – In the same way, HE is the Lord of the loka trayas. Being the controller, HE is different from that which is controlled.

उत्तमः पुरुषः तु ताभ्यां क्षराक्षरशब्दनिर्दिष्टाभ्यां बद्धमुक्तपुरुषाभ्याम् अन्यः – Sloka says अन्यः but does not specify from whom is HE different. That is made clear in Bhashya as ताभ्यां..

अर्थान्तरभूतः परमात्मा इति उदाहृतः सर्वासु श्रुतिषु – Sloka has परमात्मा इति उदाहृतः - by whom is it told – all the shrutis. Which are they – तस्याशिखाया मध्ये परमात्मा व्यवस्थितः (ना), आत्मा नारायणः परः (ना) – and so on.. clearly say HE is परमात्मा.

परमात्मा इति निर्देशाद् एव हि उत्तमः पुरुषो बद्धमुक्तपुरुषाभ्याम् अर्थान्तरभूतः इति अवगम्यते । कथम्? – By the word Paramatma itself how it is known that HE is different is explained in second half of sloka.

यो लोकत्रयम् आविश्य बिभर्ति - लोक्यत इति लोकः, तत्त्रयं – लोकत्रयम्- अचेतनं तत्संसृष्टः चेतनो मुक्तः च इति प्रमाणावगम्यम् एतत् त्रयं य आत्मतया आविश्य बिभर्ति, सः तस्मात् व्याप्यात् भर्तव्यात् च अर्थान्तरभूतः – Here Lokatraya can have multiple meanings – if it is taken as three worlds – svarga, martya, paataala

– even then सर्वात्मत्व, परमात्मत्व etc can be said but that aspect of paramatman being different from kshara purusha and akshara purusha will not be clear. So Bhashyakarar explains meaning of lokatraya this way. Here लोकत्रयम् is explained as लोक्यते इति लोकः that which is perceived – but the Self is cannot be seen with out eyes etc so that is made clear as प्रमाणावगम्यम्.

यो लोकत्रयम् आविश्य विभर्ति - The shruti vakyas अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा (तै. आ. 3-11), भर्ता सन् भ्रियमाणो विभर्ति (तै. आ. 3-14), पतिं विश्वस्यात्मेश्वरम् and such pramanas establish that Paramatman is pervading everything, supporting everything and is the Lord. HE is शेषि is told as पतिं in shrutis. Thus HE is different and distinct from everything else. So these aspects of Paramatman pervading, supporting and being Lord of everythng establish that HE is different through कर्मकर्तृभाव. Karma is object – everything else is supported by HIM, HE is pervading – is the kartaa here. Rules over everything.

इतः च उक्तात् लोकत्रयात् अर्थान्तरभूतः, यतः सः अव्ययः, ईश्वरः च । अव्ययस्वभावो हि व्ययस्वभावात् अचेतनात् तत्संबन्धेन तदनुसारिणः चेतनात् अचित्संबन्धयोग्यतया पूर्वसंबन्धिनः मुक्तात् च अर्थान्तरभूत एव – But the aspect of अव्ययः is HIS very essential nature itself by which aso HE is differentiated from everything else. That is indicated in Bhashya as अव्ययस्वभावो हि. This is a very important explanation also. Bhashyakarar gives definition of Brahma shabda in the first Brahmasutra अथातो ब्रह्मजिज्ञासा as ब्रह्म शब्देन च स्वभावतो निरस्तनिखिलदोषः अनवधिक-अतिशय-असंख्येय कल्याणगुणः पुरुषोत्तमो अभिधीयते. The word Brahma denotes Purushottama – because HE is different and distinct from everything else as told here उत्तमः पुरुषस्त्वन्यः - यो लोकत्रयमाविश्य विभर्ति अव्यय ईश्वरः.

तत्संबन्धेन तदनुसारिणः चेतनात् – This means तदधीनजन्मविनाशादिक्लेशभाजः - being under the control of prakruti he is born, dies and so on. That is baddha jeeva.

तथा एतस्य लोकत्रयस्य ईश्वरः ईशितव्यात् तस्मात् अर्थान्तरभूतः – Here in addition to pervading everything, supporting everything and ruling over, HE is HIS own support and master (he does not have anyone equal or above) is also meant by the word स्वाम्यात् told by Bhagavad Yamunacharya in sangraha sloka – अचिन्मिश्रात् विशुद्धाच्च चेतनात् पुरुषोत्तमः । व्यापनात् भरणात् स्वाम्यात् अन्यः पञ्चदशोदितः । And this is mentioned in the avatarika of ext chapter observes swamy Deshikan here. Or the word ईश्वर itself can mean शेषि.

Bhagavan said earlier मयि सर्वमिदं प्रोतं, मे भिन्ना प्रकृतिरष्टधा अपरेयम् इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् – etc. that both prakritis are HIS or HE is the master, that aspect of शेषित्व is meant by the word ईश्वर here.

All these Bhagavan said in third person –as though HE is talking about some one else as Purushottam. In order make it clear that the Purushottam told thus is none other than HIMSELF, Bhagavan continues..

Sloka 15.18

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 18 ॥

यस्मात् For what reason, अहं क्षरम् अतीतः I transcend the bound Selves, अक्षरादपि उत्तमः and am superior to the liberated selves अतः because of that reason only लोके in the Smritis वेदे and in the Vedas पुरुषोत्तमः इति प्रथितः I am well known as Purushottama.

यस्माद् एवम् उक्तैः स्वभावैः क्षरं पुरुषम् अतीतः अहम्, अक्षरात् मुक्ताद् अपि उक्तैः हेतुभिः उत्कृष्टतमः, अतः अहं लोके वेदे च पुरुषोत्तमः इति प्रथितः अस्मि । वेदार्थावलोकनात् लोक इति स्मृतिः इह उच्यते । श्रुतौ स्मृतौ च इत्यर्थः । श्रुतौ तावत् - 'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः' (छा. उ. 8-12-3) इत्यादौ । स्मृतौ अपि 'अंशावतारं पुरुषोत्तमस्य ह्यनादि मध्यान्तमजस्य विष्णोः । (वि. पु. 5-17-33) इत्यादौ ।

यस्माद् एवम् उक्तैः स्वभावैः क्षरं पुरुषम् अतीतः अहम्, - Because of which reason, due to the stated extraordinary nature of mine, I transcend the bound selves,

अक्षरात् मुक्ताद् अपि उक्तैः हेतुभिः उत्कृष्टतमः, - in the same way for the reasons stated I am superior to the liberated selves also,

अतः अहं लोके वेदे च पुरुषोत्तमः इति प्रथितः अस्मि – for those reasons I am well known in the smritis and Vedas as Purushottama.

वेदार्थावलोकनात् लोक इति स्मृतिः इह उच्यते – Because smriti examines and explains the meanings told in the Vedas, the word loka here means smriti.

श्रुतौ स्मृतौ च इत्यर्थः – So the meaning of लोक and वेद is smruti and Vedas.

श्रुतौ तावत् - 'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः' (छा. उ. 8-12-3) इत्यादौ – In the shrutis it is said as 'Reaching and touching the परंज्योति स्वरूपि – Bhagavan of the nature of supreme brilliance, he manifests in his own true form. He is uttama purusha'.

स्मृतौ अपि 'तस्मादहं भक्तिविनम्रचेताः ब्रजामि सर्वेश्वरमीश्वराणाम् । अंशावतारं पुरुषोत्तमस्य ह्यनादि मध्यान्तमजस्य विष्णोः । (वि. पु. 5-17-33) इत्यादौ – In the smruti also 'One who is without birth, who is without beginning or end, and who is Purushottama, that Vishnu's part incarnation, I will approach HIM who is the Lord of Lords with devotion' (akrura's words on seeing Krishna).

What was told as उत्तमः पुरुषस्त्वन्यः is again confirmed here. Bhagavan makes it clear that the उत्तमपुरुषत्व told earlier was about HIM only as 'अतोऽस्मि लोके वेद च प्रथितः'.

One meaning of पुरुष is पुरि शेते which was told in सर्वस्य चाहं हृद् सन्निविष्टः. Then HIS well established name as उत्तमपुरुष was told. The same is again confirmed by Bhagavan here. By this though in the previous sloka though Bhagavan said indirectly as यः, here it is confirmed that HE only is the person and it is all about HIM only.

The word क्षर in क्षरमतीतः is not about prakruti but as told earlier it means क्षरपुरुष the bound self is made clear in Bhashya as क्षरं पुरुषम् अतीतः. Here अतीतः indicates Bhagavan does not have even the faintest scent of the svabhava of ksharapurusha.

अक्षरात् – Similarly, the word अक्षर is used in the sense of prakruti and Ishvara also as in अक्षरात् परतः परः, एतस्य वा अक्षरस्य प्रशासने गार्गि etc. To show that in this context it means what was told earlier is made clear in bhashya as अक्षरात् मुक्तात् inline with कूटस्थोऽक्षर उच्यते.

उत्तैर्हेतुभिः उत्कृष्टतमः - Mukta is superior to baddha – bound self. Bhagavan is superior to Mukta also due to सर्वान्तरात्मत्व and other reasons told. So the use of superlative उत्कृष्टतमः for उत्तमः. (उत्, उत्तर, उत्तम).

लोके वेदे च – Explained as smruti and Vedas. Because the word लोके is used along with the word वेद, it is taken to mean Smruti. Shruti means श्रूयते नित्यमिति श्रुतिः - so it is without the defects that come due to authorship etc. It is being passed on thru oral tradition for ever in guru-shishya parampara. वक्तृदोषप्रसङ्ग अभावात् अशिथिलसंप्रदायाच्च says swamy Deshikan. So it is verbal

testimony which is most valid. Manu, vyasa, parashara and others who are most trust-worthy have explained the meanings of Veda vakyas in detail and with more clarity without any contradiction and so their words are pramanas. Gauthama smruti says वेदो धर्ममूलं तद्विदां च स्मृतिशीले. One has to understand Vedas with the help of smrutis only it is said. They are called उपबृह्मणः – meaning they detail the meanings of Vedas. इतिहासपुराणाभ्यां वेदं समुपबृह्मयेत् । विभेत्यल्पश्रुतात् वेदः मामयं प्रतरिष्यति । it is said.

उत्तमः पुरुषः - One who is endowed with unparalleled brilliance attained by Mukta. उपसम्पत्ति means स्पर्श of paramatman. He is said to be uttama purusha in shruti as स उत्तमः पुरुषः. That is explained in upabruhmans as उत्तमः पुरुषस्त्वन्यः and hence Bhashyakarar refers the shruti vakya परंज्योतिरुपसम्पद्यः. The two words उत्तमः, पुरुषः are separated in usage and similar usage in shruti is picked as स उत्तमः पुरुषः.

What is told as प्रथितः पुरुषोत्तमः is justified with the smruti pramana which explains it as, अंशावतारं पुरुषोत्तमस्य. Here the two words are combined into पुरुषोत्तमः. Other usages are also well known न च तेन विना निद्रां लभते पुरुषोत्तमः (रा.बा. 18-29), कः पुण्डरीकनयनः पुरुषोत्तमः कः (स्तोत्ररत्नम्. 12).

Sloka 15.19

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ 19 ॥

भारत Hey Arjuna, यः One who असंमूढः being without any delusion एवं पुरुषोत्तमं मां जानाति knows ME who is Purushottama as told earlier सः he सर्ववित् having known everything needed to attain ME सर्वभावेन मां भजति worships ME in every way prescribed such as devotion etc.

ग्रः एवम् - उक्तेन प्रकारेण पुरुषोत्तमं माम् असंमूढो जानाति - क्षराक्षरपुरुषाभ्याम् अव्ययस्वभावतया

व्यापनभरणैश्वर्यादियोगेन च विसजातीयं जानाति, स सर्ववित् - मत्प्राप्त्युपायतया यद् वेदितव्यं तत् सर्वं वेद । भजति मां सर्वभावेन - ये च मत्प्राप्त्युपायतया मद्भजनप्रकारा निर्दिष्टाः तैः च सर्वैः भजनप्रकारैः मां भजते । सर्वैः मद्विषयैः वेदनैः मम या प्रीतिः या च मम सर्वैः मद्विषयैः भजनैः उभयविधा सा प्रीतिः अनेन वेदनेन मम जायते ।

ग्रः एवम् - उक्तेन प्रकारेण पुरुषोत्तमं माम् असंमूढो जानाति – Thus one who knows ME as Purushottam in the way told without any delusion,

क्षराक्षरपुरुषाभ्याम् अव्ययस्वभावतया व्यापनभरणैश्वर्यादियोगेन च विसजातीयं जानाति, - Knows ME Purushottama as tod means that I am different and distinct from the kshrapurusha and aksarapurusha due to my nature of not being subjected to any modification and being associated with the extraordinary characteristics of pervading everything, supporting everything and having everything as MY glory,

स सर्ववित् – such as person is all-knowing,

मत्प्राप्त्युपायतया यद् वेदितव्यं तत् सर्वं वेद – means he will know everything that is to be known as the means to attain ME.

भजति मां सर्वभावेन – he will also worship ME in all ways,

ये च मत्प्राप्त्युपायतया मद्भजनप्रकारा निर्दिष्टाः तैः च सर्वैः भजनप्रकारैः मां भजते – means whatever is prescribed as the ways of worshipping ME as the means to attain ME, in all those ways he will worship ME.

सर्वैः मद्भिषयैः वेदनैः मम या प्रीतिः – My love which arises because of knowing everything about ME,

या च मम सर्वैः मद्भिषयैः भजनैः – and also move love which arises because of worshipping ME,

उभयविधा सा प्रीतिः अनेन वेदनेन मम जायते – both these kinds of love arises in ME towards him who has this kind of knowledge.

This is like the फलश्रुति for knowing Bhagavan's purushottamatva as taught here. The purpose of Bhagavan teaching HIS Purushottamatva as told, is for one to meditate upon HIM in this way. Hence Bhagavan praises such knowledge as capable of bestowing everything.

Shloka says जानाति पुरुषोत्तमम् – if this is taken to mean पुरुषोत्तमत्वेन जानाति, then the word असंमूढः will be futile. Hence bhashya explains as पुरुषोत्तमम् माम् असंमूढो जानाति as the anvaya meaning without any भ्रम if one knows my purushottamatva as that is what is told here.

एवमुक्तेन प्रकारेण – Means knowing AS HE IS, different and distinct – अन्यत्वं from kshara and aksharapurushas due to the distinguishing characteristics told.

असंमूढः - By this anyatva jnana, it becomes clear that जीवेश्वर-ऐक्यवेदन is wrong knowledge or भ्रान्ति. And प्रकृति-पुरुष-ईश्वरभेद is पारमार्थिक - reality.

स सर्ववित् भवति – Though this means he will know everything, what is useful here is to be taken. So this does not mean he will know all the चतुर्दशविद्यास्थानs or अष्टादशविद्यास्थानs and all that which is told as well as Swamy Deshika says, other things such as अनपेक्षितकेशकीटादिसंख्यावेदन etc – so the saying उपयुक्तेषु वैशद्यं is important because unwanted knowledge is not praiseworthy also. So bhashya is मत्प्राप्त्युपायतया यद् वेदितव्यं तत् सर्वं वेद. So it is whatever is needed to be known as the means to attain Bhagavan. This is because, the sloka also has भजति मां सर्वभावेन. So whatever is needed for भजनानुष्ठान is meant by सर्ववित् here.

सर्वभावेन – In all ways – means it includes कीर्तन, यतन and so on as told earlier which are subdivisions of भजन.

ये च मत्प्राप्त्युपायतया मद्भजनप्रकारा निर्दिष्टाः तैः च सर्वैः भजनप्रकारैः मां भजते । सर्वैः मद्भिषयैः वेदनैः मम या प्रीतिः या च मम सर्वैः मद्भिषयैः भजनैः उभयविधा सा प्रीतिः अनेन वेदनेन मम जायते – Bhashya explains further to indicate that this includes what was told earlier as वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः (8-19). The gist is that this knowledge of Purushottamatva becomes the means to Moksha by causing Bhagavat preeti.

Here though what is taught is – तत्त्वहितवेदन and हितानुष्ठान as शास्त्रफल. Knowledge of the Supreme and the means to attain HIM should lead to following the same through अनुष्ठान else it will be futile. SO one who is सर्वविद् will do भजन of Bhagavan in all ways needed – सर्वभावेन. And if a question is asked that should not one know also परव्यूहविभवगुणचेष्टित and so on – they are all included in the स्वरूपयाथात्म्यज्ञान of Bhagavan told here as told in bhashya सर्वैः मद्भिषयैः भजनैः.

Sloka 15.20

इति एतत् पुरुषोत्तमत्ववेदनं पूजयति –

Thus the knowledge of Bhagavan's Purushottamatva is praised by Bhagavan.

A doubt arises here – if the knowledge of Purushottamatva of Bhagavan gets one Bhagavan's complete grace, what is the use of Bhajane and others? Answer is that the knowledge that

Bhagavan is Purushottama as taught here is the cause of all further Jnana and Anushthanas. That is why it is praised as being equal to attaining everything. Hence having attained such knowledge one should be wise and become one who has done what ought to be done.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ 20 ॥

अनघ O pure one, इति in this way, इदं गुह्यतमं शास्त्रं the meaning of this most secret shastra known as Purushottamatva मया उक्तम् was told by ME. भारत Hey Arjuna, एतद्बुद्ध्वा having known this बुद्धिमान् स्यात् you should become wise. कृतकृत्यश्च and one who has done what ought to be done.

इत्थं मम पुरुषोत्तमत्वप्रतिपादनं सर्वेषां गुह्यानां गुह्यतमम् इदं शास्त्रं त्वम् अनघतया योग्यतम इति कृत्वा मया तव उक्तम् । एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यः च - मां प्रेप्सुना उपादेया या बुद्धिः सा सर्वा उपात्ता स्यात् । यत् च तेन कर्तव्यम्, तत् च सर्वं कृतं स्याद् इत्यर्थः । अनेन श्लोकेन अनन्तरोक्तं पुरुषोत्तमविषयं ज्ञानं शास्त्रजन्यम् एव एतत् सर्वं करोति, न तु साक्षात्काररूपम् इति उच्यते ।

इत्थं मम पुरुषोत्तमत्वप्रतिपादनं सर्वेषां गुह्यानां गुह्यतमम् इदं शास्त्रं त्वम् अनघतया योग्यतम इति कृत्वा मया तव उक्तम् – In this way this shastra which is most secret teaching among secret teachings was taught to you because you are worthy of receiving this instruction as you are without any sins.

एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यः च - मां प्रेप्सुना उपादेया या बुद्धिः सा सर्वा उपात्ता स्यात् – Knowing this all the intellect that is needed one who wants to attain ME would be acquired.

यत् च तेन कर्तव्यम्, तत् च सर्वं कृतं स्याद् इत्यर्थः – Whatever means have to be adopted by such a one desiring liberation would be fulfilled.

अनेन श्लोकेन अनन्तरोक्तं पुरुषोत्तमविषयं ज्ञानं शास्त्रजन्यम् एव एतत् सर्वं करोति – This knowledge about Purushottam that was told now in this sloka, though is acquired through shastra, will fulfill all these.

न तु साक्षात्काररूपम् इति उच्यते – But it is not said to be that which causes direct vision of Lord.

इत्थं मम पुरुषोत्तमत्वप्रतिपादनं – In order to show that this is not the end of the shastra as told by other commentators, Bhashyakarar says that in this chapter Purushottamatva is established in

this chapter. What is going to be taught next is that which is needed to make this knowledge stay firmly.

सर्वेषां गुह्यानां गुह्यतमम् इदं शास्त्रं - The teaching of this chapter is concluded telling that it is the most secret teaching and hence has to be protected with utmost care as it begets the ultimate benefit one can aspire for with the sloka इति गुह्यतमं शास्त्रम्...

त्वम् अनघतया योग्यतम इति कृत्वा - Addressing Arjuna as अनघ indicates that he is eligible to receive this instruction about Purushottamatva as he is sinless. Addressing Arjuna as भारत indicates that he is eligible by birth also belonging to such a noble clan.

मया तव उक्तम् - The mula sloka इदं indicates that a very very rare one would receive such instruction as told in Kathopanishat - वक्ता श्रोता च दुर्लभः. And this shastra is more exalted than all others is also meant by this. That is as told by Acharyas, यस्मिन् प्रसादसुमुखे कवयोऽपि ते ते शास्त्राण्यशासुरिह तन्महिमाश्रयाणि । कृष्णेन तेन यदिह स्वयमेव गीतं शास्त्रस्य तस्य सदृशं किमिहास्ति शास्त्रम्.

मया - means by ME who knows what is the reality to be taught and who knows that you are eligible to receive this instruction and also by your friend.

तव उक्तम् - मां प्रेप्सुना उपादेया या बुद्धिः सा सर्वा उपात्ता स्यात् - Indicates that it is not just repetition of what was told earlier. Earlier Bhagavan said एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा and Vishnu Purana says सा विद्या या विमुक्तये (वि.पु. 1-19-41), संदृश्यते वाप्यधिगम्यते वा तज्ज्ञानमज्ञानमतोन्यदुक्तम् (वि.पु. 6-5-87) - whether all these will be equal to अबुद्धि? To show that it is not so, the meaning of बुद्धिमान् is explained as मां प्राप्सुना उपादेया या बुद्धिः.

एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यः च । यत् च तेन कर्तव्यम्, तत् च सर्वं कृतं स्याद् इत्यर्थः - The word कृत्य indicates what is desired by a मुमुक्षु. What is to be done - as told in Vishnu Purana, तत्कर्म यन्नबन्धाय (वि.पु. 1-19-41) and everything else आयासायापरं कर्म - all other actions are mere waste of energy.

अनेन श्लोकेन अनन्तरोक्तं पुरुषोत्तमविषयं ज्ञानं शास्त्रजन्यम् एव एतत् सर्वं करोति, - So why not praise such knowledge or the object of such knowledge, why shastra is needed? And what is taught in this sloka is repetition of what was taught in previous sloka. The शास्त्रज्ञान with becomes fruitful is only taught as एतद् बुद्ध्वा - so what is taught is अर्थज्ञान only. The word शास्त्र is used to indicate

that even the knowledge that arises out of mere shAstra, it has to culminate in yielding the ultimate benefits.

Hey Arjuna, by knowing this, you have also become one who has done the required duties is the bhaava.

अंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम
पञ्चदशोऽध्यायः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 16)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

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**Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 16)**



Swamy Desikan, Thiruvahindrapuram

**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**



Sri:

Srimad Ramanuja Gita Bhashyam – 16th Chapter
(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ षोडशोऽध्यायः

Slokas 16.1, 16.2, 16.3

अवतारिका for 16th chapter (also सङ्गतिभाष्य)

अतीतेन अध्यायत्रयेण प्रकृतिपुरुषयोः विविक्तयोः संसृष्टयोः च याथात्म्यं तत्संसर्गवियोगयोः च गुणसङ्गतद्विपर्ययहेतुकत्वम्, सर्वप्रकारेण अवस्थितयोः प्रकृतिपुरुषयोः भगवद्विभूतित्वम्, विभूतिमतो भगवतो विभूतिभूतात् अचिद्वस्तुनः चिद्वस्तुनः च बद्धमुक्तोभयरूपात् अव्ययत्व-व्यापनभरणस्वाम्यैः अर्थान्तरतया पुरुषोत्तमत्वेन याथात्म्यं च वर्णितम् । अनन्तरम् उक्तस्य कृत्स्नस्य अर्थस्य स्थेन्ने शास्त्रवश्यतां वक्तुं शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान् उवाच -

अतीतेन अध्यायत्रयेण प्रकृतिपुरुषयोः विविक्तयोः संसृष्टयोः च याथात्म्यं - Thus in the three previous chapters the following were explained: The real nature of prakruti and purusha while existing separately or in the state of being associated with each other,

तत्संसर्गवियोगयोः च गुणसङ्गतद्विपर्ययहेतुकत्वम्, - the fact that the cause of their union and separation being attachment and non-attachment to Gunas,

सर्वप्रकारेण अवस्थितयोः प्रकृतिपुरुषयोः भगवद्विभूतित्वम्, - the prakruti and purusha existing in multifarious modes are Bhagavan's vibhuti or glory,

विभूतिमतो भगवतो विभूतिभूतात् अचिद्वस्तुनः चिद्वस्तुनः च बद्धमुक्तोभयरूपात् अव्ययत्व-व्यापनभरणस्वाम्यैः अर्थान्तरतया पुरुषोत्तमत्वेन याथात्म्यं च वर्णितम् - Bhagavan who has these Vibhutis is different and distinct from the non-sentient matter, bound self and the liberated self due to being immutable (अव्यय), pervading them (व्यापन), supporting them (भरण) and being their master (स्वाम्य) and that HE is Purushottama and that is HIS real nature – all these were explained so far.

अनन्तरम् उक्तस्य कृत्स्नस्य अर्थस्य स्थेम्ने - Following this, in order that all these teachings remain firm in our mind

शास्त्रवश्यतां वक्तुं शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान् उवाच - Bhagavan starts to teach the aspect of शास्त्रवश्यते or being under the order of Shastra. And for that, Bhagavan teaches the division of creation of Deva who are being obedient to Shastra and Asura who transgress the shastra.

अतीतेन अध्यायत्रयेण - The last षट्क or set of six chapters – is further divided into 2 units of 3 chapters each. The first three chapters (13,14,15) have तत्त्वत्रयविशोधन as the subject matter. That is mentioned in bhashya as अतीतेन अध्यायत्रयेण.

At the end of previous chapter Shastra was mentioned as इति गुह्यतमं शास्त्रम् and by the words अनघ, भारत – one who is eligible for it was also indicated. That only is going to be told in the 5th sloka as मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव (16-5). In order to establish the teachings firmly in the mind, one has to follow shastras and hence शास्त्रवश्यत्व has to be taught. That is going to be told at the end of this chapter as तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि. For that purpose, the अधिकारिविशेष has to be explained for the adhikari indicated at the end of previous chapter. Hence दैवासुरविभाग is going to be taught. These are all as per Gītārtha Sangraha of Bhagavad Yamunacharya and explained by Swamy Deshikan in Tatparyachandrika.

देवासुरविभागोक्तिपूर्विका शास्त्रवश्यता । तत्त्वानुष्ठानविज्ञानस्थेम्ने षोडश उच्यते ॥ गी.सं. 20 ॥

These are all summarized in Bhashya as अनन्तरम् उक्तस्य कृत्स्नस्य अर्थस्य स्थेम्ने शास्त्रवश्यतां वक्तुं शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान् उवाच.

Here उक्तस्य कृत्स्नस्य अर्थस्य includes what is going to be taught about अनुष्ठान also. This is told in Gītārtha sangraha sloka as तत्त्वज्ञानानुष्ठानस्थेम्ने. Or it can be taken to be part of Jnana itself as Jnana will be purposeful only if put to practice and hence indicated in bhasya as simply उक्तस्य कृत्स्नस्य अर्थस्य.

शास्त्रवश्यतां वक्तुं – This means the स्वभाव or nature of accepting or rejecting the right and wrong things. This is needed in order to put to practice the same and develop such nature.

शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं – What is the purpose of telling about the division of deva and asura in order to teach शास्त्रवश्यत्व? That is explained in this part of bhashya. Shastra is nothing but Bhagavan's order – भगवदाज्ञा. Those who follow it are Devas. They will get Bhagavan's grace and hence one should be like them is the teaching. Similarly those who transgress the shastra are asuras and they are punished by Bhagavan and hence one should not be like them. So this helps in following what is ordained and rejecting what is prohibited.

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1 ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2 ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 3 ॥

अभयं Not having fear, सत्त्व संशुद्धिः purity of mind ज्ञानयोग व्यवस्थितिः being established in the contemplation of the nature of Self दानं donating what is earned rightfully to the deserving दमः controlling external sense organs यज्ञश्च performing pancha maha yajnas with the idea that they are a form of Bhagavan's worship स्वाध्यायः study of Vedas तपः performing vratas or penances such as kruchra, chandrayana and others आर्जवम् oneness of thought, word and deed अहिंसा abstaining from injuring others सत्यं speaking truth that does good to others अक्रोधः not getting angry त्यागः renunciation of what is not conducive शान्तिः controlling senses अपैशुनम् not speaking words that harm others दयाभूतेषु not tolerating the grief of all beings अलोलुप्त्वं not desiring sense experiences मार्दवं not being of harsh nature ह्रीः being ashamed of doing wrong deeds अचापलम् not being overly desirous तेजः unshakable by evil persons क्षमा free from feelings of antagonism towards those who cause harm धृतिः being bold even during tough times शौचम् purity of external and internal senses अद्रोहः not acting in a way disagreeable to others नातिमानिता not having pride that is mis-placed भारत Hey Arjuna, all these qualities दैवीं संपदम् अभिजातस्य भवन्ति are found in those who are born being eligible for daivee sampath – or divine nature.

इष्टानिष्टवियोगसंयोगरूपस्य दुःखस्य हेतुदर्शनजं दुःखं भयम्, तन्निवृत्तिः अभयम् । सत्त्वसंशुद्धिः - सत्त्वस्य अन्तः करणस्य रजस्तमोभ्याम् असंस्पृष्टत्वम् । ज्ञानयोगव्यवस्थितिः प्रकृतिवियुक्तात्मस्वरूपविवेकनिष्ठा । दानं - न्यायार्जितधनस्य पात्रे प्रतिपादनम् । दमः - मनसो विषयौन्मुख्यनिवृत्तिसंशीलनम् । यज्ञः - फलाभिसन्धिरहित भगवदाराधनरूप महायज्ञाद्यनुष्ठानम् । स्वाध्यायः - सविभूतेः भगवतः तदाराधनप्रकारस्य च प्रतिपादकः कृत्स्नो वेदः, इति अनुसंधाय वेदाभ्यासनिष्ठा । तपः - कृच्छ्र चान्द्रायण द्वादश्युपवासादेः भगवत्प्रीणनकर्मयोग्यतापादनस्य करणम् । आर्जवम् मनोवाक्कायकर्मवृत्तीनाम् एकनिष्ठता परेषु ।

इष्टानिष्टवियोगसंयोगरूपस्य दुःखस्य हेतुदर्शनजं दुःखं भयम्, तन्निवृत्तिः अभयम् - Fear is the grief that arises due to perceiving the cause of grief due to losing something dear to us or getting something undesired. Not having that or being fearless is अभय.

सत्त्वसंशुद्धिः - सत्त्वस्य अन्तःकरणस्य रजस्तमोभ्याम् असंस्पृष्टत्वम् - Satva means mind here. Mind not being associated with rajas and tamas is satva samshuddhi.

ज्ञानयोगव्यवस्थितिः प्रकृतिवियुक्तात्मस्वरूपविवेकनिष्ठा - Steadfastness in knowing the nature of pure Self as detached from Prakruti with the distinguishing characteristics.

दानं - न्यायार्जितधनस्य पात्रे प्रतिपादनम् - Distributing wealth earned through righteous means to the deserving ones.

It is going to be told - दातव्यमिति यद्दानं दीयते अनुपकारिणे देशे पात्रे च काले च तद्दानं सात्त्विकं स्मृतम् । It should be donated because one wants to give and not for any other benefit.

दमः - मनसो विषयौन्मुख्यनिवृत्तिसंशीलनम् - Controlling the mind from from going after sense objects.

Mind runs after sense objects. It is impossible to control it. One has to put great effort and control it.

इन्द्रियाणि ह्यानाहुः विषयान्तेषु गोचरान् बुद्धिं तु सारथिं विद्धि मनः प्रग्रह एव च.

यज्ञः - फलाभिसन्धिरहित भगवदाराधनरूप महायज्ञाद्यनुष्ठानम् - Performance of maha yajna and others as a form of worship of Bhagavan and without any desire in fruits thereof.

स्वाध्यायः - सविभूतेः भगवतः तदाराधनप्रकारस्य च प्रतिपादकः कृत्स्नो वेदः, इति अनुसंधाय वेदाभ्यासनिष्ठा - Being steadfast in the study and reciting of Vedas with the understanding that the entire Vedas are

establishing the mode of worship of Bhagavan and the nature of Bhagavan along with HIS Vibhuti which is inseparable from HIM.

तपः – कृच्छ्र चान्द्रायण द्वादश्युपवासादेः भगवत्प्रीणनकर्मयोग्यतापादनस्य करणम् – Tapas means austerities such as Kruchra, Chaandraayana and others and fasting on eleventh day on account of twelfth day paaranaa etc. which are means to achieving capability to perform acts which please Bhagavan.

आर्जवम् मनोवाक्कायकर्मवृत्तीनाम् एकनिष्ठता परेषु – Having oneness of thought, speech and bodily action with respect to others.

अभयम् - Bhaya is the effect of Tamas. That would not be present in a सात्विक – one whose mind has abundance of satva. On seeing some signs, one starts to think of all the bad things that may come and gets scared. That is bhaya. Bhaya and abhaya in reality should be like - विपद्विस्मरणं विश्ज्णोः सम्पन्नारायण स्मृतिः - इष्ट, अनिष्ट should be towards bhagavad dhyana and viccheda and not towards worldly, bodily things. Then one will have no dukha. If one is steadfast in the thought that atman is eternal, there will be no bhaya. Like Prahlada said भयं भयानां अपहारिणि स्थिते मनस्यनन्ते मम कुत्र तिष्ठति? Such state is abhaya.

सत्त्वसंशुद्धिः - Samshuddi means it should be pure. When rajas and tamas are not there, it will be pure. Rjas is desire - काम एष क्रोध एष रजोगुणसमुद्भवः महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्, तमस्त्वज्ञानजं विद्धि. Not having these.

ज्ञानयोग व्यवस्थितिः - vyayasthiti means दृढनिष्ठा – in Jnanayoga - association with Jnana is Jnanayoga. That Jnaana is - this atman is different from body and knowing firmly that Atman is अच्छेद्योयमदाह्योयं अक्लेद्योशोष्य एव च, नित्यः सर्वगतः स्थाणुः अचलोयं सनातनः and all that told earlier. Having such steadfast knowledge is Jnanayogavyavasthiti. This does not mean one should not resort to karmayoga and bhaktiyoga. Jnanayoga is used here in the sense of association with Jnana. Because for सात्विकs all three karmayoga, jnanayoga and bhaktiyoga are उपादेय. So what is meant here is the contemplation of pure atma svarupa as told in shastras and that is needed

for the three yogas. Or, it can be contemplation on knowledge gained through shastra which is told as ज्ञानयोग here.

दानं – By explaining daana as न्यायार्जितधनस्य पात्रे प्रतिपादनम्, the fact that it is shaastreeya is indicated. Not doing like this is said to be raajasa and taamasa and is going to be told later.

यज्ञः - Without any desire in fruits and performed as bhagavad aradhana – यज्ञार्थात् कर्मणोऽन्यत्र लोकोयं कर्मबन्धनः what is told here is सात्विक यज्ञ as this is Moksha prakarana and later आसुरयज्ञ is going to be told as यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् (16-17). That is indicated in bhashya as फलाभिसन्धिरहित भगवदाराधनरूप महायज्ञाद्यनुष्ठानम्. Here आदि in महायज्ञादि includes all नित्यनैमित्तिक कर्मs.

स्वाध्यायः - What is told in taittiriya aaranyaka as स्वाध्यायोऽध्येतव्यः is specifically स्वशाखाध्ययन. But here it is explained in bhashya as वेदाभ्यासनिष्ठा as one has to contemplate on meanings known from all shakhes. सविभूतेः भगवतः तदाराधनप्रकारस्य च प्रतिपादकः कृत्स्नो वेदः इति अनुसंधाय वेदाभ्यासनिष्ठा – when studying Vedas one should firmly know that the earlier part is भगवदाराधनप्रकार प्रतिपादक and the latter part establishes भगवत् स्वरूप. Both put together it is one shastra. Thus entire Veda establishes mode of worship of Bhagavan qualified by the two vibhutis. By this it is made clear how a mumukshu should do vedabhyasa. It is as told earlier यावानर्थ उदपाने सर्वतः सम्प्लुतोदके etc. All Vedas establish Bhagavan is told in shrutis as सर्वे वेदा यत्पदमामनन्ति (कठ. 2-1-5), सर्वे वेदा यत्रैकं भवन्ति (य.आ. 3-11-1) and so on. By this just as what is said in the Mundakopanishat mantra तमेवेकं ध्यायथ आत्मानम् अन्या वाचो विमुञ्चथ अमृतस्य एष सेतुः, other things are to be given up. Bhagavan has to be contemplated upon through Pranava as ओमित्येवात्मानं ध्यायथ.

तपः - One who gets purified through tapas becomes eligible to all bhagavat kankaryas such as archane etc. Tapas is said to be शास्त्रीयभोगसङ्कोच.

Even if upavasa is not done on ekadashi, dvadashi vrata has to be done and it is separate it is said. That is told as dvadashyupavaasa OR it can be the paaraNe done on dvaadashi following ekadashi upavaasa.

सन्ध्याहीनः अशुचिर्नित्यं अनर्हः सर्वकर्मसु – performance of these will make one eligible for bhagavat kainkarya which would cause bhagavan's grace. By this it eliminates any tapas done with taamasa or raajasa phalas.

Shloka 16.2

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2 ॥

अहिंसा - परपीडावर्जनम् । सत्यं - यथादृष्टार्थगोचरभूतहितवाक्यम् । अक्रोधः - परपीडाफलचित्तविकाररहितत्वम् । त्यागः – आत्महित प्रत्यनीकपरिग्रहविमोचनम् । शान्तिः - इन्द्रियाणां विषयप्रावण्यनिरोधसंशीलनम् । अपैशुनं – परानर्थकर वाक्यनिवेदन अकरणम् । दया -भूतेषु - सर्वेषु दुःखासहिष्णुत्वम् । अलोलुप्त्वं – अलोलुपत्वम् । अलोलुत्वम् इति वा पाठः, विषयेषु निःस्पृहत्वम् इत्यर्थः । मार्दवं - अकाठिन्यम्, साधुजनसंश्लेषार्हता इत्यर्थः । ह्रीः - अकार्यकरणे व्रीडा । अचापलं - स्पृहणीयविषयसन्निधौ अचञ्चलत्वम् ।

अहिंसा - परपीडावर्जनम् – Abstaining from causing injury to others.

Either in vak, manas or kaaya –Injury caused by weapons would heal but not that caused by harsh words.

सत्यं - यथादृष्टार्थगोचरभूतहितवाक्यम् – Satyam means words that do good to other beings and that are known through valid means. (सत्यं भूतहितं प्रोक्तम्)

अक्रोधः - परपीडाफलचित्तविकाररहितत्वम् – Not having a negative mindset of finding benefit only in making others suffer.

त्यागः – आत्महित प्रत्यनीकपरिग्रहविमोचनम् – renouncing possessions opposed to one's good.

शान्तिः - इन्द्रियाणां विषयप्रावण्यनिरोधसंशीलनम् – Practice of controlling the senses from indulging in sense experiences is tranquility.

अपैशुनं – परानर्थकर वाक्यनिवेदन अकरणम् – Refraining from speaking what causes damage to others is apaishuna.

Even if someone has some defects, if we tell that it may cause अनर्थ to that person. Not doing it is apaishuna

दया -भूतेषु - सर्वेषु दुःखासहिष्णुत्वम् – Nature of not being able to tolerate grief caused to any being.

अलोलुप्त्वम् – अलोलुपत्वम् । अलोलुत्वम् इति वा पाठः, विषयेषु निःस्पृहत्वम् इत्यर्थः – It is alolupatva or alolutva. Not desiring sense experiences.

मार्दवम् - अकाठिन्यम्, साधुजनसंश्लेषार्हता इत्यर्थः – Not being of harsh nature. Means worthy of mingling with good natured ones.

Not speaking harsh words – vak should be स्वात्मानं वाचः rgveda.

ह्रीः - अकार्यकरणे व्रीडा – ‘hreeh’ means sense of shame in doing what ought not to be done.

अचापलं - स्पृहणीयविषयसन्निधौ अचञ्चलत्वम् – not getting attracted to sense objects worthy of desire even when they are present right in front.

Kalidasa says विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः

सत्यम् – By यथादृष्टार्थवचन itself one becomes सत्यवादी – if one is speaking the truth as seen. But at the same time it should also be भूतहित it should not cause ill to someone.

अक्रोधः – परपीडाफलचित्तविकाररहितत्वम् – Or it can be not getting angry if someone causes ill to us.

त्यागः - Tyaaga means renouncing. What is opposed to आत्महित should not be accepted and what is good for आत्महित should only be accepted. This does not include निद्रा-अशन-महायज्ञ and such things as they are present either by nature or ordained by shastra.

शान्तिः - Control of mind is told as दमः and hence शान्ति pertains to control of external sense organs as told in Bruhadaranyataka शान्तो दान्तः (बृ. 6-4-22).

दयाभूतेषु – Though it is well known that compassion has to be towards all beings, the reason for specifying it as भूतेषु in plural is to indicate that it applies to friends, enemies etc. So not able to tolerate others' grief means desiring to make them get rid of it. Bhashyakarar explains adding - सर्वेषु दुःखासहिष्णुत्वम् – as told in Vishnu Purana, तापत्रयेणभिहतं यदेतदखिलं जगत् । तदा शेच्येषु भूतेषु करुणां न करोति कः (वि.पु. 1-18-80) – told by Prahlada.

अलोलुप्त्वम् - विषयेषु निःस्पृहत्वम् – passion towards those which are to be rejected is meant here.

It is said बलवान् इन्द्रियग्रामः विद्वांसमपिकर्षति. Sense organs pull the mind of even a very learned one hither and thither. Not having such fickle mind which gets easily pulled by sense objects is alolutvam.

मार्दवम् - अकाठिन्यम्, साधुजनसंश्लेषार्हता इत्यर्थः – Not speaking harsh words – vak should be स्वात्मानं वाचः rgveda.

अचापलम् – This is different from अलोलुप्त्वम् – Not having desire in sense objects is aloluptva and not having desire even while being in the midst of sense objects is अचापलम्.

Kalidasa says विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 3 ॥

तेजः - दुर्जनैः अनभिभवनीयत्वम् । क्षमा - परनिमित्तपीडानुभवे अपि परेषु तं प्रति चित्तविकाररहितता । धृतिः - महत्याम् अपि आपदि कृत्यकर्तव्यतावधारणम् । शौचं - बाह्यान्तःकरणानां कृत्ययोग्यता शास्त्रीया । अद्रोहः - परेषु अनुपरोधः; परेषु स्वच्छन्दवृत्तिनिरोधरहितत्वम् इत्यर्थः । नातिमानिता - अस्थाने गर्वः अतिमानित्वम्, तद्रहितता । एते गुणा दैवीं संपदम् अभिजातस्य भवन्ति । देवसम्बन्धिनी संपत् दैवी; देवा भगवदाज्ञानुवृत्तिशीलाः, तेषां संपत् । सा च भगवदाज्ञानुवृत्तिः एव, ताम् अभिजातस्य - ताम् अभिमुखीकृत्य जातस्य, तां निर्वर्तयितुं जातस्य भवन्ति इत्यर्थः ।

तेजः - दुर्जनैः अनभिभवनीयत्वम् – not getting overpowered by even bad people.

क्षमा - परनिमित्तपीडानुभवे अपि परेषु तं प्रति चित्तविकाररहितता – Not having ill feeling even towards those who have made us suffer.

धृतिः - महत्याम् अपि आपदि कृत्यकर्तव्यतावधारणम् – Being very sure of what ought to be done even when faced with great calamity.

Vibhishana asks for a boon – महदापद्रुतस्यापि धर्मे मम मतिर्भवेत् – like that.

शौचं - बाह्यान्तःकरणानां कृत्ययोग्यता शास्त्रीया – Acquiring purity of internal and external senses as prescribed for performance of shaastriya karmas.

अपवित्रः पवित्रो वा सर्वावस्थाङ्गतोऽपि वा । यः स्मरेत् पुण्डरीकाक्षं स भाह्याभ्यन्तरः शुचिः । - this is shaastriya mantra snaana.

अद्रोहः - परेषु अनुपरोधः; परेषु स्वच्छन्दवृत्तिनिरोधरहितत्वम् इत्यर्थः – Not obstructing others. Not interfering and causing obstruction to others as per one's own free will.

नातिमानिता - अस्थाने गर्वः अतिमानित्वम्, तद्रहितता – Having pride with respect to wrong aspects is or misplaced pride is अतिमानित्व. Not having that is नातिमानिता.

एते गुणा दैवीं संपदम् अभिजातस्य भवन्ति – These qualities are found in those who are born with daivee sampat.

देवसम्बन्धिनी संपत् दैवी; देवा भगवदाज्ञानुवृत्तिशीलाः, तेषां संपत् – daivee sampat is that which is related to deva. And devas are those who act in accordance to the commandments of Bhagavan. Their wealth or sampat is daivee sampath – that is they are endowed with all these divine qualities.

सा च भगवदाज्ञानुवृत्तिः एव, ताम् अभिजातस्य - ताम् अभिमुखीकृत्य जातस्य, तां निर्वर्तयितुं जातस्य भवन्ति इत्यर्थः – And that is performing acts inline with Bhagavan's commands. One who is born having a favourable disposition towards it and that means one who is born seeking to attain those.

शास्त्रविहितबुद्धयः देवाः, स्वभाव-विहित बुद्धयः असुराः

क्षमा - If one has स्वरूपनिष्ठा this can be practiced. If some one is torturing, we should think it is due to our karma only or bhagavat sankalpa, and we should be grateful to them that they are showing our defect so that we can correct them and so on. This is different from अक्रोधः told earlier. We may get angry towards those who do not do wrong to us. Kshama is not having illfeeling towards even those who have injured us.

धृतिः - महत्याम् अपि आपदि कृत्यकर्तव्यतावधारणम् – There is सात्विक धृति which is going to be told as धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः । योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्विकी (18-33). Here योगेनाव्यभिचारिण्या means worshipping Bhagavan as means of attaining liberation and without desiring any other benefit.

शौचं - बाह्यान्तःकरणानां कृत्ययोग्यता शास्त्रीया – The word शास्त्रीया in bhashya is very significant. External senses becoming capable of doing their work can also mean the normal functioning of senses when they are in good condition. That is not meant here as it is the cleanliness needed to make the senses eligible to perform duties ordained in shastra.

अद्रोहः - परेषु अनुपरोधः; परेषु स्वच्छन्दवृत्तिनिरोधरहितत्वम् इत्यर्थः – Here also the word परेषु in bhashya is significant. The weak ones are controlled by strong ones and as per their will they direct the weak ones or stop them from doing certain things etc. Not doing that is told as अद्रोह here. Controlling one's own activities is needed for yoga and that is said to be tapas and hence bhashya explains it as परेषु स्वच्छन्दवृत्तिनिरोधरहितत्वम्.

नातिमानिता – Pride that is misplaced is only barred here. Feeling proud about being born in a noble clan and wanting to live upto the standards set etc. is सात्विकाभिमान and is not addressed here and hence bhashya is अस्थाने गर्वः.

देवसम्बन्धिनी संपत् दैवी; देवा भगवदाज्ञानुवृत्तिशीलाः, तेषां संपत् – दैवी सम्पत् may appear to give the meaning the wealth of gods. In order to make it clear that is not what is meant here, bhashya is देव सम्बन्धिनी. As said सत्त्वं देवगुणं विद्यात् इतरौ आसुरगुणौ (भा. मो. 218-22) and सत्त्वात् सञ्जायते ज्ञानम् (14-18) etc. Bhagavan said earlier माहात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्ति अनन्यमनसो ज्ञात्वा भूतादिमव्ययम् (9-13). In Vishnu Dharma purana, विष्णुभक्तिपरो देवः (वि.ध. 109-84).

सा च भगवदाज्ञानुवृत्तिः एव, ताम् अभिजातस्य - ताम् अभिमुखीकृत्य जातस्य, तां निर्वर्तयितुं जातस्य भवन्ति इत्यर्थः – Here ताम् अभिजातस्य - ताम् अभिमुखीकृत्य जातस्य – means one who is born having done deeds which would bestow a nature associated with divine. That such nature comes by birth is told as जायमानं हि पुरुषं यं पश्येन्मधुसूदनः । सात्विकः स तु विज्ञेयः स वै मोक्षार्थचिन्तकः । (भा. 349-83).

What are all to be inculcated was told and now what is to be given up is told.

Sloka 16.4

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ 4 ॥

दम्भः Practising dharma just for the sake of showing off that one is a very righteous person दर्पः arrogance caused by experience of pleasures of sense objects, अतिमानश्च pride not befitting one's education and birth क्रोधः wrath as a result of causing injury to others पारुष्यमेव being rude in speech च अज्ञानं absence of discriminatory knowledge of what ought to be done from what

should not be च पार्थ Hey Arjuna, आसुरीं संपदम् अभिजातस्य these qualities will be in one who is born with a tendency to demonic nature.

दम्भः - धार्मिकत्वख्यापनाय धर्मानुष्ठानम् । दर्पः - कृत्याकृत्याविवेककरो विषयानुभवनिमित्तो हर्षः । अतिमानः च – स्वविद्याभिजन-अननुगुणोऽभिमानः । क्रोधः – परपीडाफल-चित्तविकारः । पारुष्यं - साधूनाम् उद्वेगकरः स्वभावः । अज्ञानं – परावरतत्त्व-कृत्याकृत्याविवेकः । एते स्वभावाः आसुरीं संपदम् अभिजातस्य भवन्ति । असुरा भगवदाज्ञातिवृत्तिशीलाः ।

दम्भः - धार्मिकत्वख्यापनाय धर्मानुष्ठानम् – Practice of dharma for the sake of attaining fame as being a very righteous person is dhambha.

दर्पः - कृत्याकृत्याविवेककरो विषयानुभवनिमित्तो हर्षः – Arrogance is the elation caused on account of experience of sense pleasures which results in inability to discriminate what ought to be done and what should not to be done.

अतिमानः च – स्वविद्याभिजन-अननुगुणोऽभिमानः – Pride not suitable to one's birth and education.

क्रोधः – परपीडाफल-चित्तविकारः – Antagonistic feeling which causes injury to others.

पारुष्यं - साधूनाम् उद्वेगकरः स्वभावः – Nature of causing causing stress to good natured people.

अज्ञानं – परावरतत्त्व-कृत्याकृत्याविवेकः – Not able to discriminate between the lower and higher realities as well as between what ought to be done and what should not be done.

एते स्वभावाः आसुरीं संपदम् अभिजातस्य भवन्ति – These qualities are in the nature of those who are born with aasuri sampath.

असुरा भगवदाज्ञातिवृत्तिशीलाः – Asuras are those who by nature go against the commandments of Bhagavan.

दम्भः धार्मिकत्वख्यापनाय – They practice dharma not because it is the command of Lord but just to gain fame and show off that they are very righteous persons.

दर्पः - कृत्याकृत्याविवेककरो विषयानुभवनिमित्तो हर्षः - It destroys the capability to discriminate between what ought to be done and what should not be. This makes one transgress shastra. This happiness is out of experience of sense objects and excludes happiness due to आचार्यसन्दर्शन, भगवत्सन्दर्शन etc.

अतिमानः - Manu says वयसः कर्मणोऽन्यत्र श्रुतस्याभिजनस्य च । वेषवाग्-वृत्ति सारूप्यम् आचरन् विचरेदिह (मनु. 4-18). Breaking this is अतिमान told here. What was told earlier as अस्थाने गर्वः is explained here as स्वविद्याभिजन-अननुगुणोऽभिमानः. It is said विद्या ददाति विनयम् – so one should be humble if educated and not having that is aasurii bhaava. Manu says वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ।

वेषवाग्-वृत्तिसारूप्यम् आचरन् विचरेदिह (मनु. 4-18) – transgressing this is what is said here as अतिमान.

पारुष्यम् – Being harsh towards thieves or bad people or those who argue against Vedas etc. is not generally considered that bad. Hence this is explained in bhashya as साधूनाम् उद्वेगकरः स्वभावः. Because one who is rejected by Sadhus will be doing things against shastra only.

अज्ञानम् – Following practices which are opposed to what is told in Vedas or studying works which establish realities as opposed to Vedas and so on is meant by ignorance here. Ignorance about things which are useless maybe common to asuras and others also and that is not meant here and is indicated in bhashya as परावरतत्त्व-कृत्याकृत्याविवेकः.

एते स्वभावाः आसुरीं संपदम् अभिजातस्य भवन्ति – Compared to many qualities of daivee sampat, few are told here as those present in people having aasuree sampath. This is उपलक्षण – means indicative and includes all other such bad qualities also. That is known from bhashya भगवदाज्ञातिवृत्तिशीलाः.

आसुरीं सम्पदम् – Here सम्पत् means they have abundance of demoniac characteristics. Chandogya says about those who believe body as the self as असुराणां हि एषा उपनिषत् (छा. 8-8-5) meaning those who are interested in trivarga only due to देहात्माभिमान etc. They take pleasure in transgressing Bhagavan's commands which are ordained in the Vedas.

Sloka 16.5

दैवी सम्पद्विमोक्षाय निबन्ध्यासुरी मता ।

दैवी सम्पत् The daivee sampat विमोक्षाय will lead to release from bondage and आसुरी aasuree sampat निबन्धाय would bind one again and again मता is the meaning.

दैवी - मदाज्ञानवृत्तिरूपा संपत्, विमोक्षाय बन्धात् मुक्तये भवति; क्रमेण मत्प्राप्तये भवति इत्यर्थः । आसुरी - मदाज्ञातिवृत्तिरूपा संपत्, निबन्धाय भवति - अधोगतिप्राप्तये भवति इत्यर्थः ।

दैवी - मदाज्ञानवृत्तिरूपा संपत्, विमोक्षाय बन्धात् मुक्तये भवति; क्रमेण मत्प्राप्तये भवति इत्यर्थः - दैवी means nature of following my commands, विमोक्षाय - will lead to liberation from bondage. Means will result in attaining ME in an orderly way.

आसुरी - मदाज्ञातिवृत्तिरूपा संपत्, निबन्धाय भवति - अधोगतिप्राप्तये भवति इत्यर्थः – Means the demoniac nature of transgressing my orders leads to bondage. Means it would lead one to inferior states.

What was told earlier as ऊर्ध्वं गच्छन्ति सत्त्वस्थाः (14-18) is reminded here for the purpose of creating faith in inculcating daiva svabhaava and feeling desperate to change if one has aasura svabhaava.

विमोक्षाय – Liberation culminates in attaining the desired goal and that is told as बन्धान्मुक्तये and this is not a direct means for liberation is indicated by क्रमेण मत्प्राप्तये भवति. That means through आत्मसाक्षात्कार and so on.

निबन्धाय भवति - अधोगतिप्राप्तये भवति इत्यर्थः – निबन्ध means नियत बन्ध, Bondage that is bound to happen. That is explained in bhashya as अधोगतिप्राप्तये भवति as told earlier also अधोगच्छन्ति तामसाः (14-18).

एतत् श्रुत्वा स्वप्रकृत्यनिर्धारणात् अतिभीताय अर्जुनाय एवम् आह –

After learning about the distinguishing characteristics of दैव and आसुर प्रकृतis, Arjuna got terribly scared not able to decide about his own nature. He was worried whether he was of demoniac nature.

Having heard निबन्धायासुरी मता, though he was sure that he has not transgressed the boundary set by shastras, he was feeling that he had the quality of ego and was filled with grief out of fear. Bhagavan knew his fear and tells him that he is of दैवी prakruti and need not worry.

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ 5 ॥

पाण्डव Hey Arjuna, दैवीं सम्पदम् अभिजातोऽसि you are born with an inclination towards daivee sampath. मा शुचः So do not grieve.

शोकं मा कृथाः । त्वं तु दैवीं संपदम् अभिजातः असि । पाण्डव - धार्मिकाग्रेसरस्य हि पाण्डोः तनयः त्वम् इति अभिप्रायः ।

Do not grieve. You are born with qualities of daivee sampath. Hey Arjuna, you are the son of Pandu who was the foremost among righteous persons is the meaning.

Bhagavan says मा शुचः - this comes few times in Gita. At the end also in सर्वधर्मान् he says मा शुचः. Indicating Arjuna that his grief is misplaced, Krishna tells him not to feel sad. After hearing निबन्धायासुरी मता Arjuna was worried whether he belonged to one of आसुरी सम्पत् and felt sad. In order to get him rid of that grief, Krishna says मा शुचः here is the explanation of Bhashyakaarar. It also indicates that those who are of देवप्रकृति and are virtuous would not get children of असुरस्वभाव. That is why Arjuna is addressed as पाण्डव here.

Sloka 16.6

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ 6 ॥

अस्मिन् लोके In this world, दैव आसुर एव च द्वौ भूतसर्गौ two types of creations are present namely daiva and aasura. पार्थ Hey Arjuna, दैवः विस्तरशः प्रोक्तः The nature of daiva was told in detail. आसुरं मे शृणु now listen to the aasura svabhaava from ME.

अस्मिन् कर्मलोके कर्मकराणं भूतानां सर्गौ द्वौ - द्विविधौ, दैवः च आसुरः च इति । सर्गः - उत्पत्तिः, प्राचीन-पुण्यपापरूप-कर्मवशात् भगवदाज्ञानुवृत्ति तद्विपरीतकरणाय उत्पत्तिकाले एव विभागेन भूतानि उत्पद्यन्ते इत्यर्थः । तत्र दैवसर्गो विस्तरशः प्रोक्तः । देवानां मदाज्ञानुवृत्तिशीलानाम् उत्पत्तिः यदाचारकरणार्था, स आचारः कर्मयोग ज्ञानयोग भक्तियोगरूपो विस्तरशः प्रोक्तः । असुराणां सर्गः च यदाचारार्थः, तम् आचारं मे शृणु - मम सकाशात् शृणु ।

अस्मिन् कर्मलोके कर्मकराणं भूतानां सर्गौ द्वौ - द्विविधौ, दैवः च आसुरः च इति – In this karmaloka, the creation of beings who have performed karma is of two types – daiva and aasura.

सर्गः - उत्पत्तिः, प्राचीन-पुण्यपापरूप-कर्मवशात् भगवदाज्ञानुवृत्ति तद्विपरीतकरणाय उत्पत्तिकाले एव विभागेन भूतानि उत्पद्यन्ते इत्यर्थः – sarga means creation. Due to the ageold karmas of the form of good and bad deeds, in order to engage in karmas that are as per the orders of Bhagavan and karmas contrary to that, beings are born with the division of deva and asura decided at the time of birth itself.

तत्र दैवसर्गो विस्तरशः प्रोक्तः – Among them, the creation of beings having daivee prakruti was told by me in detail.

देवानां मदाज्ञानुवृत्तिशीलानाम् उत्पत्तिः यदाचारकरणार्था, स आचारः कर्मयोग ज्ञानयोग भक्तियोगरूपो विस्तरशः प्रोक्तः – that means, the creation of devas means those who are of the nature of following my orders (told thru shastra is understood), whatever practices they are supposed to adopt inline with their nature, those practices of the form of karmayoga, jnanayoga and bhaktiyoga were told by me in detail.

असुराणां सर्गः च यदाचारार्थः, तम् आचारं मे शृणु - मम सकाशात् शृणु – Now listen to the creation of asuras – means the conduct that they are to adopt, listen about them from ME is the meaning.

When all individual selves are equal in respect of essential nature etc. what is the cause of this division of deva and asura at the time of birth is explained as प्राचीनपुण्यपापरूपकर्मवशात्. And aasura prakruti is going to be told in detail as that is what is abundant in the world and that is to be got rid of.

अस्मिन् लोके – This does not rule out other worlds because the division of deva and asura is well established everywhere. They are born here in this karmaloka in order to engage in karmas that are ordained or prohibited by shastra is explained as कर्मकराणां भूतानाम्.

दैवः सर्गः विस्तरशः प्रोक्तः - This is not about the वंशानुचरित of devas but about those having daivee prakruti. What was told earlier as प्रजहाति यदा कामान्, दैवमेवापरे यज्ञम्, चतुर्विधा भजन्ते माम्, माहात्मानस्तु मां पार्थ and so on – though was addressing those steadfast in karmayoga, jnanayoga and bhaktiyoga, the main purpose was that one should do these things. The detailing of creation of daivas is through their conduct and hence bhashya is यदाचारकरणार्था.

शृणु – Listen to aasura svabhaava with good concentration is what Bhagavan is telling. To attract Arjuna's (and of all of us) attention as this is to be well understood. While these are to be rejected, one should first know clearly what are those defects. Just as it is not possible to adopt something if one does not know that it is to be accepted, in the same way if one does not know that something is to be rejected, it is not possible to get rid of it. Hence Krishna says शृणु though Arjuna is listening only.

Sloka 16.7

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ 7 ॥

आसुराः जनाः People of aasura nature प्रवृत्तिं च means needed for achieving wordly prosperity
निवृत्तिं च and means needed for moksha न विदुः both they do not know. तेषु शौचं न विद्यते They do
not have the purity which is required as per shastra. आचारोऽपि न They do not have good conduct
too. सत्यं न and they do not have satya also.

प्रवृत्तिं च निवृत्तिं च - अभ्युदयसाधनं मोक्षसाधनं च वैदिकं धर्मम् आसुरा न विदुः - न जानन्ति । शौचं -
वैदिककर्मयोग्यत्वं शास्त्रसिद्धम्, तत् बाह्यम् आन्तरं च असुरेषु न विद्यते । न अपि च आचारः - तत् बाह्यान्तरशौचं येन
सन्ध्यावन्दनादिना आचारेण जायते, सः अपि आचारः तेषु न विद्यते । यथा उक्तम् - 'सन्ध्याहीनोऽशुचिर्नित्यमनर्हः
सर्वकर्मसु ।' (दक्षस्मृति. 2-23) इति । तथा सत्यं च तेषु न विद्यते - यथार्थज्ञानं भूतहितरूपभाषणं तेषु न विद्यते ।

प्रवृत्तिं च निवृत्तिं च - अभ्युदयसाधनं मोक्षसाधनं च वैदिकं धर्मम् आसुरा न विदुः - न जानन्ति – pravrutti is
abhyudaya saadhana – means to attain wordly prosperity and nivrutti is – means to attain
moksha – both as told in the Vedas – those of aasura prakruti do not know.

शौचं - वैदिककर्मयोग्यत्वं शास्त्रसिद्धम्, तत् बाह्यम् आन्तरं च असुरेषु न विद्यते – eligibility as ordained in the
shastra needed for performance of vaidika karmas. That is external as well as internal – both
are absent in those having aasura prakruti.

न अपि च आचारः - तत् बाह्यान्तरशौचं येन सन्ध्यावन्दनादिना आचारेण जायते, सः अपि आचारः तेषु न विद्यते –
means they do not have the conduct – that means karmas such as sandhyavandana and others
by the performance of (anushtana) which such external and internal competence is acquired
is also not present in asuras.

यथा उक्तम् - 'सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु ।' (दक्षस्मृति. 2-23) इति – That is told as 'one does not
perform sandhyavandana is always impure and unfit for all vaidika karmas'.

तथा सत्यं च तेषु न विद्यते - यथार्थज्ञानं भूतहितरूपभाषणं तेषु न विद्यते – In the same way, they do not have
satya also – means they do not speak the truth that does good to other beings.

अभ्युदय साधनम् – This is not about wordly means but vedic karmas to achieve wordly prosperity. That is told in bhashya as वैदिकं कर्म. In the sloka प्रवृत्तिं च निवृत्तिं च indicate that those of asura nature do not have the discriminatory knowledge needed to recognize the pravartaka and nivartaka dharmas needed for a mumukshu. In Bhagavatam it is said प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् । आवर्तते प्रवृत्तेन निवृत्तेनाश्रुतेऽमृतम् ॥. In Mahabharata it is said, प्रवृत्ति लक्षणं धर्मं प्रजापतिरथाब्रवीत्, निवृत्तिलक्षणं धर्मं ऋषिर्नारायणोऽब्रवीत्. Both these are vaidika dharmas.

न विदुः - Bhashya explains this as न जानन्ति they cannot know inspite of teaching them hundreds of times due to increased tamas is the meaning.

बाह्यान्तर शौचम् – Due to non-performance of ordained duties they do not have external purity. Due to absence of आत्मगुणः, they do not have internal purity as well.

सन्ध्याहीनः अशुचिः - This applies to all the nitya karmas. Those who do not perform nityakarmas do not have the purity needed as per shastra for any vaidika karma is the bhaava.

Sloka 16.8

किं च –

And also,

It is not just that they do not speak truth that does good to others, on the other hand they speak only untruth is going to be told.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहेतुकम् ॥ 8 ॥

ते Those of aasura prakruti जगत् say this world is असत्यम् not an effect of Parabrahman, अप्रतिष्ठम् it is not established in Parabrahman, अनीश्वरम् it is not ruled over by Ishvara आहुः they say thus.

अपरस्पर सम्भूतं किमन्यत् What else is there that is not born of mutual union of man and woman?

कामहेतुकम् The entire world has lust only as the cause – this is what they say.

असत्यं - जगत् एतत् सत्यशब्दनिर्दिष्टब्रह्मकार्यतया ब्रह्मात्मकम् इति न आहुः । अप्रतिष्ठं - तथा ब्रह्मणि प्रतिष्ठितम् इति न वदन्ति । ब्रह्मणा अनन्तेन धृता हि पृथिवी, सर्वान् लोकान् बिभर्ति । यथोक्तम् 'तेनेयं नागवर्येण शिरसा विधृता मही । बिभर्ति मालां लोकानां सदेवासुरमानुषाम् ॥' (वि. पु. 2-5-27) इति । अनीश्वरं - सत्यसंकल्पेन परेण ब्रह्मणा सर्वेश्वरेण मया एतत् नियमितम् इति च न वदन्ति । 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) इति हि उक्तम् । वदन्ति च एवम् – अपरस्परसम्भूतं, किम् अन्यत्? - योषित्पुरुषयोः परस्परसम्बन्धेन जातम् इदं मनुष्य पञ्चादिकम् उपलभ्यते । अनेवंभूतं किम् अन्यत् उपलभ्यते? किञ्चिद् अपि न उपलभ्यते इत्यर्थः । अतः सर्वम् इदं जगत् कामहेतुकम् इति ।

असत्यं - जगत् एतत् सत्यशब्दनिर्दिष्टब्रह्मकार्यतया ब्रह्मात्मकम् इति न आहुः – This world is asatya – means they do not say that this world is brahmaatmaka as it is the effect of Brahman denoted by the word satya.

अप्रतिष्ठं - तथा ब्रह्मणि प्रतिष्ठितम् इति न वदन्ति – In the same way they do not say that this world is established in Brahman.

ब्रह्मणा अनन्तेन धृता हि पृथिवी, सर्वान् लोकान् बिभर्ति – Is it not that this prithivi supports all the worlds being supported by Ananta – who is brahmaatmaka ?

यथोक्तम् 'तेनेयं नागवर्येण शिरसा विधृता मही । बिभर्ति मालां लोकानां सदेवासुरमानुषाम् ॥' (वि. पु. 2-5-27) इति – That is as told in Vishnu Purana, 'This Prithivi which is supported by the virtuous serpent Aadishesha on his head, is supporting the group of worlds having deva, asura and manushyas.

अनीश्वरं - सत्यसंकल्पेन परेण ब्रह्मणा सर्वेश्वरेण मया एतत् नियमितम् इति च न वदन्ति – They do not say that this is ruled over by ME who is the Spreme Lord, Parabrahman and who has True Will.

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) इति हि उक्तम् – Was it not told by me, 'I am the cause of everything and everything is functioning being controlled by ME'.

वदन्ति च एवम् – अपरस्परसम्भूतं, किम् अन्यत्? – They say thus – what else is there that is not paraspara sambhoota?

योषित्पुरुषयोः परस्परसम्बन्धेन जातम् इदं मनुष्य पञ्चादिकम् उपलभ्यते – That means, all these manushyas, pashus and others are all born of mutual union of man and woman – that is how it is seen.

अनेवंभूतं किम् अन्यत् उपलभ्यते? किञ्चिद् अपि न उपलभ्यते इत्यर्थः – What else is known which is not like this? That means nothing else is known as such.

अतः सर्वम् इदं जगत् कामहेतुकम् इति – That is why this entire world is having lust or kaama as the cause.

For this sloka, Swamy Deshikan gives detailed explanations for several words – why Bhashyakarar has interpreted as above and justifies very clearly. Because the words sound kind of generic. Asatyam can be taken in a general sense also but Bhashyakarar gives special meaning to it.

आसत्यम् – Here does not mean मिथ्या or falsity. Because those of आसुरीस्वभाव, they say the wealth to be acquired and enjoyed in this world is only the ultimate goal or parama purushartha. So they do not accept that this is all mithyaa or false. And here, the word जगत् includes sentients and non-sentients both. So what is negated here is what is established in shastra just like the next two, अप्रतिष्ठम् and अनीश्वरम् which are also referring to what is established in shastra because asuras are against shastra, they do not follow shastra. And in Shastra what is well established as सत्य is none other than ब्रह्म – shruti says सत्यं ज्ञानमनन्तं ब्रह्म and so on. सदेव सोम्येदमग्र आसीत्, तत्तेजो असृजत, हन्ताहमिमास्तिस्त्रो देवता अनेन जिवेन आत्मना अनुप्रविश्य नामरूपे व्याकरवाणि – all these clearly show that Paramatman created everything and did anupravesha and then only name and form differentiation was done. So everything is HIS creation.

In Chandogya, in the Daharavidyaa prakarana (8th chapter), the word सत्य is said to be the name of Brahman who controls the sentients and non-sentients. तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति । तानि ह वा एतानि त्रीण्यक्षराणि सत् ति यमिति । तद्यत् सत्, तदमृतम्; अथ यत् ति, तन्मर्त्यम्; अथ यत् यम्, तेनोभे यच्छति । यदनेन उभे यच्छति, तस्माद्यम् । अहरहर्वा एवंवित् स्वर्गं लोकमेति । (छा. 8-3-4,5). The nirukti for word satya is told here – it has three letters, sat, ti and yam. Sat is that which is immortal (that is chetanas or sentients) and ti is that which is mortal (acetanas). Yam says that both there are regulated. That is Yam because both these are controlled by Yam or Supreme Brahman.

So what Bhagavan is telling here is the asuras say asatyam – that is the sentients and non-sentients are abrahmaatmaka just like the sankhyas (kapila), mimamsakas (followers of prabhaakara and kumarila bhatta), jains, Buddhists and charvakas. Just like them the asuras also say this world is asatya or abrahmaatmaka.

अप्रतिष्ठम् – The प्रतिष्ठा seen in this world (of many things supporting many other things) is not what is meant here but everything told in shastras about what is the प्रतिष्ठा for this world. Hence Bhashyakarar gives an example ब्रह्मणानन्तेन – the serpent अनन्त which is ब्रह्मात्मक is supporting this world – is what is told in smrutis. Similarly Paramatman is the support of everything and everything exists in Paramatman is told in shastras. All these are not accepted by those of आसुरस्वभाव. So meaning of प्रतिष्ठा is not just धर्माधर्म as seen in other commentaries. Though veda says धर्मो विश्वस्य जगतः प्रतिष्ठा, सत्ये सर्वं प्रतिष्ठितम् and so on. Bhagavan says here ब्रह्मणो हि प्रतिष्ठा अहं अमृतस्याव्ययस्य च। Here it means Paramatman is the आधार for attaining the real nature of Jivatman as dissociated from prakruti. आधारत्व includes नियमनत्व. So he is the निर्वाहक etc.

ब्रह्मणा अनन्तेन धृता हि पृथिवी, सर्वान् लोकान् विभर्ति – HE supports all worlds – through svarupa and through karya also. There are many views on who supports the worlds. Shashtra says 'तेनेयं नागवर्येण शिरसा विधृता मही । विभर्ति मालां लोकानां सदेवासुरमानुषाम् ॥' (वि० पु० २।५।२७) इति – that the world is supported by आदिकूर्म, शेष, दिङ्नाग etc. But they do not accept it. They say if world is supported by another, then that has to be supported by another and so on thus leading to infinite regress. Some say the world revolves due to the power of winds and so on. They do not accept that the worlds are supported by ME says Bhagavan directly here.

अनीश्वरं - सत्यसंकल्पेन परेण ब्रह्मणा सर्वेश्वरेण मया एतत् नियमितम् इति च न वदन्ति – Not only support, they do not say the worlds are not controlled by ME who is The Supreme Lord, Parabrahman and of true will. Here by the word अनीश्वरम् – what is negated is not kings of this world nor is it negating Brahman because that is already told in असत्यम्. So according to vyutpatti, what is negated here is controllership which is अलौकिक. Hence that is explained as सत्यसङ्कल्पेन etc.

In this sentence, several other views which are all classified under those of asura svabhaava are refuted. They are,

- The view of Jainism is that this world consisting of जीव and अजीव is non-sentient by nature just like a magnet. So they say, जीवाजीवात्मकं सर्वं जगदेतदनीश्वरम्. That kind of अनीश्वरत्व is not what is meant here.
- Or it is mere being controlled by only dharma and so can be said to be aneeshvara
- Or due to rulers who proclaim themselves to be Lords rejecting Paramatman as Hiranyakashipu says to Prahlada , परमेश्वरसंज्ञो अज्ञ (ज्ञः) किमन्यो मय्यवस्थिते (तः) (वि.पु. 1-17-23)
- Or that the world is being run by the series of rulers coming like a continuous stream ruling over limited space for limited time

All these views are set aside by the extraordinary attributes used here by Bhashyakarar सत्यसंकल्पेन परेण ब्रह्मणा सर्वेश्वरेण मया एतत् नियमितम्. The word नियमितम् also indicates that those who think Prajapati, Pashupati and others are the ones who are controlling this world's functioning are also of aasura svabhaava.

But still if we get a doubt that we do hear about some other lords who also rule over, Bhagavan makes it clear as : 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10।8) इति हि उक्तम्. Even the functioning of other rulers is under the rulership of Bhagavan. Brahma sutra says कर्ता शास्त्रार्थवत्त्वात् first and later परात् तत् श्रुतेः - first it is established that Jivatman has doership and so can rule over some place or control some things etc because he is a doer and later it is made clear that any such powers of doership etc are given to a Jivatman only from Paramatman and so everything is under the control of Bhagavan.

Thus by these three aspects namely असत्यम्, अप्रतिष्ठम्, अनीश्वरम् – those of aasura svabhaava do not accept the उत्पत्ति, स्थिति, प्रवृत्ति of जगत् as being परब्रह्माधीन.

Then the first aspect of world not being created by Brahman as told by asuras is further known by the fact that everything here is being created by the union of male and female beings is told next -

वदन्ति च एवम् – अपरस्परसम्भूतं, किम् अन्यत्? - योषित्पुरुषयोः परस्परसम्बन्धेन जातम् इदं मनुष्य पञ्चादिकम् उपलभ्यते । अनेवंभूतं किम् अन्यत् उपलभ्यते? किञ्चिद् अपि न उपलभ्यते इत्यर्थः ।

Here bhashyakarar has given a proper anvaya is justified further by Swamy Deshika. The second part of the sloka does not form a single vakya with the first part because the words किम् अन्यत् will not be proper. So this अपरस्परसम्भूतं here is to show that it is all कामहेतुकम् as told by those of aasura svabhavas and that is how bhashya explains – योषित्पुरुषयोः etc.

अतः सर्वम् इदं जगत् कामहेतुकम् इति – अतः means this world is not created by Paramatman and that every creation here happens only due to union of male and female beings. So everything has kaama only as the cause is the bhaava. Kaama is the cause means being under the control of excess passion. This also shows that to those of aasura svabhaava, only pratyaksha pramaana is valid like the chaarvaaka school.

Sloka 16.9

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ 9 ॥

एतां दृष्टिम् अवष्टभ्य Having taken resort in such views नष्टात्मानः having lost their selves, अल्पबुद्धयः having low intellect, अशुभाः being inauspicious, उग्रकर्माणः torturing everyone, जगतः क्षयाय प्रभवन्ति they become the cause of destruction of the world.

एतां दृष्टिम् अवष्टभ्य - अवलम्ब्य, नष्टात्मानः - अदृष्टदेहातिरिक्तात्मानः, अल्पबुद्धयः - घटादिवत् ज्ञेयभूते देहे ज्ञातृत्वेन देहव्यतिरिक्त आत्मा उपलभ्यते, इति विवेकाकुशलाः । उग्रकर्माणः - सर्वेषां हिंसकाः, जगतः क्षयाय प्रभवन्ति ।

एतां दृष्टिम् अवष्टभ्य - अवलम्ब्य, - Having resorted to such views, avashtabhya means avalambya, नष्टात्मानः - अदृष्टदेहातिरिक्तात्मानः, - since Atman is eternal, atman cannot be destroyed. So meaning of nashtaatmaana: is not perceiving the Self who is different from the body,

अल्पबुद्धयः - घटादिवत् ज्ञेयभूते देहे ज्ञातृत्वेन देहव्यतिरिक्त आत्मा उपलभ्यते, इति विवेकाकुशलाः – alpabuddhyaya: means not having the discriminatory knowledge that in the body which is an object of knowledge just like pot and others, there is the Self who is the knower and who is different and distinct from the body – not having such discriminatory knowledge.

उग्रकर्माणः - सर्वेषां हिंसकाः, - ugrakarmaana: means terrorists – they torture everyone

जगतः क्षयाय प्रभवन्ति – and thus end up being the cause of destruction of the world.

एतां दृष्टिम् अवष्टभ्य - अवलम्ब्य, - Having firmly resorted to such contradicting views. Meaning of avashtabhya is avalambya and in this context it does not mean attacking etc.

नष्टात्मानः - अदृष्टदेहातिरिक्तात्मानः, - The word नष्ट is from the root णश अदर्शने – means not able to perceive the self who exists being distinct and different from the body. The Self who is स्वयंप्रकाश is always known being the locus for the देहात्मभ्रम. So नष्ट आत्मानः - here means he is not known as different from body. Hence bhashya says अदृष्ट देह अतिरिक्त आत्मानः.

अल्पबुद्धयः - घटादिवत् ज्ञेयभूते देहे ज्ञातृत्वेन देहव्यतिरिक्त आत्मा उपलभ्यते, इति विवेकाकुशलाः – To show that अल्पबुद्धित्व is not the cause of nashtaatamaana:, there is no punarukti, hence this is explained as घटादिवत् etc. alpabuddhaya: shows they do not have the capability to know the self as distinct from body just as animals are not able to know.

Thus the wrong understanding of aasura svabhavaas with respect to para and avara aatma is told. They have परावरात्मविषयविपरीतदृष्टि.

उग्रकर्माणः - सर्वेषां हिंसकाः, – प्रभवन्ति उग्रकर्माणः says what is the result of such wrong knowledge.

They become ugrakarmas – they torture everyone. The word उग्रकर्माणः may also mean those who are performing karmas which are very tough like ugra tapas etc. That is not the meaning here is explained in bhashya as सर्वेषां हिंसकाः which shows that anyone coming in contact with them also become evil. It is said संसर्गजा दोषगुणा भवन्ति. i

जगतः क्षयाय प्रभवन्ति – They transgress the limits of dharma required in this world and established by Bhagavan as told in, अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् (3-10), परस्परं भावयन्तः श्रेयः परमवाप्स्यथ (3-11) etc. And those who follow such asura svabhavas are also ignorant ones as they follow their practices, and get attracted and believe in their teachings. Then they would not be eligible for any purushartha and they only suffer from तापत्रय and thus they ruin the whole world is the meaning.

Sloka 16.10

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्वाहान्प्रवर्तन्तेऽशुचित्रताः ॥ 10 ॥

दुष्पूरं कामम् Desires that are impossible of being fulfilled आश्रित्य having resorted to them, दम्भ मान मदान्विताः being filled with dambha, maana and mada, मोहात् Due to delusion असद्वाहान् गृहीत्वा having accepted what is prohibited by shastra अशुचित्रताः प्रवर्तन्ते they live a life performing vratas etc which are not ordained in the shastra.

दुष्पूरं - दुष्प्रापविषयं कामम् आश्रित्य तत्सिषाधयिषया मोहात् - अज्ञानात् असद्वाहान् - अन्यायगृहीत परिग्रहान्, गृहीत्वा अशुचित्रताः - अशास्त्रविहितव्रतयुक्ताः, दम्भमानमदान्विताः प्रवर्तन्ते ।

दुष्पूरं - दुष्प्रापविषयं कामम् आश्रित्य - Having deep desire to attain things which cannot be attained, तत्सिषाधयिषया मोहात् - अज्ञानात् - being deluded by the desire to attain the impossible, असद्वाहान् - अन्यायगृहीत परिग्रहान्, गृहीत्वा - they hold on to things which are earned unjustly , अशुचित्रताः - अशास्त्रविहितव्रतयुक्ताः, - they follow vratas which are not ordained in the shastra, दम्भमानमदान्विताः प्रवर्तन्ते - they act being filled with damba, maana and mada. Dambha was explained earlier as धार्मिकत्वख्यापनाय धर्मानुष्ठानम्. Maana was explained as स्वविद्याभिजन अननुगुणोऽभिमानः, 'mada' is arrogance due to wealth etc.

दुष्पूरं - दुष्प्रापविषयं कामम् आश्रित्य - In the sloka असत्यम् - कामहेतुकम् was told. So kaama was told as the cause of this world. Hence they like to take resort in it only. In resorting to kaama, the others things to be practiced are dambha, maana and mada and till performance of vratas which are against what is ordained in shastra. That is told in this sloka as काममाश्रित्य दुष्पूरम् etc.

It is दुष्पूर means cannot be filled because it is impossible to attain. Or it can be said that attaining the sense pleasures is fulfilling desire. So dushpoora means impossible to attain fully sense pleasures. Because it is said - सेवनात्तु विवर्धते - न जातु कामः कामानां उपभोगेन शाम्यति हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते.

तत्सिषाधयिषया मोहात् - अज्ञानात् – Being blind to what ought to be done and what ought not to be done which leads to engaging in wrong deeds is meant by मोह here. Hence explained as अज्ञानात्. असद्भाहान् – अन्यायगृहीत परिग्रहान्, गृहीत्वा – Those who follow dharma earn through righteous means while those who are always seeking sense pleasures resort to stealing etc. and hence their earnings are not through righteous means. This is going to be told later as ईहन्ते कामभोगार्थम् अन्यायेनार्थसञ्चयानिति (12).

अशुचिव्रताः - अशास्त्रविहितव्रतयुक्ताः, - Vratas told in works which are against Vedas are not to be followed. But the asuras perform those vratas only which are not ordained in the shastra. Even those for whom the quality of tamas is high, engage in वेदबाह्य व्रतs as they are captivated by deceitful activities such as पाषाणस्फोटन (making a stone to break into pieces), प्रतिमाजल्प (making a statue to speak – like ventriloquism), आदित्यस्तम्भन – causing the illusion such as arresting the sun and such. They get attracted to such tricks as they are तामसाs and do not follow dharma. Or, to show off or due to arrogance they do sankalpas which are against what is ordained in Vedas. That can also be said to be vratas here. Even those performing शास्त्रीयकर्मs but not performing as worship of Bhagavan would lead to शास्त्रविरुद्ध only because that is not शास्त्रविहित.

Sloka 16.11

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ 11 ॥

अपरिमेयां That which cannot be estimated as this much only, प्रलयान्तां about what is going to be achieved till pralaya चिन्ताम् उपाश्रिताः they resort to such thoughts. कामोपभोगपरमाः They think sensual enjoyment is the highest purushartha to be attained . एतावदिति निश्चिताः Thus they are very sure that this is only purushartha.

अद्य श्वो वा मुमूर्षवः चिन्ताम् अपरिमेयां – अपरिच्छेद्यां, प्रलयान्तां - प्राकृतप्रलयावधिकाल-साध्यविषयाम् उपश्रिताः ।
तथा कामोपभोगपरमाः - कामोपभोग एव परमपुरुषार्थः इति मन्वानाः । एतावद् इति निश्चिताः - इतः अधिकः पुरुषार्थो न विद्यते इति संजातनिश्चयाः ।

अद्य श्वो वा मुमूर्षवः – Though they are going to die today or tomorrow,

चिन्ताम् अपरिमेयां – अपरिच्छेद्यां, - that which is unlimited or unbounded,

प्रलयान्तां - प्राकृतप्रलयावधिकाल-साध्यविषयाम् उपश्रिताः – pralayaantaam means that which would need all the time till pralaya to be attained, - they resort to thinking about attaining such things.

तथा कामोपभोगपरमाः - कामोपभोग एव परमपुरुषार्थः इति मन्वानाः – In the same way, thinking that enjoyment of sensual pleasures is only the ultimate goal to be attained,

एतावद् इति निश्चिताः - इतः अधिकः पुरुषार्थो न विद्यते इति संजातनिश्चयाः – they are very sure that there is no other greater benefit to be attained.

The kind of continuous perturbation in the mental state which those of asura svabhaava told earlier undergo is being explained here.

अद्य श्वो वा मुमूर्षवः – Bhashyakarar says अद्य श्वो वा मुमूर्षवः - they are going to die today or tomorrow – indicating that they waste their time and effort as they engage with great desire and effort to attain things which are impossible to attain.

चिन्ताम् अपरिमेयां – अपरिच्छेद्यां, – what they try to achieve is of innumerable varieties because it is about infinite things. They resort to such thoughts. Earlier it was told that they do not have कृत्याकृत्यविवेक. They keep thinking that they want to do things till pralaya kaala. This is told as अभिद्या – व्यर्थचिन्तने – one should cultivate अनभिद्या which is said to be an आत्मगुण. साधन सप्तकs are told in Sribhashya in which कल्याण is one. That is कल्याणगुणs that a मुमुक्षु should cultivate. Those of aasura svabhaava do not have it. They have अभिद्या which is wasting time thinking about things which are of no consequence.

प्रलयान्तां - प्राकृतप्रलयावधिकाल-साध्यविषयाम् उपश्रिताः – Some other commentators explain pralayaantaam as till शरीरपात. That is not right as it is better to accept the well known meaning of pralaya. Hence this indicates their excessive passion due to which they try to achieve in a small time what needs a long long time to achieve. It is well known that they do not live till pralaya and so bhashya is प्राकृतप्रलयावधिकाल-साध्यविषयाम्. There are innumerable things to think about and each one is impossible to achieve is the bhaava.

तथा कामोपभोगपरमाः - कामोपभोग एव परमपुरुषार्थः इति मन्वानाः – For them enjoyment of sensual pleasures is the ultimate goal of life.

एतावद् इति निश्चिताः - इतः अधिकः पुरुषार्थो न विद्यते इति संजातनिश्चयाः – एतावत् negates स्वर्ग and अपवर्ग.
For them there is nothing greater than कामोपभोग. That is the ultimate purushaarth for them.
Like the chaarvakas who say भस्मीभूतस्य देहस्य पुनरागमनं कुतः तस्मात् सर्वप्रयत्नेन ऋणं कृत्वा घृतं पिब ।.

16.12

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ 12 ॥

आशापाशशतैः बद्धाः They are caught in hundreds of nets of desire कामक्रोधपरायणाः having resorted to only kaama and krodha, कामभोगार्थम् अन्यायेन अर्थसञ्चयान् ईहन्ते they desire to acquire wealth through unrighteous ways.

आशापाशशतैः आशाख्यपाशशतैः बद्धाः कामक्रोधपरायणाः कामक्रोधैकनिष्ठाः । कामभोगार्थम् अन्यायेन अर्थसंचयान् प्रति ईहन्ते ।

आशापाशशतैः आशाख्यपाशशतैः बद्धाः – They are bound by hundreds of fetters called desire.

कामक्रोधपरायणाः कामक्रोधैकनिष्ठाः – And they are single mindedly devoted to desire and anger alone.

कामभोगार्थम् अन्यायेन अर्थसंचयान् प्रति ईहन्ते – In order to enjoy sensual pleasures, they desire to acquire wealth through wrong means.

Earlier चिन्ता was told – and that is about what is to be done – कर्तव्यविषय. And आशा or desire is about fruits – फलविषय. Here शत means innumerable.

परायण means एकनिष्ठा – One should be भगवत्परायणs and those of aasura svabhaava are कामक्रोधपरायणाs.

कामक्रोधपरायणा – means intent on kaama and krodha. The word अयन here means आश्रय. When kaama gets obstructed, it leads to krodha is how it is explained.

कामभोगार्थम् –when one should be intent on worship of Bhagavan for attaining moksha, they live to experience sensual pleasures only which are short lived, appear to be pleasurable, meager etc. that is the bhaava.

अन्यायेन अर्थसंचयान् – shruti says इन्द्र श्रेष्ठानि द्रविणानि देहि चित्तिं दक्षस्य सुभगत्वमस्मे - श्रेष्ठ द्रविण is that which is earned through righteous means. सौभाग्य comes when there is धनयोग and बुद्धियोग. One of them is not there saubhaagya will not be there.

Subhashita says – how much can one enjoy even if one earns lot of money – गोशतादपि गोक्षीरं प्रस्थं ग्रामशतादपि । प्रासादादपि खट्वार्धं शेषं परविभूतये । But the aasura svabhaavas are after money, wealth and are caught in the web of hundreds of desires.

16.13

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ 13 ॥

इदं This wealth and others मया अद्य लब्धम् have been acquired by me only today. इमं मनोरथम् प्राप्स्ये I will also attain my desired goal. इदं धनं मे अस्ति This wealth is for me. इदमपि पुनः मे भविष्यति Whatever I am desiring now will also be acquired by me.

इदं क्षेत्रपुत्रादिकं सर्वं मया - मत्सामर्थ्येन एव लब्धम्, न अदृष्टादिना, इमं च मनोरथम् अहम् एव प्राप्स्ये, न अदृष्टादिसहितः, इदं धनं मत्सामर्थ्येन लब्धं मे अस्ति, इदम् अपि पुनः मे मत्सामर्थ्येन एव भविष्यति ।

इदं क्षेत्रपुत्रादिकं सर्वं मया - मत्सामर्थ्येन एव लब्धम्, - All these land, children and others – all these were obtained only by my capability and cleverness.

न अदृष्टादिना, - And not due to adrushta and others.

इमं च मनोरथम् अहम् एव प्राप्स्ये, न अदृष्टादिसहितः, - This desire of mine also I will only attain and not being assisted by adrushtaa and others.

इदं धनं मत्सामर्थ्येन लब्धं मे अस्ति, इदम् अपि पुनः मे मत्सामर्थ्येन एव भविष्यति – This wealth also is mine being acquired solely by my own capability. This also again will be mine solely due to my own capability.

It was told in previous sloka that they have firm resolve that the ultimate is only sensual pleasures as told – सहस्रभगसन्दर्शनात्मकश्च महानन्दलक्षणो मोक्षः - moksha is of great joy that one gets on seeing abundance of wealth. In this sloka, what will be the thinking of such a one told earlier with respect to wealth already acquired and not yet acquired.

इदं क्षेत्रपुत्रादिकं सर्वं मया - मत्सामर्थ्येन एव लब्धम्, - When सात्विकाs attain such things, they know that it is due to ईश्वरानुग्रह for some सुकृत done earlier. That is not what is meant here. Hence it is explained in Bhashya as मत्सामर्थ्येनैव – only by my capability. There is no God or no one else who has any role in this they think.

न अदृष्टादिना, इमं च मनोरथम् अहम् एव प्राप्स्ये, न अदृष्टादिसहितः, इदं धनं मत्सामर्थ्येन लब्धं मे अस्ति, इदम् अपि पुनः मे मत्सामर्थ्येन एव भविष्यति – They have in everything that अहंभाव – they reject Ishvara and think there is no greater power. Bhagavan says for any act five things are involved – अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधाश्च पृथक्चेष्टाः दैवं चैवात्र पञ्चमम् । The last one, daiva is most important. But those of asura svabhava do not recognize Ishvara is told in this sloka.

How those of asura svabhavas think ishta praapti is through their own ability was told. Now what is their thinking with respect to अनिष्टनिवारण is going to be told.

16.14

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

असौ शत्रुः This enemy of mine मया हतः was killed by me who is powerful. अपरान् अपि हनिष्ये I will only kill others also being all powerful.

असौ मया बलवता हतः शत्रुः । अपरात् अपि शत्रून् अहं शूरो वीरश्च हनिष्ये । किमत्र मन्दधीभिः दुर्बलैः परिकल्पितेन अदृष्टपरिकरेण?

असौ मया बलवता हतः शत्रुः – This enemy also was killed by me only who is powerful.

अपरात् अपि शत्रून् अहं शूरो वीरश्च हनिष्ये – Being valiant and powerful I will only kill other enemies also.

किमत्र मन्दधीभिः दुर्बलैः परिकल्पितेन अदृष्टपरिकरेण? – Of what use is adrushta to me, which only the weak and dull minded ones resort to.

मया – These words indicate their arrogance with respect to killing enemies etc. They say they do not need any other help and being powerful, they can kill their enemies solely by their own capability. One who is a शूर or valiant would break into the army of enemies just as a tiger attacks its opponents without fear.

मन्दधीभिः दुर्बलैः - The asuras say of others who follow yajna, daana etc – that they are following something told in some text which teaches with hidden meanings and following them, they give up what is readily available. They say that powerful ones cannot be cheated by such teachings. Such is their audacity says Bhagavan.

परिकल्पितेन – Imagined means the dull minded ones do not follow what is established by chaarvaakaas – that pratyaksha is the only pramaana they say. Instead the dull minded ones follow shastra which has hidden meanings and get cheated.

Why Bhagavan Krishna is teaching these qualities in so much detail is for all to understand the ways of asuras so that we don't become like that.

तथा च

In the same way,

After telling that the asuras (means those who do not follow shastra) say इष्टप्राप्ति and अनिष्टनिवारण is under their own control now it is going to be told that the asuras say that their capability does not need any support from adrushta and such things.

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ 14 ॥

अहम् ईश्वरः I am my own Lord and am independent, अहं भोगी I am only the enjoyer. अहं सिद्धः I have attained my benefits without any one else's help. बलवान् सुखी I am powerful and am happy by myself.

ईश्वरः अहं - स्वाधीनः अहम्, अन्येषां च अहम् एव नियन्ता । अहं भोगी - स्वत एव अहं भोगी, न अदृष्टादिभिः । सिद्धः अहम् - स्वतः सिद्धः अहम्, न कस्माच्चिद् अदृष्टादेः । तथा स्वत एव बलवान्, स्वत एव सुखी ।

ईश्वरः अहं - स्वाधीनः अहम्, अन्येषां च अहम् एव नियन्ता – Bhashyakarar explains the full meaning of these. I am the Lord means I have everything under my control. Not only that, I am only the controller of others also.

अहं भोगी - स्वत एव अहं भोगी, न अदृष्टादिभिः – I am an enjoyer purely by my own efforts and not by any adrushta and other things.

सिद्धः अहम् - स्वतः सिद्धः अहम्, न कस्माच्चिद् अदृष्टादेः – I am a success because of myself and not because of adrushta and others.

तथा स्वत एव बलवान्, स्वत एव सुखी – In the same way, I am strong and all powerful by myself and am happy by myself.

ईश्वरः अहं - स्वाधीनः अहम्, अन्येषां च अहम् एव नियन्ता – The word स्वाधीन implies that just as they do not accept the existence of Ishvara, they do not accept ईशितव्य also. They have the arrogance to think that they only control others also. The meaning is that if we tell them that 'you are only controlling everything' they feel very happy.

अहं भोगी - स्वत एव अहं भोगी, न अदृष्टादिभिः – Bhogee means भोगसामर्थ्य - capability to experience. अहं भोगी means by myself and not due to the nature of dharma.

सिद्धः अहम् - स्वतः सिद्धः अहम्, न कस्माच्चिद् अदृष्टादेः – सिद्धः means ज्ञानाद्यतिशयसंपन्नः - I have great knowledge etc. is the meaning. Or it may mean that I have attained all my desires.

तथा स्वत एव बलवान्, स्वत एव सुखी – Sukhee means one who has happiness associated with पुत्रजन्म - birth of child etc. There is no punarukti for bhogi and sukhi because bhogi means capability to experience and that is the cause and sukhee is the fruit of that. So one is हेतु and the other is फल.

Swamy deshika makes a comment here – एषां ईश्वरत्वादीनाम् अभिजनान्तानां भुक्तशिष्टकर्ममूलत्वं प्रागेव श्रुतिस्मृतिभिः उपपादितम् – The shruti and smrutis say that based on karma only one's birth, parents, education and all these are decided at the time of birth. Shruti says स्थाणुमन्ये अन्यसंयन्ति यथा कर्म यथा श्रुतम् । and so on. But those of aasura svabhaava who do not believe in shastras think they have everything under their control etc.

16.15

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ 15 ॥

आढ्योऽस्मि I am a wealthy person due to my own capability. अभिजनवानस्मि I am born in a noble clan. मयासदृशः अन्यः कः अस्ति Who else is there equal to me? यक्ष्ये I perform sacrifices दास्यामि I donate, मोदिष्ये I enjoy इति अज्ञान विमोहिताः thus they think being deluded by ignorance.

अहं स्वतः च आढ्यः अस्मि, अभिजनवान् अस्मि - स्वत एव उत्तमकुले प्रसूतः अस्मि । अस्मिन् लोके मया सदृशः कः अन्यः स्वसामर्थ्यलब्ध-सर्वविभवो विद्यते? अहं स्वयम् एव यक्ष्ये, दास्यामि, मोदिष्ये इति अज्ञानविमोहिताः - ईश्वरानुग्रहनिरपेक्षेण स्वेन एव यागदानादिकं कर्तुं शक्यम् इति अज्ञानविमोहिता मन्यन्ते ।

अहं स्वतः च आढ्यः अस्मि, अभिजनवान् अस्मि - स्वत एव उत्तमकुले प्रसूतः अस्मि – I am wealthy by myself. I am born in a good clan out of my own ability.

अस्मिन् लोके मया सदृशः कः अन्यः स्वसामर्थ्यलब्ध-सर्वविभवो विद्यते? – In this world who else is there like me who has acquired all the wealth by his own capability?

अहं स्वयम् एव यक्ष्ये, दास्यामि, मोदिष्ये इति अज्ञानविमोहिताः – They say being greatly deluded by ignorance, ‘I only perform sacrifices, I only donate, I enjoy by myself’.

ईश्वरानुग्रहनिरपेक्षेण स्वेन एव यागदानादिकं कर्तुं शक्यम् इति अज्ञानविमोहिता मन्यन्ते – They think being deluded by ignorance that without the need for the grace of Bhagavan by their own ability they can perform yaaga, daana and others.

अस्मिन्लोके – Meaning is that in their view there is no other world and in this world even if one searches in every nook and corner, they will not find anyone equal to them. In kathopanishat अस्मिन् लोके – indicates what Yama says, न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् । अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे.

मया सदृशः - ‘There is no one equal to me other than myself. I am my own equal’ they say. It is like गगनं गगनाकारं सागरः सागरोपमः.

यक्ष्ये दास्यामि – These are words of arrogance and दम्भ. It is going to be told later as दम्भेन अविधिपूर्वकम्. This is making fun of सात्विकs. What they say as मोदिष्ये is the greatness achieved through power, position etc and not from the point of view svarga etc.

And all these are due to arrogance (अहङ्कार) is indicated in Bhashya as ईश्वरानुग्रह निरपेक्षेण.

Without Ishvara's grace nothing can be done but the asuras say they can achieve everything by themselves. That is bhramaa.

Sloka 16.16

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ 16 ॥

अनेक चित्त विभ्रान्ताः Having many kinds of mental delusion, मोहजाल समन्विताः being associated with the host of sensual desires called delusion or moha कामभोगेषु प्रसक्ताः deeply addicted to sensual enjoyments अशुचौ नरके पतन्ति they fall into grave hell.

अदृष्टेश्वरादिसहकारम् ऋते स्वेन एव सर्वं कर्तुं शक्यम् इति कृत्वा एवं कुर्याम्, एतत् च कुर्याम्, अन्यत् च कुर्याम्, इति अनेकचित्तविभ्रान्ताः, एवरूपेण मोहजालेन समावृताः, कामभोगेषु प्रकर्षेण सक्ताः, मध्ये मृताः, अशुचौ नरके पतन्ति ।

अदृष्टेश्वरादिसहकारम् ऋते – Without the help of अदृष्ट, ईश्वर and others

स्वेन एव सर्वं कर्तुं शक्यम् इति कृत्वा – they think that they can achieve everything by themselves,

एवं कुर्याम्, एतत् च कुर्याम्, अन्यत् च कुर्याम्, इति अनेकचित्तविभ्रान्ताः, - they are disturbed by several mental delusions such as 'I will do like this, I will also achieve this, will do other things also',

एवरूपेण मोहजालेन समावृताः, - thus being ensnared by the net of delusion,

कामभोगेषु प्रकर्षेण सक्ताः, - deeply attached to sensual enjoyments,

मध्ये मृताः, अशुचौ नरके पतन्ति ।- having died in the middle, they fall into foul naraka.

Those who have surrendered their burden of protection to Bhagavan would be having firm mind without any delusions. Those who are of aasura svabhava do the opposite.

They say अदृष्टेश्वरादिसहकारम् ऋते – adrushta is karma.

अनेकचित्त – Meaning of चित्त is mind. When mind is in the state of thinking it is called chitta.

विभ्रान्ताः - It could mean those having विपरीतज्ञान - wrong knowledge or चित्त विक्लेश - unsoundness of mind. They imagine many many things in their mind being deluded. That is explained in bhashya as एवं कुर्याम्, एतत् च कुर्याम्, अन्यत् च कुर्याम्, इति अनेकचित्तविभ्रान्ताः.

मोहजाल समावृताः - Bhagavan says they are nicely surrounded by mohajaala – the net of delusion सम्यक् आवृताः. There is no way to get out of it.

कामभोगेषु प्रसक्ताः - प्रकर्षेण सक्ताः - आसक्ति in what – deep attachment to experience of sensual pleasures. As Manu says न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मव भूय एवाभिवर्धते ॥. There is no end to sensual pleasures and the more one experiences them, the more will be the desire. One who is thus infatuated or has intense passion, will fall into hell. As told, इदं कृतमिदं कार्यं इदमन्यत् कृताकृतम् । एवम् ईहासमायुक्तं कृतान्तः कुरुते वशम् – One who has this kind of desires will fall into Yama's net. अन्यथा चिन्तितं कर्म देवेन कृतमन्यथा – this is what actually happens – that is if one thinks they are independent and do not need Bhagavan's grace. When one does what ought to be done, they will be without any anxiety – कृतकृत्याः प्रतीक्षन्ते मृत्युं प्रियमिवातिथिम् . कः कं शक्तः रक्षितुं मृत्युकाले? – if one thinks about it, one can realize that Bhagavan's grace is needed all the time. But the asuras do not realise that.

Sloka 16.17

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ 17 ॥

आत्मसम्भाविताः Praising themselves, स्तब्धाः thinking they are paripoornas or complete
धनमानमदान्विताः being filled with arrogance due to the feeling of greatness of their wealth, birth etc. ते नामयज्ञैः engaged in sacrifices which have only fame that 'they have performed such yagas' as the benefit, दम्भेन for mere fame अविधिपूर्वकं यजन्ते they perform sacrifices in a way opposed to what is ordained in shastras.

आत्मना एव सम्भाविताः - आत्मना एव आत्मानं सम्भावयन्ति इत्यर्थः । स्तब्धाः - परिपूर्णं मन्यमाना न किञ्चित्कुर्वाणाः ।
कथम्? धनमानमदान्विताः - धनेन विद्या-अभिजनाभिमानेन च जनितमदान्विताः, नामयज्ञैः - नामप्रयोजनैः यष्टा इति
नाममात्रप्रयोजनैः यज्ञैः यजन्ते । तत् अपि दम्भेन हेतुना यष्टृत्वख्यापनाय, अविधिपूर्वकम् - अयथाचोदनं यजन्ते ।

आत्मना एव सम्भाविताः - आत्मना एव आत्मानं सम्भावयन्ति इत्यर्थः – They praise themselves is the meaning.

स्तब्धाः - परिपूर्णं मन्यमाना न किञ्चित्कुर्वाणाः – Thinking they are complete they do not engage in anything.

कथम्? – How do they think they are complete.

धनमानमदान्विताः - धनेन विद्या-अभिजनाभिमानेन च जनितमदान्विताः, - They are intoxicated by wealth, knowledge and clan in which they are born,

नामयज्ञैः - नामप्रयोजनैः यष्टा इति नाममात्रप्रयोजनैः यज्ञैः यजन्ते – Yajnas which have just fame as the benefit, means sacrifices which will lead to the fame ‘he has performed such yajna’ – they perform such yajnas.

तत् अपि दम्भेन हेतुना यष्टृत्वख्यापनाय, - That also they perform with dambha – for establishing the fame that they have performed such yajnas,

अविधिपूर्वकम् - अयथाचोदनं यजन्ते – perform in a way opposed to what is ordained in the shastra.

आत्मनैवात्मानम् – The defect of the nature of self-praise is meant by this. The virtuous ones feel ashamed even when others praise them while the asuras praise themselves. आत्मप्रशंसा is a दोष – the is present in them Bhagavan says.

स्तब्धाः - When Shvetaketu returns after completing studies, Uddalaka addresses him – श्वेतकेतो स्तब्धोऽसि । उत तमादेशमप्रक्ष्यः येन अश्रुतं श्रुतं भवति etc. Shvetaketu was having a look of one who feels he is complete. Then he realizes he does not know and being of good nature requests his father to teach him about that aadesha. But those of asura svabhava do not even respect their gurus because they think they are complete in all aspects.

विद्याभिजनाभिमानेन – It is said विद्यामदो धनमदः तृतीयोऽभिजनो मदः (भा.उ. 34-46). Accordingly, though in the sloka धन is mentioned, मान is taken as अभिमान out of vidyaa and आभिजन्य as explained in bhashya.

नामयज्ञैः - नामसम्बन्धिनो यज्ञाः नामयज्ञाः - and that सम्बन्ध is not धर्मादिप्रयोजन but नामप्रयोजन as explained in bhashya. And that fame is not of the form of कीर्ति etc but यष्टा इति नाममात्रप्रयोजनैः bhashyakarar says. Fame of the form 'he has performed this yajna' that's all. That is why it is further explained as दम्भेन हेतुना.

अविधिपूर्वकम् – vidhi is विधायकवाक्य. Because they reject what is told in vidhi, it becomes अविधिपूर्वक. They perform yajnas only for the sake of getting fame, they think they are only doing without Bhagavan's help and so on ...all these are avidhipurvaka. Vidhipurvaka is told in many ways such as ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना.

Sloka 16.18

ते च ईदृग्भूता यजन्ते इत्याह –

And they perform Yajnas being endowed with the demoniac nature as told next.

Here in order to avoid repetition, bhashyakarar explains this sloka as the ways which are opposed to what is needed for performing saatvika yajna.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ 18 ॥

अहङ्कारं The egoism that they are their own masters बलं strength of their own ability दर्पं arrogance that there is no equal to them कामं क्रोधं च संश्रिताः having taken resort in desire and anger आत्म पर देहेषु मां प्रद्विषन्तः hating ME who is present in their and others bodies अभ्यसूयकाः they are jealous of ME.

अनन्यापेक्षः अहम् एव सर्वं करोमि इति एवंप्रकारम् अहङ्कारम् आश्रिताः, तथा सर्वस्य करणे मद्बलम् एव पर्याप्तम् इति च बलम्, अतो 'मत्सदृशो न कश्चिद् अस्ति' इति च दर्पम्, 'एवंभूतस्य मम काममात्रेण सर्वं संपत्स्यते' इति कामम्, मम ये

अनिष्टकारिणः तान् सर्वान् हनिष्यामि' इति च क्रोधम्, एवम् एतान् संश्रिताः स्वदेहेषु परदेहेषु च अवस्थितं सर्वस्य कारयितारं पुरुषोत्तमं माम् अभ्यसूयकाः - प्रद्विषन्तः कुयुक्तिभिः मत्स्थितौ दोषम् आविष्कुर्वन्तो माम् असहमानाः, अहङ्कारादिकान् संश्रिताः, यागादिकं सर्वं क्रियाजातं कुर्वते इत्यर्थः ।

अनन्यापेक्षः अहम् एव सर्वं करोमि इति एवंप्रकारम् अहङ्कारम् आश्रिताः, - Having resorted to egoistic feeling that without anyone's help I will do everything myself,

तथा सर्वस्य करणे मद्बलम् एव पर्याप्तम् इति च बलम्, - in the same way depending on their own power thinking 'my own strength is enough for achieving everything',

अतो 'मत्सदृशो न कश्चिद् अस्ति' इति च दर्पम्, - Because of that, having the arrogance that 'there is no one equal to me',

'एवंभूतस्य मम काममात्रेण सर्वं संपत्स्यते' इति कामम्, - having the desire that 'everything will be fulfilled by mere wanting by me who is such',

मम ये अनिष्टकारिणः तान् सर्वान् हनिष्यामि' इति च क्रोधम्, - exhibiting anger of the form, 'I will destroy everyone who cause evil to me',

एवम् एतान् संश्रिताः – thus having resorted to all these,

स्वदेहेषु परदेहेषु च अवस्थितं सर्वस्य कारयितारं पुरुषोत्तमं माम् अभ्यसूयकाः - प्रद्विषन्तः – hating ME who is Purushottama, who is responsible for getting all actions done and who is present in their own body and also in others' bodies,

कुयुक्तिभिः मत्स्थितौ दोषम् आविष्कुर्वन्तो – they try to highlight defects in ME by fallacious arguments,

माम् असहमानाः, - not tolerating ME,

अहङ्कारादिकान् संश्रिताः, - resorting to egoism and other bad qualities,

यागादिकं सर्वं क्रियाजातं कुर्वते इत्यर्थः – they perform Yaga and other host of acts.

Here we can feel Bhashyakarar's pain in writing about such people who do not accept Bhagavan and who only hate that most compassionate Supreme Brahman without whom nothing can exist or function.

अनन्यापेक्षः - Swamy deshikan says दाम्भिकयज्ञेति कर्तव्यताक्रमं विवृणोति - Bhagavan explains the various things in order that are done in दाम्भिकयज्ञ - yajnas done out of दम्भ - for the sole purpose of showing off that they are performing yajnas. Here अहङ्कार is what is opposed to the view that Bhagavan only gets everything done – we do saatvika tyaaga before each karma as भगवानेव..स्वयमेव कारयति. What is opposed to this kind of thinking is ahankaara – अहमेव सर्वं करोमि as told in bhashya. It is told in bhaaratata, यद्यहङ्कारमाश्रित्य यज्ञदानतपःक्रियाः । कुर्वन् तत्फलमाप्नोति पुनरावर्तनं तु तत् ॥ - so that one can endeavour to get rid of such ahankaara.

सर्वस्य करणे मद्बलम् एव पर्याप्तम् – This feeling is opposed to what we say in saatvika tyaaga भगवतो बलेन भगवतो वीर्येण भगवतःतेजसा etc.

Both these ahankaara and bala give rise to darpa – arrogance. That is the root cause of all kinds of ignorance.

One should realize that all इष्टप्राप्ति – attaining the desired and अनिष्टपरिहार – getting rid of undesired things – is all out of भगवत्प्रसाद only. Thinking the other way leads to kaama and krodha. The fact that all these evil qualities because the cause of performing दाम्भिकयज्ञा – is explained in the bhashya starting with अनन्यापेक्षः.

आत्मपरदेहेषु – The सप्तमी विभक्ति – gives अधिकरणार्थ – indicating स्थिति of all beings is due to Bhagavan being present in them. That is well established in shruti as यः पृथिव्यां तिष्ठन्, य आत्मानि तिष्ठन् and so on and shruti says it is for यः पृथिवीम् अन्तरो यमयति, य आत्मानम् अन्तरो यमयति – that HE is अन्तर्यामि. And परदेहेषु indicates he exists in the sharira of a ऋत्विक् also and a तस्कर also. It is to make all engage in action that HE exists. And being most compassionate, HE does हितप्रवर्तन and that quality itself is the cause of असूया for those of आसुरस्वभाव the bhaava. And the mere knowledge of पुरुषोत्तमत्व of Bhagavan was told to be leading to moksha, that itself causes द्वेष and असूया for the demonic natured ones. All these are explained in bhashya as स्वदेहेषु परदेहेषु च अवस्थितं सर्वस्य कारयितारं पुरुषोत्तमं माम् अभ्यसूयकाः.

And why all these auspicious attributes of Bhagavan are being told is to show that those of demoniac nature find only faults in such qualities – गुणे दोषत्वबुद्धिः असूया is its lakshana.

And what Bhagavan said, सर्वस्य चाहं हृदि सन्निविष्टः मत्तः स्मृतिः ज्ञानमपोहनं च (15-15) is only reminded by Bhagavan as मामात्मपरदेहेषु.

क्युक्तिभिः - Fallacious arguments. Swamy Deshikan gives couple of examples – ईश्वरपरतन्त्रत्वे कथं कर्मवश्यता? फलानां कर्ममूलत्वे च किम् ईश्वरेण? And such – If we are dependent on Ishvara, how can we be dependent on karmas also? And if fruits are based on past karma, what is the use of Ishvara? And so on. The lakshana of अनसूया not having asooya is told by Bruhaspati in Atri Smruti is quoted by Swamy Deshikan, न गुणान् गुणिनो हन्ति स्तौति मन्दगुणानपि । नान्यदोषेषु रमते साऽनसूया प्रकीर्तिता । - what is opposed to this is असूया.

द्वेष – told as प्रद्विषन्तः प्रकर्षेण द्विषन्तः - is explained as being intolerant – माम् असहमानाः - that those of demoniac nature do not tolerate Bhagavan. This is the limit of transgression of Bhagavan's orders. This will lead to the entire clan falling into naraka it is said. It is said in Bhaarata, मज्जन्ति पितरस्तस्य नरके शाश्वतीस्समाः । द्विष्याद्यो विबुधश्चेष्टं देवं नारायणं हरिम् (भा.मो. 356-6) and also, ये द्विषन्ति माहात्मानं न स्मरन्ति च केशवम् । न तेषां पुण्यतीर्थेषु गतिस्संसर्गिणामपि (भा.मो. 336-36). Even those associated with such people are doomed it is said.

सर्वं यागादिकम् – Indicates that नामयज्ञैः told earlier is upalakshana to all yajnas.

Sloka 16.19

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ 19 ॥

द्विषतः Those hating ME, क्रूरान् engaged in inauspicious, cruel deeds, नराधमान् the lowly of mankind, अशुभान् inauspicious ones, तान् such of those of demoniac nature, अजस्रम् always आसुरीषु योनिषु एव अहं क्षिपामि I will throw them into asura janmas or births of demoniac nature only.

य एवं मां द्विषन्ति, तान् क्रूरान् नराधमान् अशुभान् अहम् अजस्रं संसारेषु जन्मजरामरणादिरूपेण परिवर्तमानेषु संतानेषु, तत्र अपि आसुरीषु एव योनिषु क्षिपामि - मदानुकूल्यप्रत्यनीकेषु एव जन्मसु क्षिपामि ; तत्तज्जन्मप्राप्त्यनुगुण-प्रवृत्तिहेतुभूत-बुद्धिषु क्रूरासु अहम् एव संयोजयामि इत्यर्थः ।

य एवं मां द्विषन्ति, - Those who hate ME in this way,

तान् क्रूरान् नराधमान् अशुभान् – Bhagavan gives three attributes of such people – cruel, vilest of humans and of inauspicious deeds,

अहम् अजस्रं संसारेषु जन्मजरामरणादिरूपेण परिवर्तमानेषु संतानेषु, - I will throw them always into the continuous stream of the cycle of birth-oldage-death,

तत्र अपि आसुरीषु एव योनिषु क्षिपामि – Even there, I will throw them into births of demoniac nature only,

मदानुकूल्यप्रत्यनीकेषु एव जन्मसु क्षिपामि ; - that means I will hurl them into births that are opposed to being favourable to ME,

तत्तज्जन्मप्राप्त्यनुगुण-प्रवृत्तिहेतुभूत-बुद्धिषु क्रूरासु अहम् एव संयोजयामि इत्यर्थः – that means I will only associate them with such cruel mindset which causes them to function so as to attain those respective cruel births.

Bhagavan is making it clear that even for Yagas performed by those filled with hatred, HE only gives the respective unfavourable fruits in this and next slokas.

तान् अहम् – Bhagavan says HE will give such punishment to only those who hate him. So there is no cruelty or partiality attributed to Bhagavan who is an abode to only most auspicious qualities. It is established in Brahmasutra as वैषम्य नैर्घृण्ये न सापेक्षत्वात् – Bhagavan's nature is untouched by any defect and if at all one suffers it is due to one's own deeds done in the past. That is made clear as तान् अहम्.

Earlier Bhagavan said there are four kinds of people who refuse to accept Bhagavan and surrender unto HIM. They were told as न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः । मायया अपहृतज्ञानाः आसुरं भावमाश्रिताः ॥ (7-15) They are only addressed here also is known from द्विषतः, क्रूरान्, नराधमान् etc. What was told as आसुरं भावमाश्रिताः is same as द्विषतः told here. क्रूरान्, अशुभान् pertains to मूढाः and मायया अपहृतज्ञानाः. मूढाः - vipareeta jnaana (think everything –self/ ones possessions is theirs) नराधमाः (have general knowledge but not inclined towards Bhagavan) मायया.. – attracted to wrong knowledge आसुरं..know well but hate.

आसुरीष्वेव योनिषु – The word आसुरीष्वेव eliminates सात्विक जन्मविशेष told earlier as शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते and अथवा योगिनामेव कुले भवति धीमताम् । एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् (6-42).

संसारेषु जन्मजरामरणादिरूपेण परिवर्तमानेषु संतानेषु – संसार is संसरति अस्मिन् पुरुषः - and the cycle of birth to death is revolving with no end is indicated by सन्तानेषु. Since संसार is common to both good and evil births, तत्रापि आसुरीष्वेव योनिषु.

This kind of प्रतिकूलजन्म – births which cause one to go against Bhagavan, is common to deva, manushya, tiryak and sthaavara – all four types. That is said in Kaushitaki Upanishad as एष एव साधु कर्म कारयति तं यमुन्निनीषति, एष एव असाधु कर्म कारयति तं यमधो निनीषति (कौ. 3-9) and that is explained in bhashya as तत्तत् जन्म प्राप्ति अनुगुण प्रवृत्ति हेतुभूत बुद्धिषु क्रूरासु अहमेव संयोजयामि. For bhaktas, Bhagavan said तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥.

And for throwing them in such lowly cruel births, the karmas of those only are responsible and hence there is no defect of vaishamya or nairghrNya on the part of Bhagavan.

If Bhagavan who is most compassionate has to do like this, we can imagine how much such people hate Bhagavan and they find defects only in HIS auspicious attributes.

Sloka 16.20

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 20 ॥

आसुरीं योनिम् आपन्नाः Those who have attained demoniac birth, जन्मजन्मनि मूढाः are born becoming more and more deluded progressively in further births, कौन्तेय Hey Arjuna, माम् अप्राप्यैव without attaining ME ततः from then on अधमां गतिं यान्ति reach the lowest state.

मदानुकूल्यप्रत्यनीकजन्मापन्नाः पुनः अपि जन्मनि जन्मनि मूढा मद्विपरीतज्ञानाः माम् अप्राप्य एव - 'अस्ति भगवान् सर्वेश्वरो वासुदेवः' इति ज्ञानम् अप्राप्य ततः ततो जन्मनः अधमाम् एव गतिं यान्ति ।

मदानुकूल्यप्रत्यनीकजन्मापन्नाः – Having attained births that prevent one from being favourable to Bhagavan,

पुनः अपि जन्मनि जन्मनि मूढा मद्विपरीतज्ञानाः – again and again in each birth they are deluded by wrong knowledge about Bhagavan,

माम् अप्राप्य एव – and without attaining ME,

'अस्ति भगवान् सर्वेश्वरो वासुदेवः' इति ज्ञानम् अप्राप्य – that means not acquiring the knowledge that 'Bhagavan Vasudeva who is the Supreme Lord exists',

ततः ततो जन्मनः अधमाम् एव गतिं यान्ति – they successively attain lower births only from there on.

The sequence of lower births attained by those of aasura svabhaava is told here.

मूढाः - means those having विपरीतज्ञान – wrong knowledge – opposed to reality. Thinking that I am my own lord as against accepting that Bhagavan is the Lord of all. That wrong knowledge itself is delusion. And that wrong knowledge is with respect to Bhagavan is indicated in bhashya as मद्विपरीतज्ञानाः. Those of aasura svabhaava who do not follow the commands of shastra keeping moving away from Bhagavan in successive births. They do not acquire the knowledge derived from shastra that 'There exists Bhagavan Vasudeva who is Sarveshvara'. And what is known from shastra is indicated in Bhashya as अस्ति भगवान् सर्वेश्वरो वासुदेवः.

ततो यान्ति अधमां गतिम् – bhashya for this is ततो जन्मनो अधमामेव गतिं यान्ति. Attaining adhamagati means it should be with respect to something better. So the word ततो is interpreted as ततो जन्मनः. If they are involved in performance of evil deeds again and again, they will keep suffering only.

16.21

अस्य आसुरस्वभावस्य आत्मनाशस्य मूलहेतुम् आह –

The root cause of such आत्मनाश which happens to those of आसुरस्वभाव is going to be told now is indicated in Bhashya as avatarika for the next sloka.

What is to be necessarily rejected is told briefly. Here आत्मनाश means not knowing the real nature of Atman. Atman is eternal and अविनाशि and cannot be destroyed. So naasha is not attaining the true knowledge of the Atman. That happens to those of aasura svabhaava. If what is going to be told is cut off, everything will be destroyed and so that is explained as मूलहेतुमाह – that what is going to be told is the root cause.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ 21 ॥

नरकस्य द्वारम् इदं त्रिविधम् The gateways to naraka are of three types. आत्मनः नाशनम् This causes destruction of the Self. कामः क्रोधः तथा लोभः They are kaama, krodha and lobha. तस्मात् एतत् त्रयं त्यजेत् for that reason, these three are to be renounced.

अस्य असुरस्वभावरूपस्य नरकस्य एतत् त्रिविधं द्वारम् - तत् च आत्मनो नाशनम्, कामः, क्रोधः, लोभ इति । त्रयाणां स्वरूपं पूर्वम् एव व्याख्यातम् । द्वारम् - मार्गो हेतुः इत्यर्थः । तस्मात् एतत् त्रयं त्यजेत् । तस्मात् - अतिघोरनरकहेतुत्वात् कामक्रोधलोभानाम् एतत् त्रितयं दूरतः परित्यजेत् ।

अस्य असुरस्वभावरूपस्य नरकस्य एतत् त्रिविधं द्वारम् – To this naraka which exists in the form of aasura svabhaava, there are three gateways.

तत् च आत्मनो नाशनम्, कामः, क्रोधः, लोभ इति – And they cause destruction of Self. They are kaama, krodha and lobha.

त्रयाणां स्वरूपं पूर्वम् एव व्याख्यातम् – The nature of these three were explained earlier itself.

द्वारम् - मार्गो हेतुः इत्यर्थः – Here dvaaram means cause.

तस्मात् एतत् त्रयं त्यजेत् – because of that they have to be renounced.

तस्मात् - अतिघोरनरकहेतुत्वात् कामक्रोधलोभानाम् एतत् त्रितयं दूरतः परित्यजेत् – tasmaat means because they cause one to fall in grave hell, these three namely kaama, krodha and lobha have to be rejected from distance itself so that they do not come near one.

आसुरस्वभावरूपस्य नरकस्य – This indicates there is no other hell than the three kaama, krodha and lobha. Why is Bhagavan teaching this? – So that one can get rid of aasura svabhaava. That is the reason why Bhagavan is teaching all these here. Kaama, krodha and lobha are explained right from 2nd chapter itself – dhyayaato vishayaan pumas: etc. kaamaat krodhobhijaayate and all that.

आत्मनाशनम् – This is as told in तैत्तिरीयश्रुति – असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । If one does not know there exists a Supreme Brahman, one is doomed. ब्रह्म सत् इति अवेद चेत् स असन्नेव भवति ।

द्वारम् – These are the causes of one entering naraka. So they are told as gateways. So do we see these doors so that we can close them or move away? They are not like that – it is the way

means cause of falling into naraka. So they are meant as mere causes of one entering into naraka. Swamy Deshika gives a special explanation here as प्रविशन् एव नश्यति – pravishan eva means as one is entering itself – may not have entered fully inside but while entering itself one is doomed he says. So one should not even go near it and that is explained in bhashya as one should reject them from far – दूरतः परित्यजेत् – परित्यजेत् means परितः त्यजेत्. - renouncing in all ways – completely. If we say let us see how it is and then leave it – it is impossible to get rid of it – so one should reject it from far says bhashyakarar.

Purpose of all these teachings is that knowing this one should find ways to escape from falling into these three traps. One should acquire the discriminatory knowledge of what is to be accepted and what is to be rejected. Bhashyakarar says in Vedartha Sangraha at the very end – why he created this work – सारासारविवेकज्ञाः गरीयंसो विमत्सराः । प्रमाणशरणाः सन्तीति कृतो वेदार्थसंग्रहः । - what is saara what is asaara one should know. And one should accept shastra as pramaana for everything – pramaana sharanaaha – else they will be like aasura svabhaavas.

Sloka 16.22

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ 22 ॥

कौन्तेय Hey Arjuna, एतैः तमोद्वारैः from these gateways to darkness of knowledge त्रिभिः विमुक्तः which are kaama, krodha and lobha, one who is liberated नरः such a person आत्मनः श्रेयः आचरति does what is good to him. ततः Then परां गतिं याति he attains the supreme.

एतैः - कामक्रोधलोभैः तमोद्वारैः - मद्विपरीतज्ञानहेतुभिः विमुक्तः नर आत्मनः श्रेय आचरति - लब्धमद्विषयज्ञानो मदानुकूल्ये प्रयतते, ततो माम् एव परां गतिं याति ।

एतैः - कामक्रोधलोभैः तमोद्वारैः – By these, means the doorways to ignorance namely kaama, krodha and lobha,

मद्विपरीतज्ञानहेतुभिः विमुक्तः नर – one who is fully liberated from these causes of wrong knowledge about ME,

आत्मनः श्रेय आचरति – endeavours to do what is good for himself.

लब्धमद्विषयज्ञानो मदानुकूल्ये प्रयतते, - that means having attained knowledge of my nature, he endeavours to do everything favourable to ME.

ततो माम् एव परां गतिं याति – then he will attain the ultimate goal, that is he will attain ME only.

Bhagavan showed the defects in those which need to be renounced and ordained Arjuna to renounce them. Now HE is teaching the benefits of such tyaaga. One who is liberated from the gateways of tamas, also gets liberated from tamas.

Tamodvaara – that causes vipareeta jnaana is tamas – satvaat sanjaayate jnaanam, tamastu ajnaanajam viddhi – due to tamas one thinks satya as asatya, dharma as adharma etc.

लब्धमद्विषयज्ञानो – aacharane of shreyas is only after acquiring the knowledge of Bhagavan is the meaning.

श्रेयः आचरति – Here meaning of shreyas is भगवदानुकूल्य – that includes giving up भगवद् द्वेष etc. that were told earlier.

Shreyas – preyas – kathopanishat श्रेयश्च प्रेयश्च मनुष्यमेतः श्रेय आददानस्य साधुभवति – shreyas – that which leads to realization of bhagavad jnaana. Preyas is pleasure principle.

They both come and stand in front of man and beg him to take them – one should chose shreyas and not preyas.

One who leaves kaama, krodha, lobha – attains shreyas and then attains paramatman.

Prakrutim yaanti bhutani nigrahah kim karishyati – prakruti – sense objects pull one strongly.

One should control oneself and help oneself. Indriyas are powerful – tayorna vashamaagacet.

Bhagavan does not push one into wrong path – chetana goes by himself – bhagavan has given mind, power to act, shastra, acharyas etc and helps one to move in the right path and gives him the freedom to think and act – if one goes in wrong way it is one's own decision – to move to right path one should resolve firmly and follow shastra.

परां गतिम् – The goal to be attained culminates in attainment of Bhagavan. Hence bhashya is मामेव परमां गतिम्. Shruti says – सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् – it is the end of the road which

is Vishnu's Supreme Abode or parama pada. End of road means संसाराध्वपारभूतम् - end of the road of samsara.

Sloka 16.23

शास्त्रानादरः अस्य नरकस्य प्रधानहेतुः इति आह –

In addition to the three told, there is one more – anaadara in shaastra – not respecting shastra – which is the prime cause of falling into naraka. That is going to be told now.

The three causes,kaama, krodha and lobha were told and now another cause that is more important and which can be avoided is going to be told.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 23 ॥

यः One who शास्त्रविधिम् उत्सृज्य abandons the command of the form of shastra कामकारतः वर्तते and acts according to his own wishes, सः सिद्धिं न अवाप्नोति He does not attain any siddhi. न सुखम् nor happiness न परां गतिम् let alone the ultimate goal.

शास्त्रं वेदाः, विधिः अनुशासनम्, वेदाख्यं मदनुशासनम् उत्सृज्य यः कामकारतो वर्तते - स्वच्छन्दानुगुणमार्गेण वर्तते, न स सिद्धिम् अवाप्नोति - न काम् अपि आमुष्मिकीं सिद्धिम् अवाप्नोति । न सुखं किञ्चिद् अवाप्नोति । न परां गतिम् - कुतः परां गतिं प्राप्नोति इत्यर्थः ।

शास्त्रं वेदाः, विधिः अनुशासनम्, - shaastra means Vedas and vidhi means command.

वेदाख्यं मदनुशासनम् उत्सृज्य – one who abandons my command called Veda,

यः कामकारतो वर्तते - स्वच्छन्दानुगुणमार्गेण वर्तते, - means acts according to his own desire,

न स सिद्धिम् अवाप्नोति – he does not attain any siddhi,

- न काम् अपि आमुष्मिकीं सिद्धिम् अवाप्नोति – that means he does not attain any fruits in other worlds,

न सुखं किञ्चित् अवाप्नोति – he does not attain even slightest happiness,

न परां गतिम् - कुतः परां गतिं प्राप्नोति इत्यर्थः – and does not attain ultimate goal – means where is the question of he attaining the ultimate goal.

शास्त्रं वेदाः - सर्वावस्थ-समस्तपुरुष-हितानुशासनात् शास्त्रशब्दो वेदेष्वेव प्रथमतः प्राप्तः - Because Vedas ordain what is good to all at all times, the word shaastra means Vedas in the first place . वेदशास्त्रात् परं नास्ति it is said – meaning वेदाख्यं शास्त्रम् – so shaastra means veda only. Bhashyakarar begins Vedartha Sangraha – which is the commentary he wrote for vedas (including karma kanda and jnaana kanda and not only that including all four Vedas and their upanishats etc) – अशेष-जगत्-हितानुशासन-श्रुतिनिकरशिरसि समधिगतोयम् अर्थः he says. And it also applies to smriti, itihasa and purana because they all explain the Vedic teachings and hence are associated with Vedas.

By the term shaastra here what is meant is विधायकवाक्य. Veda has mantras which ordain and so it consists of vidhaayaka vaakyas. That is told as shaastra. Or we can say shaastra is vidhi only.

वेदाख्यं मदनुशासनम् – Vedas do anushaasana of Bhagavan's commands. Veda says सत्यं वद, धर्मं चर, मातृदेवो भव.. etc and finally एतदनुशासनम्, एवमुपासितव्यम्. This is anushaasana it says.

Bhagavan says श्रुतिस्मृतिर्ममैवाज्ञा यस्तामुल्लङ्घ्यवर्तते । आज्ञच्छेदी ममद्रोही मद्भुक्तोऽपि न वैष्णवः (वि.ध. 76-31).

यः कामकारतो वर्तते - स्वच्छन्दानुगुणमार्गेण वर्तते – What is opposed to following the orders of Vedas is acting as per one's own desires. Why does one do so was told earlier – when Arjuna asked – अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः । अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः । Bhagavan said काम एष क्रोध एषः रजोगुण समुद्भवः । महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ (3-37). That is told as कामकारत्व explained as स्वच्छन्दानुगुणमार्गेण वर्तते. Manu says या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः । सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः । (मनु. 12-95). So we seek Bhagavan's pardon everyday saying कमोऽकार्षीत् मन्युरकार्षीत् नमो नमः – any transgression is due to kaama and krodha, please pardon us. One should realize that and renounce them and follow the shastras and not as per one's own desire is told.

न स सिद्धिमवाप्नोति – न कामपि आमुष्मिकीं सिद्धिम् – He will not know the means to attain happiness in other worlds is the bhaava. न सुखम् किञ्चित् – can be explained as ऐहिकसुख as it is किञ्चित्. He will not get any happiness here in this world also. Because even the happiness which comes in this world is also due to Bhagavan's grace which arises on following the orders of shastras. That is why it is said अनाराधितगोविन्दाः ये नराः दुःखभागिनः (वि. ध. 19-13).

Bhagavan clearly says here that one cannot do anything opposed to shastra. In the next chapter Arjuna raises another question related to this – which was not necessary but to confirm again – if one does karmas in a way opposed to what is ordained in shastra but with lot of shraddhe – what happens to them – we will see how Bhagavan answers this in next chapter.

Sloka 16.24

तस्माच्छास्त्रम् प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तम् कर्म कर्तुमिहार्हसि ॥ 24 ॥

तस्मात् For that reason, कार्याकार्यव्यवस्थितौ while deciding what ought to be done and what ought not to be done, ते शास्त्रं प्रमाणम् shastra only is the authority for you. शास्त्रविधानोक्तं ज्ञात्वा Knowing what is taught as per the commands of Shastra इह कर्मकर्तुम् अर्हसि you should engage in the performance of karmas.

तस्मात् कार्याकार्यव्यवस्थितौ - उपादेयानुपादेयव्यवस्थायां शास्त्रम् एव तव प्रमाणम् - धर्मशास्त्रेतिहासपुराणाद्युपबृंहिता वेदा यद् एव पुरुषोत्तमाख्यं परं तत्त्वं, तत्प्रीणनरूपं तत्प्राप्त्युपायभूतं च कर्म अवबोधयन्ति, तत् शास्त्रविधानोक्तं तत्त्वं कर्म च ज्ञात्वा - यथावद् अन्यूनातिरिक्तं विज्ञाय, कर्तुं त्वम् अर्हसि तद् एव उपादातुम् अर्हसि ।

तस्मात् कार्याकार्यव्यवस्थितौ - उपादेयानुपादेयव्यवस्थायां – For that reason, while deciding what is to be accepted and what is not to be accepted,

शास्त्रम् एव तव प्रमाणम् – shastra only is the authority for you.

धर्मशास्त्रेतिहासपुराणाद्युपबृंहिता वेदा – Vedas which are supplemented by dharmashastra, itihasa, purana and others,

यद् एव पुरुषोत्तमाख्यं परं तत्त्वं, तत्प्रीणनरूपं तत्प्राप्त्युपायभूतं च कर्म अवबोधयन्ति, - what they teach as the ultimate reality called Purushottama, and the karmas which are of the form of pleasing HIM and also the means to attain HIM,

तत् शास्त्रविधानोक्तं तत्त्वं कर्म च ज्ञात्वा – knowing that reality and the karmas as taught in the shastra,

यथावद् अन्यूनातिरिक्तं विज्ञाय, - that means knowing thoroughly as it is taught, no more, no less,

कर्तुं त्वम् अर्हसि तद् एव उपादातुम् अर्हसि – you should accept and perform them only.

तस्मात् – For that reason – means for all the reasons told in this entire chapter.

कार्यकार्यव्यवस्थितौ – उपादेयानुपादेयव्यवस्थायां – Here the words कार्य and अकार्य do not mean that which is created or that which is not created as that is not proper in this context. Here it gives the meaning of तत्त्व, अतत्त्व – what is reality and what is not reality. Wrong performance of karmas and wrong knowledge of reality are in the nature of those of aasura svabhaavas. Hence they are explained as उपादेय and अनुपादेय. The meaning of upaadeya here is accepting the authority of shastra whole heartedly. Yajnyavalkya Smruti says श्रुतिःस्मृतिस्सदाचारः (याज्ञ. 1-1-7) – so even dharmashastra, smruti, itihasa and purana are valid as they supplement Vedas. That is also सत्सम्प्रदाय. The word आदि in पुराणादि includes आचार.

यद् एव पुरुषोत्तमाख्यं परं तत्त्वं – Here यद् एव eliminates what was told as यजन्त्यविधिपूर्वकम् (9-23), न तु मामभिजानन्ति (९-२४) etc. All shastras ordain that all karmas should be performed as worship of Parama Purusha only – either directly or indirectly. Bhagavan has taught what is परमतत्त्व as वेदैश्च सर्वैः अहमेव वेद्यः.

अवबोधयन्ति – Indicates what Vedas do - अज्ञातज्ञापनरूपविधान. They remind one what is not known. They do it in the form of vidhi – command.

At the end of Vedartha Sangraha Bhashyakarar says what is the sum and substance of entire Vedas – it is Narayana is paratatva. And the means to attain Parama Purusha, which is हित is told as तत्प्रीणनरूपं तत्प्राप्त्युपायभूतं च कर्म. All karmas performed renouncing the fruit, attachment etc – फल, सङ्ग, कर्तृत्व त्यागपूर्वक – have the nature of परब्रह्मप्राप्त्युपायत्व.

कर्तुमर्हसि – This is told to indicate that karmas should never be performed in a way opposed what is told in shastra. Bhashya says तदेव उपादातुम् अर्हसि – अनुष्ठान-तत्त्व-अध्यवसाय-साधारण्यम् – adhyavasaya is dhrudha nishcaya – about tatva and anushtaana is indicated as तदेव उपादातुम्.

The word त्वम् in bhashya indicates that Arjuna is of दैवीसम्पत् and hence is verily eligible to do this. Swamy Deshikan summarises these teachings very nicely – एतदुक्तं भवति – सत्त्वोत्तरेण भवता कुहकपुरुषकौशल-अतिशय-परिग्राहित-मोहनशास्त्राभास-प्रक्रियानुधावनेन नित्य-भगवदाज्ञारूप-वेदाख्यशास्त्र-सारभूताद्यथाधिकारं कर्मयोग-भक्तियोगरूप-भगवदनन्यभजन-परमधर्मात् न प्रच्युतेन भवितव्यम्; अपितु स एव नित्यमुपादेय इति ।

इह – In this world where there is कर्माधिकार. Or it could mean in the state of being कर्मवश्य.

===== additional notes =====

मातापितृसहस्रेभो वत्सलतरं शास्त्रम् – says Bhashyakarar and also Sri Shankaracharya. Mother and father are known for vaatsalya. Shastra has more vatsalya than thousands of mothers and fathers it is said because for ever it is teaching what is hita to entire world.

Bhattar says – हर्तुं तमः सदसती च विवेक्तुमीशः मानं प्रदीपमिव कारुणिको ददाति । तेनावलोक्य कृतिनः परिभुञ्जते तं तत्रैव केऽपि चपलाः शलभी भवन्ति । - Maana is Pramana which is shastra – Vedas – Bhagavan who is most compassionate has given us this light which is shastra. Some virtuous ones realise the Brahman resorting to this light of knowledge while others who are given to following their own nature and not shastra get destroyed falling into it like the fire fly which gets attracted to fire and falls into it. Shvetashvatara upanishat says – यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं ह आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये । He created Brahma and gave him Vedas with which all further creation happens and an order is maintained in the world.

And Vedas are very difficult to understand as they are very गूढ, दुरूह etc. So the teaching of those who have perceived the Vedas directly, understood the meanings and put it to practice – their words and practices are also equally authoritative. Bhashyakarar says धर्मशास्त्र, इतिहास, पुराणादि उपवृम्हिता वेदाः - Gauthama dharma sutra says वेदो धर्म मूलम्, तद्विदां च स्मृतिशीले – veda is the source of dharma and तद्विदां च – means those who know the meanings and have done अनुष्ठान also – their 'smruti' – teachings and 'sheela' – aacharanam – are also equally pramaana.

Apastambhar says – धर्मज्ञ-समयः प्रमाणम् । वेदाश्च. He gave first place to those who are dharmajnas – have the knowledge of dharma or Veda. Their samaya means aacharane is pramaana. Vedas also he says. When we want to do some karma – should do as told in shaastra – if we do not understand ask one who knows – dharmajnas – their samaya – aacharane is pramana

So upabruhmanas are very important to understand the teachings of Vedas and without it one cannot know fully and properly the meanings of Vedas.

Summary of this chapter:

1. Daivee, aasuree sampath – daivee sampath vimokshaaya, nibandhaaya aasuree mataa
2. What is to be accepted and put to practice was taught and also what is to be rejected was told in detail
3. How those of aasura svabhaava will keep moving from birth to lower births only successively
4. To avoid such suffering, knowing all these taught here, one should renounce kaama krodha lobha, and act according to shaastra vidhi
5. one should acquire the knowledge of reality and the means to attain Bhagavan
6. Then perform karmas as ordained in shastra in such a way as to please Bhagavan.

What is taught in this chapter is not directly related to karmayoga or jnanayoga or bhaktiyoga but general Maanava dharma applicable to all is told here.

End of chapter 16.0

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्विभागयोगो नाम
षोडशोऽध्यायः

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 17)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

Sri:

**Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 17)**



Swamy Desikan, Thiruvahindrapuram

**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**



Sri:

Srimad Ramanuja Gita Bhashyam – 17th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ सप्तदशोऽध्यायः

Sloka 17.1

भाष्यावतारिका

देवासुरविभागोक्तिमुखेन प्राप्यतत्त्वज्ञानं तत्प्राप्त्युपायज्ञानं च वेदैकमूलम् इति उक्तम् । इदानीम् अशास्त्रविहितस्य आसुरत्वेन अफलत्वं, शास्त्रविहितस्य च गुणतः त्रैविध्यं, शास्त्रसिद्धस्य लक्षणं च उच्यते । तत्र अशास्त्रविहितस्य निष्फलत्वम् अजानन् अशास्त्रविहिते श्रद्धासंयुक्ते यागादौ सत्त्वादिनिमित्त-फलभेद-बुभुत्सया अर्जुनः पृच्छति –

देवासुरविभागोक्तिमुखेन प्राप्यतत्त्वज्ञानं तत्प्राप्त्युपायज्ञानं च वेदैकमूलम् इति उक्तम् – Bhagavan taught the division of devas and asuras and through that he taught that the source of knowledge of reality that is to be attained and the knowledge of the means to attain that goal is only Vedas.

इदानीम् अशास्त्रविहितस्य आसुरत्वेन अफलत्वं, – And now the fact that what is not ordained in shastra is aasura and hence does not yield any fruits,

शास्त्रविहितस्य च गुणतः त्रैविध्यं, – and what is ordained in shastras are of three types baed on the three qualities satva, rajas and tamas,

शास्त्रसिद्धस्य लक्षणं च उच्यते – and the definition of what is established in shastra – all these are going to be told.

तत्र अशास्त्रविहितस्य निष्फलत्वम् अजानन् – Not being aware of the futility of performing karmas in a way opposed to what is ordained in shastra,

अशास्त्रविहिते श्रद्धासंयुक्ते यागादौ – while performing yaga and other karmas not as per what is ordained in shastra but with lot of shraddha,

सत्त्वादिनिमित्त-फलभेद-बुभुत्सया अर्जुनः पृच्छति – Arjuna wanted to know the difference in fruits according to satva, rajas and tamas in such karmas and asks Bhagavan Krishna about it.

Aspects which are related to and coming under the देवासुर विभाग are addressed here.

Bhagavad Yamunacharya says in Gitartha Sangraha the summary of this chapter thus –

अशास्त्रमासुरं कृत्स्नं शास्त्रीयं गुणतः पृथक् । लक्षणं शास्त्रसिद्धस्य त्रिधा सप्तदशोदितम् (गी.सं. 21). The meaning of this sloka is explained in bhashya as इदानीम् अशास्त्रविहितस्य आसुरत्वेन अफलत्वं, शास्त्रविहितस्य च गुणतः त्रैविध्यं, शास्त्रसिद्धस्य लक्षणं च उच्यते.

Bhagavan said ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि (16-24) Whatever one accepts or rejects should be according to shastra only. So only after studying the shastra the question of हेय and उपादेय arises. Hence the doubt is how can this question ये शास्त्रविधिमुत्सृज्य यजन्ते - that what is the fruit for karmas which are अशास्त्र, is it relevant? Answer to that is indicated in bhashya as अशास्त्रविहितस्य निष्फलत्वम् अजानन् – he was not aware that such karmas that are not as ordained in shastra are futile he is asking the question.

Swamy Deshikan explains the thinking behind Arjuna's question – प्रेक्षावतां स्वतः प्रयोजने तदुपाये वा बुभुत्सा – people who observe others doing something would then like to do it themselves for their use. We see in this world people trying to do themselves farming or treating diseases etc. and many times they succeed in attaining the desired. Even shastriya karmas are learnt from seeing others perform only. And whatever is done cannot be without some fruit. Otherwise no one would do any karma seeing others. And if one performs with lot of shraddhaa, even if some अङ्गवैकल्य (deficiency/imperfection) is there, there should be some fruit for the work done because it is being done with lot of shraddhaa. So what was told earlier as यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः । न स सिद्धिमवाप्नोति न सुखं न परां गतिम् । should that be taken to mean that one would not get great benefits but the karma done should yield some benefits if done with shraddhaa – etc. this is what is the thinking in the mind of Arjuna. Yaaga told includes दान, देवपूजा and all that. श्रद्धासंयुक्ते यागादौ - The word श्रद्धयान्विताः which is कर्तृविशेषण (adjective) is explained as क्रियाविशेषण (adverb) here to show that the doubt is valid – the karmas such as Yaaga and others which are performed with shraddha – how can they not yield any fruit?

Arjuna wants to know if one has श्रद्धा should not there be some benefit for it, though karmas are not performed as told in shastra?

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ 1 ॥

कृष्ण Hey Krishna, ये शास्त्रविधिम् उत्सृज्य those who give up the way karmas are ordained in shastra श्रद्धयान्विताः यजन्ते performs sacrifices with lot of faith and urgency तेषां निष्ठा का what is their position? सत्त्वम् आहो रजः तमः Are they included in satva or rajas or tamas?

शास्त्रविधिम् उत्सृज्य श्रद्धयान्विता ये यजन्ते, तेषां निष्ठा का? किं सत्त्वम्? आहो स्वित् रजः? अथ तमः? निष्ठा - स्थितिः, स्थीयते अस्मिन् इति स्थितिः, सत्त्वादिः एव निष्ठा इति उच्यते । तेषां किं सत्त्वे स्थितिः? किं वा रजसि? किं वा तमसि? इत्यर्थः ।

शास्त्रविधिम् उत्सृज्य श्रद्धयान्विता ये यजन्ते, - Leaving aside the injunction of the shastra, those who perform yaga and others with lot of shraddha – faith/urgency,

तेषां निष्ठा का? किं सत्त्वम्? आहो स्वित् रजः? अथ तमः? – what is their position of their action – is it satva or rajas or tamas?

निष्ठा - स्थितिः, स्थीयते अस्मिन् इति स्थितिः, सत्त्वादिः एव निष्ठा इति उच्यते – निष्ठा means state - they are established firmly in this state – satva and others are only meant by nishthaa here.

तेषां किं सत्त्वे स्थितिः? किं वा रजसि? किं वा तमसि? इत्यर्थः – Are they established in satva or is it rajasa or tamasa is the meaning.

Here addressing Bhagavan as Krishna has a meaning – The निरुक्ति of word कृष्ण is given as कृषिर्भूवाचकश्शब्दो णश्च निर्वृतिवाचकः (भा. उ. 69-5) means – useful for attaining all that one desires.

The word तु in तेषां निष्ठा तु का – eliminates that performed with शास्त्रीयनिष्ठा and that performed as कामकारतः. This is different from both is indicated by the word तु.

यजन्ते – Indicates याग, दान etc.

सत्त्वमाहो रजस्तमः - These qualify what was asked as तेषां निष्ठा का – so explained in bhashya as तेषां स्थितिः सत्त्वे किम् and so on.

Sloka 17.2

एवं पृष्टो भगवान् अशास्त्रविहितश्रद्धायाः तत्पूर्वकस्य च यागादेः निष्फलत्वं हृदि निधाय शास्त्रीयस्य एव यागादेः गुणतः त्रैविध्यं प्रतिपादयितुं शास्त्रीयश्रद्धायाः त्रैविध्यं तावद् आह -

Thus asked by Arjuna, keeping in mind that there is no use in having shraddhaa in something opposed to what is ordained in shastra and such yaaga and others performed with shraddha, Bhagavan starts to teach that shaastreeya yaga and other karmas are of three types according to the Gunas and for that starts to explain that there are three types of shastreeya shraddha.

Though Arjuna did not ask about how many types of shraddhaa are there, Krishna started to teach about them and what is the purpose of that is told in this avataarikaa. The meaning is that Arjuna's question is contradicting what was taught earlier.

हृदिनिधाय – Bhashyakarar says Bhagavan kept Arjuna's question in mind as HE wanted to answer that properly. At the same time to indicate that the question is not relevant, HE did not give an answer right away. So श्रद्धा told here is only शास्त्रीय श्रद्धा. In अशास्त्रीयकर्मस there is no guna etc. as it is against what is ordained in the first place.

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनाम् सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

देहिनां For all beings associated with prakruti, श्रद्धा shraddhaa is सात्त्विकी राजसी चैव तामसी च इति त्रिविधा of three types namely saatvikee shraddhaa, raajasee shraddhaa and taamasee shraddhaa. सा स्वभावजा That arises according to ones praacheena karma vaasanaa. तां शृणु Listen to ME attentively about such shraddhaa.

सर्वेषां देहिनां श्रद्धा त्रिविधा भवति । सा च स्वभावजा - स्वभावः स्वासाधारणो भावः, प्राचीनवासनानिमित्तः

तत्तद्गुचिविशेषः, यत्र रुचिः तत्र श्रद्धा जायते । श्रद्धा हि, 'स्वाभिमतं साधयति एतत्' इति विश्वासपूर्विका साधने त्वरा ।

वासना रुचिः च श्रद्धा च आत्मधर्माः गुणसंसर्गजाः । तेषाम् आत्मधर्माणां वासनादीनां जनकाः

देहेन्द्रियान्तःकरणविषयगता धर्माः कार्यैकनिरूपणीयाः सत्त्वादयो गुणाः - सत्त्वादिगुणयुक्तदेहाद्यनुभवजा इत्यर्थः । ततः च इयं श्रद्धा सात्त्विकी राजसी तामसी च इति त्रिविधा । ताम् इमां श्रद्धां शृणु । सा श्रद्धा यत्स्वभावा, तं स्वभावं शृणु इति अर्थः ।

सर्वेषां देहिनां श्रद्धा त्रिविधा भवति – Shradda is of three kinds for all ensouled beings.

सा च स्वभावजा – And that happens as per their respective nature.

स्वभावः स्वासाधारणो भावः, - svabhaava means nature unique to that that person.

प्राचीनवासनानिमित्तः तत्तद्गुचिविशेषः, - And what is that unique nature, how is it unique – it is the interest or desire that arises in each person due to the reminiscent impressions of their age old karma.

यत्र रुचिः तत्र श्रद्धा जायते – Where there is desire or interest, shraddha arises towards that.

श्रद्धा हि, 'स्वाभिमतं साधयति एतत्' इति विश्वासपूर्विका साधने त्वरा – Bhashyakarar defines shraddha here. Its is the tvaraa – urgency combined with faith/belief that 'this will achieve my desired goal'.

वासना रुचिः च श्रद्धा च आत्मधर्माः गुणसंसर्गजाः – All these vaasanaa, ruche and shraddhaa are all aatmadharmas – attributes of the self and they arise from the association of Gunas – means satva/rajas/tamas of prakruti.

तेषाम् आत्मधर्माणां वासनादीनां जनकाः देहेन्द्रियान्तःकरणविषयगता धर्माः – The source of these aatmadharmas namely vaasanaa, ruchi and shraddhaa are the qualities of the objects related to body, sense and mind. How do we perceive them?

कार्यैकनिरूपणीयाः सत्त्वादयो गुणाः – They are known only from their effects

सत्त्वादिगुणयुक्तदेहाद्यनुभवजा इत्यर्थः – That means they are known from the experiences of body, sense organs and mind that are associated with satva and other gunas.

ततः च इयं श्रद्धा सात्त्विकी राजसी तामसी च इति त्रिविधा – Due to that reason, this shraddhaa is of three types – satvikee, raajasee and taamasee.

ताम् इमां श्रद्धां शृणु । सा श्रद्धा यत्स्वभावा, तं स्वभावं शृणु इति अर्थः – Listen to that shraddhaa. That means what is the nature of that shraddhaa, listen to that.

सर्वेषां देहिनां श्रद्धा त्रिविधा भवति – Shraddhaa will arise according to body and others which have abundance of satva and other gunas. To the doubt that 'shastra being common to all how can there be differences in shraddhaa for different people?' Should not all be having same faith in it?' the answer is that shraddhaa is स्वभावजा .

सा च स्वभावजा - स्वभावः स्वासाधारणो भावः, प्राचीनवासनानिमित्तः तत्तद्रुचिविशेषः, यत्र रुचिः तत्र श्रद्धा जायते – svabhaava is the भाव that is unique to oneself – which means धर्मविशेष – a kind of attribute. रुचि and श्रद्धा have कार्य-कारणभाव. If ruchi is present, shraddhaa will be present. If ruchi is absent, there won't be shraddhaa. What is that shraddhaa which is different from ruchi and is an effect of ruchi is explained as 'स्वाभिमतं साधयति एतत्' इति विश्वासपूर्विका साधने त्वरा .

A doubt is raised here. In Bruhadaranyaka Upanishat it is said कामः सङ्कल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिः अधृतिः ह्रीः धीः भीः इत्येतत्सर्वं मन एव (वृ. 3-5-3). They are all different functions of mind. So shraddhaa can get the dharmas of अन्तःकरण which is mind as shraddhaa is also a function of mind as told. But Atman is untouched by these dharmas as he is said to be अपहृतपाप्मा, विजरो, विमृत्युः etc. How can these be then told in respect of Atman addressed here with words स्व and देहि ? That is explained as वासना रुचिः च श्रद्धा च आत्मधर्माः गुणसंसर्गजाः । तेषाम् आत्मधर्माणां वासनादीनां जनकाः देहेन्द्रियान्तःकरणविषयगता धर्माः कार्यैकनिरूपणीयाः सत्त्वादयो गुणाः – सत्त्वादिगुणयुक्तदेहाद्यनुभवजा इत्यर्थः ।

Swamy Deshika explains what exactly is meant by this – शुद्धस्वभावस्यैव आत्मनः कर्ममूल-गुणमय-प्रकृतिसंसर्गोपाधिक-धर्मभूतज्ञानपरिणतिविशेषा इत्यर्थः । In the end they are all modifications in dharmabhuta jnaana – attributive consciousness of Jivatman and it is due to the association with prakruti which is made of Gunas and this association is due to karma. Else in his essential nature Jivatman is shuddhasvabhaava.

कार्यैकनिरूपणीयाः सत्त्वादयो गुणाः – And satva and other gunas are known only on seeing their effects and that is शास्त्रसिद्ध and also known. What is shastrasiddha and उपलब्ध – known – should not be rejected is the bhaava.

सत्त्वादिगुणयुक्तदेहाद्यनुभवजा इत्यर्थः – How can these satva and others which are अतीन्द्रिय because we cannot see them but can know them thru their effects only – how can they cause वासना etc is explained as सत्त्वादिगुणयुक्तदेहाद्यनुभवजा – vaasanaa and others are as a result of the experiences of body, sense organs and mind which are made of triguna – satva, rajas and tamas. From that point of view shraddhaa also is classified as three – satva, rajas and tamas.

ततः च इयं श्रद्धा सात्त्विकी राजसी तामसी च इति त्रिविधा । ताम् इमां श्रद्धां शृणु । सा श्रद्धा यत्स्वभावा, तं स्वभावं शृणु इति अर्थः – Why is Bhagavan again instructing Arjuna to listen carefully – शृणु – he says – in order to teach the various modes etc.

Sloka 17.3

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ 3 ॥

भारत Hey Arjuna, सर्वस्य श्रद्धा for everyone shraddhaa सत्त्वानुरूपा भवति would be as per their respective mind. अयं पुरुषः This embodied soul kshetrajna, श्रद्धामयः is a form of modification of shraddhaa. यः यत् श्रद्धः whatever is one's shraddhaa सः स एव he will be verily according to that only.

सत्त्वम् - अन्तःकरणम्, सर्वस्य पुरुषस्य अन्तःकरणानुरूपा श्रद्धा भवति; अन्तःकरणं यादृशगुणयुक्तम्, तद्विषया श्रद्धा जायते इत्यर्थः । सत्त्वशब्दः पूर्वोक्तानां देहेन्द्रियादीनां प्रदर्शनार्थः । श्रद्धामयः अयं पुरुषः, श्रद्धामयः – श्रद्धापरिणामः । यो यच्छ्रद्धः – यः पुरुषो यादृशया श्रद्धया युक्तः, स एव सः - स तादृश श्रद्धापरिणामः । पुण्यकर्मविषये श्रद्धायुक्तः चेत्, पुण्यकर्मफलसंयुक्तः भवति इति श्रद्धाप्रधानः फलसंयोग इति उक्तं भवति ।

सत्त्वम् - अन्तःकरणम्, सर्वस्य पुरुषस्य अन्तःकरणानुरूपा श्रद्धा भवति; - Satva means antah karana or mind. For all persons shraddha will be just like their mind.

अन्तःकरणं यादृशगुणयुक्तम्, तद्विषया श्रद्धा जायते इत्यर्थः – That means whatever guna their mind is made of, their shraddha will be in those related objects.

सत्त्वशब्दः पूर्वोक्तानां देहेन्द्रियादीनां प्रदर्शनार्थः – The word sattva here is indicative of body, senses and others also told earlier.

श्रद्धामयः अयं पुरुषः, श्रद्धामयः – श्रद्धापरिणामः – This purusha is shraddhaa maya means is the product of shraddha.

यो यच्छ्रद्धः – यः पुरुषो यादृशया श्रद्धया युक्तः, - Whatever is one's shraddhaa – means whatever kind of shraddha one has,

स एव सः - स तादृश श्रद्धापरिणामः – he will be that only. Means he will become according to that shraddha. This is explained further -

पुण्यकर्मविषये श्रद्धायुक्तः चेत्, पुण्यकर्मफलसंयुक्तः भवति – If a person has faith and urgency with respect to meritorious deeds, he will acquire the fruits of those meritorious deeds.

इति श्रद्धाप्रधानः फलसंयोग इति उक्तं भवति – So the nature of fruits one attains is primarily dependent on the nature of shraddhaa one has is what is told by this.

सत्त्वानुरूपा – Here the word satva does not mean satva guna. Because sloka says सत्त्वानुरूपा सर्वस्य श्रद्धा भवति – if the word सत्त्व here means satva guna then there will no scope for division of shraddhaa into satva, rajas and tamas. It is not even that satva assists in all other types also. Because that would equally apply to qualities of rajas and tamas also. Then those two also would influence everything else. So these three would be existing in the form of main and accessory – अङ्ग-अङ्गि भाव. Hence for all these three types of shraddhaa what is commonly told as satva here in this sloka can only be अन्तःकरण as explained in bhashya and it is also indicative of देह, इन्द्रिय etc.

श्रद्धामयः अयं पुरुषः - here the मयट् pratyaya is in विकारार्थ. The मयट् प्रत्यय has three applications – स्वार्थ, प्राचुर्यार्थ, and विकारार्थ. Like in अन्नमय it is विकारार्थ, in प्राणमय it is in स्वार्थ, and in आनन्दमय it is in प्राचुर्यार्थ. Here it is in विकारार्थ because other two do not make in this context.

After telling in general that fruits are as per shraddhaa for all, the specific फलविशेष for those who have specific kind of shraddhaa is told as यो यत् श्रद्धः स एव सः. The reason why तादृशश्रद्धापरिणामः was told in bhashya – modification of shraddhaa – that if one performs punya karmas, one attains good fruits and so the fruits are primarily dependent on the nature of shraddhaa one has. Arjuna wanted to know what is the difference in the fruits obtained by people having different kinds of shraddhaa is the bhaava.

Sloka 17.4

तद् एव विवृणोति –

Bhagavan details that only further.

After telling that Shraddhaa is of three types, saatvika, raajasa and taamasa and that the nature of fruits is dependent on the nature of shraddhaa one has. If one has saatvika shraddhaa fruits would also be according to that. That only is going to be explained further.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि तामसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ 4 ॥

सात्त्विकाः Those who have abundance of satva guna देवान् यजन्ते worship the devas. राजसाः Those who have excess of rajo guna यक्षरक्षांसि worship yaksha and rakshasas अन्ये तामसा जनाः Others who have excess of taamasa gunas प्रेतान् भूतगणांश्च यजन्ते worship pretas and bhutas.

सत्त्वगुणप्रचुराः सात्त्विक्या श्रद्धया युक्ता देवान् यजन्ते । दुःखासंभिन्नोत्कृष्टसुखहेतुभूतदेव-यागविषया श्रद्धा सात्त्विकी इति उक्तं भवति । राजसा यक्षरक्षांसि यजन्ते । अन्ये तु तामसाः जनाः प्रेतान् भूतगणान् यजन्ते । दुःखसंभिन्नाल्पसुखजननी राजसी श्रद्धा, दुःखप्राया अत्यल्पसुखजननी तामसी इत्यर्थः ।

सत्त्वगुणप्रचुराः सात्त्विक्या श्रद्धया युक्ता देवान् यजन्ते – Those who have abundance of satvaguna will be endowed with saatvika shraddhaa and they worship the Devas through sacrifices etc.

दुःखासंभिन्नोत्कृष्टसुखहेतुभूतदेव-यागविषया श्रद्धा सात्त्विकी इति उक्तं भवति – That means the shraddha in yaagas worshipping the host of Devas which leads to abundant happiness unmixed with sorrow is saatvika shraddhaa.

राजसा यक्षरक्षांसि यजन्ते – And those having abundance of raajasa guna worship yakshas and rakshasas.

अन्ये तु तामसाः जनाः प्रेतान् भूतगणान् यजन्ते – While others who are of tamasic nature perform sacrifices worshipping pretas (the departed spirit we can say or the body in which a departed soul is invested) and hosts of bhutas (ghosts).

दुःखसंभिन्नाल्पसुखजननी राजसी श्रद्धा, - Shraddhaa which is said to be raajasee is that which gives rise to very meager happiness mixed with sorrow.

दुःखप्राया अत्यल्पसुखजननी तामसी इत्यर्थः – Taamasee shraddhaa is that which gives rise to very very little happiness with abundance of sorrow only.

सात्विकाः - While all are having the three gunas, addressing saatvikass or raajasaas etc specifically is due to those having excess of that respective guna.

दुःखासम्भिन्न – Those who worship Devas attain the fruit of the nature of सायुज्य with those respective Devas who are worshipped. That is told as happiness not mixed with sorrow. So this is not आत्यन्तिकसुख which is moksha. Taamasa are different from satvikas and raajasas and that is indicated in sloka as अन्ये. भूतगणः are the पार्षदः or members of the court of Rudra.

Slokas 17.5, 17.6

भाष्यावतारिका -

एवं शास्त्रीयेषु एव यागादिषु श्रद्धायुक्तेषु गुणतः फलविशेषः । अशास्त्रीयेषु दानतपोयागप्रभृतिषु मदनुशासनविपरीतत्वेन न कश्चित् अपि सुखलवः । अपि तु अनर्थ एव इति हृदि निहितं व्यञ्जयन् आह -

Thus only in Yaaga and other karmas that are ordained by shastra and are performed with shraddhaa there will be difference in the fruits attained according to the gunas of satva, rajas and tamas. While daana, tapas, yaaga and others which are not ordained in shastra will yield not even an iota of happiness as they are opposed to shastra which is of the form of my command. On the other hand, they would lead to disaster only in what Sri Krishna had in his mind and is expressing that now.

First the question was avoided as Bhagavan did not give an answer. Now Bhagavan is clearly telling what was that HE had in HIS mind. To remind what was told as न स सिद्धिमवाप्नोति etc bhashya is न कश्चिदपि सुखलवः. And अपि तु अनर्थ एव told in bhashya indicates falling into hell etc which was told earlier.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ 5 ॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ 6 ॥

ये जनाः Those who दम्भाहङ्कारसंयुक्ताः having dambha and ahankaara कामराग बलान्विताः possessed of passion and desire शरीरस्थं भूतग्रामम् the group of five elements which is present in the body अन्तःशरीरस्थं मां चैव and also the Jivatman who is my amsha कर्षयन्तः causing much stress to them अशास्त्रविहितं what is opposed to the command of the shastras घोरं तपः तप्यन्ते such torturous penance they practice अचेतसः and because of that having impure mind तान् आसुरनिश्चयान् विद्धि know them as of aasura svabhaava or demoniac nature.

अशास्त्रविहितम् अतिघोरम् अपि तपो ये जनाः तप्यन्ते । प्रदर्शनार्थम् इदम्, अशास्त्रविहितं बह्वायासं यागादिकं ये कुर्वते, ते दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः शरीरस्थं पृथिव्यादिभूतसमूहं कर्षयन्तो मदंशभूतं जीवं च अन्तः शरीरस्थं कर्षयन्तो ये तप्यन्ते, यागादिकं च कुर्वते, तान् आसुरनिश्चयान् विद्धि । असुराणां निश्चयः आसुर निश्चयः, असुरा हि मदाज्ञाविपरीतकारिणः, मदाज्ञाविपरीतकारित्वात् तेषां सुखलवसम्बन्धो न विद्यते । अपि तु अनर्थव्राते पतन्ति इति पूर्वम् एव उक्तम् । 'पतन्ति नरकेऽशुचौ' (16-16) इति ।

अशास्त्रविहितम् अतिघोरम् अपि तपो ये जनाः तप्यन्ते – Those who perform tapas which is not ordained by shastra but is very very tough to do,

प्रदर्शनार्थम् इदम्, अशास्त्रविहितं बह्वायासं यागादिकं ये कुर्वते, - This is just indicative. Tapas includes yaaga and others that are very strenuous and demanding and are not enjoined by the shastra, ते दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः शरीरस्थं पृथिव्यादिभूतसमूहं कर्षयन्तो – they being egoistic and deceitful, possessed by sensual desire and passion, torture the group of five elements such as prithivi and others that are in the body,

मदंशभूतं जीवं च अन्तः शरीरस्थं कर्षयन्तो - and also torturing the Jivatman who is my amsha,

ये तप्यन्ते, यागादिकं च कुर्वते, - perform tapas, means performs yaaga and others,

तान् आसुरनिश्चयान् विद्धि – Know them as those resolved in aasuree bhaava.

असुराणां निश्चयः आसुर निश्चयः, - Whatever the asuras resolve is aasura nishcaya.

असुरा हि मदाज्ञाविपरीतकारिणः, - Asuras are those whose acts are opposed to my commands.

मदाज्ञाविपरीतकारित्वात् तेषां सुखलवसम्बन्धो न विद्यते – And because they act in ways opposed to my commands, they would not even get an iota of happiness.

अपि तु अनर्थव्राते पतन्ति इति पूर्वम् एव उक्तम् 'पतन्ति नरकेऽशुचौ' (16-16) इति – On the other hand they face multitude of calamities was told earlier itself, as 'they fall into foul hell'.

The word घोर indicates it needs lot of exertion. When the question was about yaaga and others (Arjuna asked यजन्ते श्रद्धयान्विताः) how can Bhagavan tell तप्यन्ते - about tapas? This is explained as प्रदर्शनार्थमिदम्. That means tapas is indicative of yaaga, daana and all that. Hence Arjuna's question and Krishna's answer are about the same topic.

अशास्त्रविहितम् – What is told in आगमस which are opposed to the teachings of Vedas is अशास्त्रविहित. And even in वैदिक कर्मस, one has to follow as ordained with respect to अधिकारि, देश, काल, द्रव्य, क्रिया etc. If these are not followed that also becomes अशास्त्र only.

दम्भाहङ्कारसंयुक्ताः - This shows they are not guided by Shastra but their ego and deceit.

कामरागबलान्विताः - The बल told here is out of काम and राग and so not सात्त्विक. Bhagavan told this very clearly earlier as बलं बलवतां चाहं कामरागविवर्जितम् (7-11).

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः – Indicates that not they fall into घोर नरक but naraka is going to be experienced here itself.

मां चैव अन्तःशरीरस्थम् – This means the Kshetrajna or Jivatman who is associated with the upadhi of the form of body. Since Bhagavan is telling माम् अन्तःशरीरस्थम् – it means Jivatman who is a part of Bhagavan (अंश) being an attribute to Bhagavan – विशेषणांश. So माम् means मदंशभूतं जीवात्मानम्. This is very well established in Upanishats, Brahma sutras etc. – Bruhadaranyaka says अन्तर्याम्यमृतः - अमृतः means he is untainted by the defects of all objects in which HE exists as inner controller. Mundaka Upanishat says द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोः अन्यः पिप्पलं स्वाद्वत्ति अनश्नन् अन्यः अभिचाकशीति (मु. 3-1-1). These are established in brahma sutra न स्थानतोऽपि परस्य उभयलिङ्गम् सर्वत्र हि (वे.सू. 3-1-11) – For Paramatman there is no klesha told as कर्शन here either in HIS essential nature or attributive nature – स्वरूपतः धर्मतः and it is well known from shruti and smrutis that Jivatman experiences lot of suffering of the form of contraction of jnaana and sukha etc.

So माम् here means सर्वशरीरकपरमात्मविशेषणांशभूतजीवः as told earlier in क्षेत्रज्ञं चापि मां विद्धि (13-2), ममैवांशो जीवलोके (15-7). This interpretation is unique to our Bhashya.

Then what is meant by कर्षयन्तो माम् – Swamy Deshikan explains – मच्छरीरभूतजीवपीडनं मत्पीडनतुल्यम् | And also, शास्त्रोल्लङ्घनेन आत्मपीडनरूपमपि पापमेषामायातम् – Transgressing the shastra also is like torturing self as it leads to paapa.

यागादिकं च कुर्वते – This explanation in Bhashya – that tapas is yaaga and others also, refutes all those who say that since Yaaga by itself is यज्ञं देवपूजायाम् – deva pooja, even if there is some वैकल्य – not following as ordained, since it is devapooja it will not lead to anartha. And some say that Tapas by itself causes lot of strain to the body, senses etc and so even if not done fully as prescribed, it will yield some fruit and so on. All these are refuted by bahshya by mentioning यागादिकं च कुर्वते – even vaidika karmas should be done by prescribed adhikaari only, using specific dravyas as ordained in shastra, at the specified time, place and so on is the meaning.

And whatever is done against the shastra is aasura. Shastra is all Bhagavan's command –It is said श्रुतिस्मृतिर्मैवाज्ञा. That is why for every karma we start the sankalpa as श्रीभगवदाज्ञया – as per the order of Bhagavan we say at the very beginning.

Sloka 17.7

भाष्यावतारिका -

अथ प्रकृतम् एव शास्त्रीयेषु यज्ञादिषु गुणतो विशेषं प्रपञ्चयति । तत्र आहारमूलत्वात् सत्त्वादिवृद्धेः, आहारत्रैविध्यं प्रथमम् उच्यते । 'अन्नमयं हि सोम्य मनः' (छा. उ. 6-5-4) 'आहारशुद्धौ सत्त्वशुद्धिः' (छा. उ. 7-26-2) इति हि श्रूयते ।

Now Bhagavan starts to explain in detail the differences based on satva and other gunas in respect of what is being taught in this section, namely sacrifices and others as ordained in shastra. In that first the three varieties in aahaara are going to be told as aahaara is the cause of increase in satva and other gunas. This is also told in shruti as 'Hey somya, mind gets modified based on food taken' and 'when the food is pure, mind will be pure' in chandogya upanishat.

Arjuna actually asked Krishna to tell about the differences of the form of satva and others in what is अशास्त्रीय – karmas done in a way opposed to what is ordained in shastra. In answer to that, Bhagavan started to tell the differences of the form of satva etc in what is shaastreeyaa

only. Now Bhagavan starts to teach the three types of food, daana, tapas etc just as Yaaga and others are of three kinds. So what is taught from now on is the three divisions of satva etc in aahaara, yajna, daana and tapas.

विशेषं प्रपञ्चयति – Bhashya says प्रपञ्चयति – which shows there is no repetition पुनरुक्ति – as it is detailed explanation that is done now.

आहारास्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ 7 ॥

आहारस्त्वपि Even the food consumed, सर्वस्य by all beings त्रिविधः is of three types प्रियो भवति that is dear to them. तथा And in the same way, यज्ञः तपः दानं Yajna, tapas and daana also. तेषाम् इमं भेदं शृणु Listen to this distinction in them.

आहारोऽपि सर्वस्य प्राणिजातस्य सत्त्वादिगुणत्रयान्वयेन त्रिविधः प्रियो भवति । तथा एव यज्ञः अपि त्रिविधः, तथा तपो दानं च । तेषां भेदम् इमं शृणु - तेषाम् आहारयज्ञतपोदानानां सत्त्वादिभेदेन इमम् उच्यमानं भेदं शृणु ।

आहारोऽपि सर्वस्य प्राणिजातस्य सत्त्वादिगुणत्रयान्वयेन त्रिविधः प्रियो भवति – Even the food becomes dear to all beings due to being associated with qualities if satva and others.

तथा एव यज्ञः अपि त्रिविधः, तथा तपो दानं च – And in the same way Yajna is also of three kinds and also tapas and daana.

तेषां भेदम् इमं शृणु - तेषाम् आहारयज्ञतपोदानानां सत्त्वादिभेदेन इमम् उच्यमानं भेदं शृणु – Listen to these differences that will be taught now in food, yajna, tapas and daana based on the different gunas, satva, rajas and tamas.

Purity comes to food when it is associated with राजस and तामस nature.

What was told earlier as four types of food – पचाम्यन्नं चतुर्विधम् (15-14) is not contradicting this as these three varieties based on Gunas exist in all the four types of food told earlier.

The fact that the quality of food taken influences the mind is established in the shruti itself is shown by quoting Chandogya shruti – अन्नमयं हि सोम्य मनः.

सत्त्वादिभेदेन इमम् उच्यमानं भेदं – What was generally told as of three types is made more specific as satva, rajas and tamas.

आहारोऽपि सर्वस्य प्राणिजातस्य सत्त्वादिगुणत्रयान्वयेन त्रिविधः प्रियो भवति – This aspect of food being dear while qualified by satva and other gunas is explained by Swamy Deshikan as गुणानां स्वविशिष्टानुभवजनित-वासनाद्वारा स्वानुरूपविषयरुचि-जननात्-तत्तदाहाराणां तत्तत् गुण-विशिष्टप्रियत्वम्. This means all beings have reminiscent impressions which is – वासना. They have impressions generated out of experiences when satva was high etc. When one has more of saatvika vaasanaa, they would like to consume saativa aahaara as it generates interest in those respective objects through saatvika vaasanaa etc. That is why beings prefer food qualified by specific gunas.

Sloka 17.8

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ 8 ॥

आयुस्सत्त्वबलारोग्य सुख प्रीति विवर्धनाः Those that aid Longevity, knowledge, strength, being healthy without diseases, happiness, love, रस्याः and are made of sweet essences, स्निग्धाः made of ghee or oil, स्थिराः have permanent effect, हृद्याः are pleasing to the mind, आहाराः such food items सात्त्विकप्रियाः are liked by saatvikaas.

सत्त्वगुणोपेतस्य सत्त्वमया आहाराः प्रिया भवन्ति । सत्त्वमयाः च आहारा आयुर्विवर्धनाः पुनः अपि सत्त्वस्य विवर्धनाः । सत्त्वम् अन्तःकरणम्, अन्तःकरणकार्यं ज्ञानम् इह सत्त्वशब्देन उच्यते । 'सत्त्वात्सञ्जायते ज्ञानम्' (14-17) इति सत्त्वस्य ज्ञानविवृद्धिहेतुत्वात्, आहारः अपि सत्त्वमयो ज्ञानविवृद्धिहेतुः । तथा बलारोग्ययोः अपि विवर्धनाः । सुखप्रीत्योः अपि विवर्धनाः - परिणामकाले स्वयम् एव सुखस्य विवर्धनाः । तथा प्रीतिहेतुभूत कर्मारम्भद्वारेण प्रीतिवर्धनाः । रस्याः - मधुररसोपेताः । स्निग्धाः - स्नेहयुक्ताः । स्थिराः - स्थिरपरिणामाः । हृद्याः - रमणीयवेषाः । एवंविधाः सत्त्वमया आहाराः सात्त्विकस्य पुरुषस्य प्रियाः ।

सत्त्वगुणोपेतस्य सत्त्वमया आहाराः प्रिया भवन्ति – Saatvika food will be dear to one having abundance of satva guna.

सत्त्वमयाः च आहारा आयुर्विवर्धनाः पुनः अपि सत्त्वस्य विवर्धनाः – Food which is saadvika promotes longevity. And again they help to enhance satva.

सत्त्वम् अन्तःकरणम्, अन्तःकरणकार्यं ज्ञानम् इह सत्त्वशब्देन उच्यते – Satva told here means internal sense organ which is mind. The effect of the mind, knowledge is told as satva here.

'सत्त्वात्सञ्जायते ज्ञानम्' (14-17) इति सत्त्वस्य ज्ञानविवृद्धिहेतुत्वात् – Satva is the cause of enhanced knowledge as told earlier 'from satva arises knowledge'.

आहारः अपि सत्त्वमयो ज्ञानविवृद्धिहेतुः – Because of that, even the food which is saadvika causes increase in knowledge.

तथा बलारोग्ययोः अपि विवर्धनाः – In the same way, they enhance strength and good health also.

सुखप्रीत्योः अपि विवर्धनाः - परिणामकाले स्वयम् एव सुखस्य विवर्धनाः – The saadvika food also increases happiness and love. That means when saadvika food is getting digested it naturally increases happiness.

तथा प्रीतिहेतुभूतं कर्मारम्भद्वारेण प्रीतिवर्धनाः – In the same way, they aid in engaging in karmas which lead to joy and so they enhance love.

रस्याः – मधुररसोपेताः – They are made of sweet essences.

स्निग्धाः – स्नेहयुक्ताः – They have milk, ghee etc which have fat as their ingredients.

स्थिराः – स्थिरपरिणामाः – They cause long lasting effects by nourishing the various components of the body.

हृद्याः – रमणीयवेषाः – They have very pleasant appearance too.

एवंविधाः सत्त्वमया आहाराः सात्त्विकस्य पुरुषस्य प्रियाः – This kind of food items which increase satva guna are dear to saadvikas.

आयुर्विवर्धनाः - This indicates that some qualities of food are to be known from आयुर्वेद. Some qualities are known directly. For सात्त्विकाs the saadvika food would naturally appeal as they would have abundance of sattva guna is indicated as पुनरपि in bhashya.

आयुः - This is told first to indicate that for attaining any पुरुषार्थ longevity is first needed. सत्त्व is told next because for a मुमुक्षु it is essential. Shruti says आहारशुद्धौ सत्त्वशुद्धिः - this increase in sattva will culminate in attaining ज्ञान. Accordingly here also satva is meaning jnaana. That is told in bhashya as सत्त्वस्य ज्ञानविवृद्धिहेतुत्वात्. Just as सत्त्वगुण helps in acquiring Jnaana, the आहार which increases satva guna also helps in ज्ञानवृद्धि.

तथा बलारोग्ययोः अपि विवर्धनाः, सुखप्रीत्योः अपि विवर्धनाः - Though in the sloka बलारोग्यसुखप्रीति are told together, in bhashya they are split in two groups - बलारोग्ययोः सुखप्रीत्योः - because these dualities are related to one another. Bala and Arogya exist together and sukha and preeti exist together - that is indicated.

तथा प्रीतिहेतुभूत कर्मरम्भद्वारेण प्रीतिवर्धनाः - When one consumes food that causes intoxication etc. they engage in acts which cause stress to others and thus they aid in increasing displeasure. In the same way, when one consumes food that increases satva, they engage in acts which help others and also in acts which help in attaining what is good in other worlds also. This way they aid in increasing happiness, love etc.

रस्याः - This is a general term meaning rasa or essence. Since other rasas such as कटु, आम्ल etc are told later as असात्त्विक, here it is explained as मधुर रस. It is said that माधुर्य aids specially in maintaining the state of the body compared to other rasas.

स्थिराः - स्थिरपरिणामाः - Saatvika aahaaras told here cause long lasting effects on धातुs. मांस-रुधिर-मेदोस्थिमज्जा are the धातुs which constitute the body.

हृद्याः - रमणीयवेषाः - Saatvika aahaara should not cause disgust even before consumption and hence it should be pleasing to the eye. That is what is meant by हृद्याः.

एवं विधाः आहाराः - These types of food - means food that is recommended by dharmashastra and also ayurveda. What is told here is उपलक्षण to all others told in dharmashastra and ayurveda.

Sloka 17.9

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

कटु Very bitter, अम्ल very sour, लवण very salty, अत्युष्ण very hot temperaturewise, तीक्ष्ण burning sensation, रूक्ष that which dries up the body विदाहिनः burning hot आहाराः food items राजसस्य इष्टाः are liked by those of raajasa svabhaava. दुःख शोक आमयप्रदाः These cause mental stress, bodily suffering and diseases.

कटुरसाः, अम्लरसाः, लवणोत्कटाः, अत्युष्णाः, अतितीक्ष्णाः, रूक्षाः, विदाहिनः च इति
कट्वम्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः, अतिशैत्यातितैक्ष्ण्यादिना दुरूपयोगाः तीक्ष्णाः, शोषकराः रूक्षाः । तापकरा
विदाहिनः । एवंविधाः आहारा राजसस्य इष्टाः । ते च रजोमयत्वाद् दुःखशोक-आमय वर्धनाः रजोवर्धनाः च ।

कटुरसाः, अम्लरसाः, लवणोत्कटाः, अत्युष्णाः, अतितीक्ष्णाः, रूक्षाः, विदाहिनः च इति
कट्वम्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः, - The vighraha for this samasta pada is indicated in bhashya.

अतिशैत्यातितैक्ष्ण्यादिना दुरूपयोगाः तीक्ष्णाः, - Those that are तीक्ष्ण are ones which are not fit for use due to being very cold or burning due to pungent spices.

शोषकराः रूक्षाः - रूक्ष means that which dries up the mouth or drains liquids from body etc.

तापकरा विदाहिनः - Those that cause heat are vidaahinah.

एवंविधाः आहारा राजसस्य इष्टाः - These types of food items are liked by people of raajasa prakruti.

ते च रजोमयत्वाद् दुःखशोक-आमय वर्धनाः रजोवर्धनाः च - And because of having excess of रजोगुण they caused increased mental stress, grief and diseases and thereby result in increased रजोगुण.

कटुरसाः, अम्लरसाः, लवणोत्कटाः, अत्युष्णाः, अतितीक्ष्णाः, रूक्षाः, विदाहिनः च इति
कट्वम्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः, - The Sloka just says कटु, अम्ल etc and since they are all used to indicate tamarind and such food items, these terms are explained in bhashya as कटुरस, अम्लरस etc.

लवणोत्कटाः - Sloka just says लवण. Since salt is not prohibited while not performing a व्रत etc. even for saatvikas just for the sake of taste, what is told as raajasa is excess of salt though the term is just lavaNa.

In the same way अत्युष्णाः - Normal warmth in food is allowed as in स्निग्धमुष्णं च भोजनम् . Only very hot food becomes raajasa.

In Tatparya chandrika Swamy Deshikan explains why Bhashyakarar has given this vighraha vaakya for the samasta pada in first line of sloka. It is make it clear that all the terms कट्वम्ललवणात्युष्णतीक्ष्णरूक्ष etc. are all विदाहिनः..

अतिशैत्यातितैक्ष्ण्यादिना दुरुपयोगाः तीक्ष्णाः, - The word तीक्ष्ण is not a synonym for उष्ण as it is mentioned separately. अतितीक्ष्णा – The upasarga अति is applicable for this also though sloka has अत्युष्णतीक्ष्ण. मरीच means pepper and that is also तीक्ष्ण as per आयुर्वेद notes Swamy Deshikan. Just like salt, pepper is also allowed for taste and hence only excess of that is raajasa. So here it means food items which are not fit for use due to being very cold or too hot in the sense of taste.

शोषकराः रूक्षाः – रूक्ष means that which is hard - the opposite of स्नेह or fat such as ghee. It is supposed to increase वायु which results in increased anger it is said.

तापकरा विदाहिनः – These increase पित्त as per ayurveda.

एवंविधाः आहारा राजसस्य इष्टाः । ते च रजोमयत्वाद् दुःखशोक-आमय वर्धनाः रजोवर्धनाः च – These increase rajas – as told earlier रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्, तन्निबध्नाति कर्मसङ्गेन देहिनम् ।

दुःखशोक-आमय वर्धनाः रजोवर्धनाः च – These increase grief due to repentance - पश्चात्ताप etc when one thinks back after consuming these food items. Over a period of time they lead to diseases. So not only in this body, they can cause grief in future births also is the bhaava.

Sloka 17.10

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ 10 ॥

यातयामं Cooked food kept for a long time गतरसं that which has lost its natural taste पूति food that has started to smell bad पर्युषितम् food which has become old उच्छिष्टं food that is left over after consumption यत् अमेध्यं च that which is not fit for yaagas भोजनं तामस प्रियम् such food is liked by those of taamasa svabhaava.

यातयामं - चिरकालावस्थितम्, गतरसं - त्यक्तस्वाभाविकरसम्, पूति - दुर्गन्धोपेतम्, पर्युषितं - कालातिपत्या रसान्तरापन्नम्, उच्छिष्टं - गुर्वादिभ्यः अन्येषां भुक्तशिष्टम्, अमेध्यम् - अयज्ञार्हम्, अयज्ञशिष्टम् इत्यर्थः, एवविधं तमोमयं भोजनं तामसप्रियं भवति । भुज्यते इत्याहार एव भोजनम् । पुनश्च तमसो वर्धनम् । अतो हितैषिभिः सत्त्वविवृद्धये सात्त्विकाहार एव सेव्यः ।

यातयामं - चिरकालावस्थितम्, - Food that has been kept for many days and so has gone bad - stale food.

गतरसं - त्यक्तस्वाभाविकरसम्, - Food which has lost its natural taste.

पूति - दुर्गन्धोपेतम्, - Food which is smelling bad.

पर्युषितं - कालातिपत्या रसान्तरापन्नम्, - Food which has been kept beyond allowed time limit and hence is tasting different.

उच्छिष्टं - गुर्वादिभ्यः अन्येषां भुक्तशिष्टम्, - Food left over after being consumed by those other than Guru and such others.

अमेध्यम् - अयज्ञार्हम्, अयज्ञशिष्टम् इत्यर्थः, - amedhya means that which is not fit for use in sacrifices. That means that which is impure due to not being offered to Bhagavan.

एवविधं तमोमयं भोजनं तामसप्रियं भवति – These kinds of food are liked by people of taamasa svabhaava.

भुज्यते इत्याहार एव भोजनम् – Bhojana here means that which is eaten or consumed.

पुनश्च तमसो वर्धनम् – Again this increases the taamasa guna.

अतो हितैषिभिः सत्त्वविवृद्धये सात्त्विकाहार एव सेव्यः – So those who are interested in hita should only consume saatvika food in order to increase their satva guna.

Here Swamy Deshikan makes an observation – for saatvika and raajasa foods the effects of various food items were told like आयुर्विवर्धनाः, सुखविवर्धनाः etc and अत्युष्ण तीक्ष्ण विदाहिनः etc. but here in respect of taamasa food, only quality is being told यातयामम् and so on. It is because taamsa food also has effects similar to raajasa foods.

यातयामं - चिरकालावस्थितम्, - Since all food items do not lose their quality if kept for long, whatever is the limit possible for specific substances that is meant here by चिरकालावस्थितम्. For eg. Fried

foods can be stored longer while cooked rice does not stay. याम means श्रेष्ठोऽंशः - essential part. When that is lost, it loses all quality is the meaning.

गतरसं – त्यक्त-स्वाभाविक-रसम्, - Here also the meaning is food items which have lost their essence, or natural taste. Even liquid or solid items, depending on the kind of cooking do not lose all kinds of taste and hence what is the essential taste of that particular item, that is meant and explained त्यक्त-स्वाभाविक-रसम्.

पूति - दुर्गन्धोपेतम्, - A bad quality of food to be rejected and well known from shastra and in the world also is meant here.

पर्युषितं - कालातिपत्या रसान्तरापन्नम्, -

उच्छिष्टं - गुर्वादिभ्यः अन्येषां भुक्तशिष्टम्, - This has special explanations from Tatparya Chandrika.

अमेध्यम् - अयज्ञार्हम्, अयज्ञशिष्टम् इत्यर्थः, - मेधोऽत्र यज्ञः, तदर्हं मेध्यं, तद्विपरीतम् अमेध्यम्. Here अयज्ञशिष्टम् is very significant explanation. There are some materials which are prescribed to be used in Yajnas but are not to be consumed. It is said in Manu smriti – वृथाकृसरसंयावं पायसापूपमेव च । अनुपाकृतमांसानि देवान्नानि हवींषि च ॥ Things like rice mixed sesame seeds and cooked, cakes made of rice, milk, jaggery and floor, food prepared for Gods but not yet offered, offerings prepared for Yajna etc. These are also अयज्ञार्हs but what is meant here is अयज्ञशिष्ट – anything other than what is offered in yajnas. It is said in शाण्डिलस्मृति – नानिवेद्य हरेः किञ्चित् समश्नीयात् ।.

एवविधं तमोमयं भोजनं तामसप्रियं भवति । भुज्यते इत्याहार एव भोजनम् । पुनश्च तमसो वर्धनम् । अतो हितैषिभिः सत्त्वविवृद्धये सात्त्विकाहार एव सेव्यः – When the differences between what is good for consumption and what is not good are told, one should accept the good. That is the bhaava.

There is a very detailed explanation for उच्छिष्टं - गुर्वादिभ्यः अन्येषां भुक्तशिष्टम्,. We shall see some important points regarding this.

गुर्वादिभ्यः - Here आदि includes elder brother and husband in respect of wife. In respect of Guru and these people left over food is allowed to be consumed.

In Yajurveda samhita there is an instance – अदितिः पुत्रकामा साध्येभो देवेभ्यो ब्रह्मौदनमपचत् । तस्या उच्छिष्टेणमददुः । तत्प्राश्नात् । (यजु. 6-5-6-1). There it is said that aditi partook उच्छिष्ट – so it is not allowed is the question. The answer to it is – it is हुतशिष्ट ordained in that particular instance

between Aditi and Saadhya devas and in such karmas told in shruti. By that it does not mean that it applies to all leftover food.

In another instance in Srimad Bhagavatam – Bhagavan Narada remembers his previous birth in which he was a shudra and what he did he remembers – उच्छिष्टलेपानुमोदितो द्विजैः सकृत्सम भुञ्जे तदपास्तकिल्बिषः (भाग. 1-5-25). He ate the leftover food of Brahmins once and all his papas were washed away. That applies to people like naarada who was shishya of such Brahmins etc and is not a general rule. Only then there will be no contradiction in shastras. There is a nyaaya न च वचनविरोधे लिङ्गदर्शनमात्रेणानुष्ठानकृतिः - when something that is done is clearly against injunction, mere indicative actions cannot be taken as applicable. आपस्तम्ब सूत्र prohibits उच्छिष्ट of आचार्यपुत्रs also. So what to say of others? Hence Bhashya that गुर्वादिभ्योऽन्येषां भुक्तशिष्टम् is significant explanation here. Swamy Deshika notes that Bhagavad Yamunacharya says in आगमप्रामाण्य the quotes from सनत्कुमारीयसंहिता – निर्माल्यं भक्षयित्वैवम् उच्छिष्टमगुरोरपि । मासं पयोव्रतो भूत्वा जपन्नष्टाक्षरं सदा । ब्रह्मकूर्चं ततः पीत्वा and so on. So even for Bhagavatas, there are प्रायश्चित्तs told in shastra when they consume उच्छिष्ट.

And in Bhashya here, गुरुशब्द is about आचार्य and not about everyone who teaches anything. The लक्षण of आचार्य is told by Manu as – उपनीय तु यश्शिष्यं वेदमध्यापयेद्विजः । सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते (मनु. 2-140). Bhagavan Yajnyavalkya also says – स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति । उपनीय ददद्वेदं आचार्यस्स उदाहृतः । उपाध्याय is part acharya only. So one who does upanayana, teaches pranava and such only and one who teaches mere moksha-saadhana vidyaa told as rahasya – they also can be considered as आचार्य says Swamy Deshika. Some say according to nirukti etc that the word Acharya has to be accepted in full sense in respect of those who teach अस्त्रशस्त्राविद्या etc like द्रोणाचार्य, कृपाचार्य etc. , even then swamy deshikan says, उच्छिष्टभक्षणानुमतिनिदानम् आचार्यत्वं प्रणवादित्रिकपूर्वकपरविद्योपदेष्टरि एव तथैव शास्त्रैः नियमात् शिष्टाचाराच्च ।

Another objection is, there is a sloka in विहगेश्वर संहिता – नारायणैकनिष्ठस्य याया वृत्तिस्तदर्चनम् । यो यो जल्पः स स जपः तद्ध्यानं यन्निरीक्षणम् । तत्पादाम्बुतुलं तीर्थं तदुच्छिष्टं सुपावनम् । तदुक्तिमात्रं मन्त्राग्र्यं तत्स्पृष्टम् अखिलं शुचि । (विह.सं).- This is also praising such single-minded devotion to Narayana and not an injunction by itself. Whatever is ordained elsewhere is praised here. So these are reiterating what is told in shastra and not negating what is said elsewhere shastras. When the उच्छिष्ट of an

Acharya who performs upanayana is पावन sacred, what to say when the same Acharya is नारायणैकनिष्ठ – it becomes सुपावनम् - most sacred. That is how it is to be understood. Even what is said as whatever he touches becomes shuddha is to be understood in the same way. Else even prohibited things which are by nature ashuddha will become shuddha means there will be no difference between shuddha and ashuddha at all says Swamy Deshikan here.

What is told as भुक्तशिष्ट – includes that which is leftover in vessels used for cooking. That is why in श्राद्ध there is a question asked अन्नशेषः किं क्रियताम् etc – which shows it is permitted on such occasions only. So this is a very subtle matter discussed based on shastra. It is very very difficult to practice today but what is said in shastra is being explained by Swamy Deshikan here and there are people who follow all these even today.

There is a work called आहारनियमम् which details everything about food that is allowed and prohibited etc. An English translation of the work with pashurams is available at sadagopan.org.

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We studied the three kinds of aahaaras – saatvika, raajasa and taamasa etc. and it is also dealt with in detail in aahaaraniyamam work of Swamy Deshikan. At the end of that work Swamy Deshikan says one has to learn from elders and observing their अनुष्ठान - what they do and how etc, one has to learn. Even for milk, ghee, curd which are generally pure, one should decide based on where it is brought from etc. It is a very important aspect and is told in many many places – even in Brahmasutras some places this aspect comes – there is a sutra in अंशाधिकरण – अनुज्ञापरिहारौ देहसम्बन्धात् ज्योतिरादिवत् – if all are amshas of Brahman why should some things such as vedadhyayana be allowed to some classes and prohibited to others etc. Bhashyakarar writes in sribhashya यथा अग्नेरग्नित्वेन एकरूपत्वेऽपि श्रोत्रियागारादग्निराह्नियते, श्मशानादेस्तु परिह्नियते, यथा च अन्नादि श्रोत्रियादेरनुज्ञायते अभिशस्तादेस्तु परिह्नियते | Food is to be taken from shrotriyas while should not be taken from sinners it is said. This is just an example. Like this it is discussed in many places in various smrutis, puranas and so on.

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Sloka 17.11

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ 11 ॥

अफलाकाङ्क्षिभिः By those adhikaris who do not expect any fruits यष्टव्यमेव इति yaaga has to be performed because it is a form of worship of Bhagavan मनः समाधाय thus having a proper conviction of mind यः विधिदृष्टः यज्ञः इज्यते whichever yaaga that is ordained in shastra is performed सः सात्त्विकः that is saatvika yaaga.

फलाकाङ्क्षारहितैः पुरुषैः विधिदृष्टः - शास्त्रदृष्टः मन्त्र द्रव्य क्रियादिभिः युक्तः, यष्टव्यम् एव इति - भगवदाराधनत्वेन स्वयंप्रयोजनतया यष्टव्यम् इति मनः समाधाय यो यज्ञ इज्यते सः सात्त्विकः ।

फलाकाङ्क्षारहितैः पुरुषैः विधिदृष्टः – It is vidhidrushta by those persons who do not expect any fruits, शास्त्रदृष्टः मन्त्र द्रव्य क्रियादिभिः युक्तः, - vidhidrushta means performed with mantra, dravya or substances and kriya or or the processes to be performed – all these as enjoined in the shastra.

यष्टव्यम् एव इति - भगवदाराधनत्वेन स्वयंप्रयोजनतया यष्टव्यम् इति - यष्टव्यम् एव इति means this yaaga is a form of worship of Bhagavan, it has to be done only to please Bhagavan,

मनः समाधाय यो यज्ञ इज्यते स सात्त्विकः – with such a proper mindset whichever yaaga is performed, that is saatvika yajna.

फलाकाङ्क्षारहितैः पुरुषैः – The sloka says अफलाकाङ्क्षिभिः - it is not अफल आकाङ्क्षिभिः - some liking aphala – that is not the meaning is made clear in bhashya as फलाकाङ्क्षारहितैः. That means they have no interest in anything other than परमात्मप्रीति – स्वप्रितये is what we say in sankalpa.

विधिदृष्टः - शास्त्रदृष्टः – The word विधि also means brahma. It is also said that Chaturmukha Brahma oversees all yajnas. But performing Yajnas as being seen by Prajapati serves no specific purpose. So vidhi is taken as विधायकशास्त्र – hence शास्त्रदृष्टः – As per what is told in shastra.

मन्त्र द्रव्य क्रियादिभिः युक्तः, - The Yajna and others are only to be understood from shastra. So what is the need to say that again? if asked – one should not perform Yajnas with deficiencies and hence should follow what is ordained in shastra. That is explained in bhashya as मन्त्र द्रव्य क्रियादिभिः युक्तः.

यष्टव्यम् एव इति - भगवदाराधनत्वेन – As per the meaning of dhatu यज देवपूजायाम् – yaaga is performed as भगवदाराधनत्वेन.

स्वयंप्रयोजनतया – The meaning of अवधारण एव in यष्टव्यमेवेति is explained as स्वयंप्रयोजन. Performing the yajna itself is the prayojana. Though no one does anything without some benefit प्रयोजनमनुद्दिश्य मन्दोऽपि न प्रवर्तते it is said – even then this is performed just as सुहृत्समाराधनन्यायेन Swamy Deshikan says – when a person who is very dear to us comes home, we treat them with lot of love and care. Why do we do that? For no prayojana but only because they are our सुहृत्स – suhrt means those who have good feelings about us in their mind. In the way – Bhagavan is निवासः शरणं सुहृत्. Performing this Yajna itself is the purpose here as it pleases Bhagavan.

यष्टव्यम् इति मनः समाधाय यो यज्ञ इज्यते स सात्त्विकः – Withdrawing the mind from everything else and concentrating on the Yajna being performed is मनस्समाधानं told here. Samaadhaana means firm resolve that I am not doing this for any benefit but only because it has to be done as svayam prayojana.

Whatever saatvika is told thus – यष्टव्यमेवेति इज्यते, दातव्यमिति दीयते etc.

==== additional point =====

One important observation to show how Bhashyakarar follows Alvars – esp Nammalwar in several places can be seen - ज्ञानविधि पिठैयामे अच्युतन् तन्नै मेवितोळुम् (5-2-9) Nammalwar Pashuram

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Sloka 17.12

अभिसन्धाय तु फलम् दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ 12 ॥

भरतश्रेष्ठ Hey Arjuna, फलम् अभिसन्धाय Desiring to attain meager and impermanent fruits अपिच and दम्भार्थं to get praised that he is performing such Yajna यः यज्ञः इज्यते whichever Yajna is performed, तं राजसं विद्धि know that as raajasa yajna.

फलाभिसन्धियुक्तैः दम्भगर्भो यशःफलः च यः यज्ञ इज्यते, तं यज्ञं राजसं विद्धि – By those who desire some benefits and associated with dambha and performed for the purpose of attaining fame only – whichever yajna is performed thus – know that as raajasa.

दम्भार्थम् – Indicates दम्भहेतुकत्व – explained as दम्भगर्भम् – filled with dambha – which is desire in getting fame of the nature ‘this person performed such and such yajna’. Dambha is the cause of performing Yajna and not the fruit. They have desire in ऐहिकामुष्मिकफल – benefits attained here and other worlds. Raajasatva is due to this desire in ऐहिकामुष्मिकफल.

Sloka 17.13

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ 13 ॥

विधिहीनम् Not having permission of learned Brahmins असृष्टान्नं performed with substances not permitted by Shashtra मन्त्रहीनम् with mantras not ordained for yajnas अदक्षिणं bereft of proper dakshinaa or gifts श्रद्धाविरहितं यज्ञं तामसं परिचक्षते such Yajna performed without shraddhaa is said to be taamasa.

विधिहीनं – ब्राह्मणोक्तिहिनं, सदाचारयुक्तैः विधिविद्भिः ब्राह्मणैः यजस्व इति उक्तिहीनम् इत्यर्थः । असृष्टान्नम् – अचोदितद्रव्यम्, मन्त्रहीनम् अदक्षिणं, श्रद्धाविरहितं च यज्ञं तामसं परिचक्षते ।

विधिहीनं – ब्राह्मणोक्तिहिनं, - Vidhiheenam means not having explicit permission of Brahmins for going ahead with the yajna.

सदाचारयुक्तैः विधिविद्भिः ब्राह्मणैः यजस्व इति उक्तिहीनम् इत्यर्थः – That means Brahmins who are of good conduct, and Brahmvits not telling ‘go ahead and perform the Yajna’ when requested for permission.

असृष्टान्नम् – अचोदितद्रव्यम् – Performed with dravyas or substances which are not enjoined by shastra.

मन्त्रहीनम् अदक्षिणं, - Without reciting mantras and without offering dakshina or gifts,

श्रद्धाविरहितं – devoid of shraddhaa

च यज्ञं तामसं परिचक्षते – Such yajna is said to be taamasa yajna.

Taamasa Yajna is inferior to Raajasa and Saatvika yajnas. Saatvika yajna is ordained in Shashtra. Raajasa yajna is also ordained in shastra but performed for own benefits. Taamasa is without vidhi – not ordained in shastra.

विधिहीनम् – This does not mean अयथाशास्त्रत्व because that is told by मन्त्रहीनमदक्षिणम् etc. So this means lack of something else which is necessary for Yajna – and that is explained as - ब्राह्मणोक्तिहिनं, सदाचारयुक्तैः विधिविद्धिः ब्राह्मणैः यजस्व इति उक्तिहीनम् – that means what is ordained in shastra only is to be performed with the permission of learned Brahmins. For any shastriya karma, before starting we seek permission from sadas – नमः सदसे नमः सदसस्पतये etc There should be some learned Brahmins forming the sadas for any karma. It is said सदस्यं सप्तदशं समामनन्ति. We request them in order to perform this karma मम योग्यतासिद्धिमनुग्रहाण – they say तथास्तु, योग्यतासिद्धिरस्तु – with such explicit permission we should start the yajna. If such permission is absent, such yajna becomes taamasa.

असृष्टान्नम् – The word अदक्षिणम् itself indicates अन्नदान and others also. So this is not about annadaana as explained in other commentaries. One should not take materials etc from those who have not earned them in the righteous manner for performing yajnas. So performing Yajnas with materials not ordained in shastra becomes taamasa. Meaning of सृष्टम् is यज्ञार्थं सृष्टम् – means न्यायागतम् – earned through righteous means and includes whatever is received from others who have earned thru righteous means. What is other than that is असृष्टम् – It is said in manusmruti न यज्ञार्थं धनं शूद्राद्विप्रो भिक्षेत धर्मवित् । यजमानो हि भिक्षित्वा प्रेत्य चण्डालतां व्रजेत् (मनु. 11-24).

Sloka 17.14

अथ तपसो गुणतः त्रैविध्यं वक्तुं तस्य शरीरवाङ्मनो निष्पाद्यतया स्वरूपभेदं तावद् आह –

In order to tell that tapas is also of three types based on the Gunas, Bhagavan starts to teach the differences in the nature of tapas which is performed through body, speech and mind.

Bhagavan taught that the food consumed is of three types according to the gunas such as satva, rajas and tamas. In the same context, Bhagavan also starts to teach that tapas is also of

three types. Before teaching the three varieties, the fact that tapas is performed through body, speech and mind and their nature is going to be told here.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ 14 ॥

देव The Gods, द्विज Brahmins, गुरु Gurus, प्राज्ञ the knowledgeable ones पूजनं worshipping all of them as told in shastra शौचम् taking bath in punya tirthas आर्जवं straightforwardness ब्रह्मचर्यं not desiring other women च अहिंसा and not injuring other beings शारीरं तपः उच्यते all these constitute the austerity of the body or kaayika tapas.

देवद्विजगुरुप्राज्ञानां पूजनम्, शौचं – तीर्थस्नानादिकम् । आर्जवं – यथामनःशरीरवृत्तम्, ब्रह्मचर्यं - योषित्सु भोग्यताबुद्धियुक्तेक्षणादिरहितत्वम्, अहिंसा - अप्राणिपीडा, एतत् शारीरं तप उच्यते ।

देवद्विजगुरुप्राज्ञानां पूजनम्, - worship of Gods, Gurus, Brahmins and the knowledgeable ones,

शौचं – तीर्थस्नानादिकम् – taking bath in sacred waters,

आर्जवं – यथामनःशरीरवृत्तम्, - Bodily action inline with the mind, being straightforward,

ब्रह्मचर्यं - योषित्सु भोग्यताबुद्धियुक्तेक्षणादिरहितत्वम्, - not seeing women as objects of pleasure,

अहिंसा - अप्राणिपीडा, - not hurting other beings,

एतत् शारीरं तप उच्यते – all these are said to be bodily austerity.

These are possible for everyone to perform. One should not think that tapas means something done in isolation somewhere and is very difficult etc. These kinds of tapas can be and should be done by all is the bhaava.

The behavior in front of Gods, Gurus, Brahmins and jnanis which is told in shastra is आचार which is told as पूजन here. It is said in Gauthama Dharma sutra, प्रशस्तमङ्गल्यदेवतायतन-चतुष्पथादिप्रदक्षिणमावर्तेत मनसा वा तत्समग्रम् (गौ. 9-67). In mahabharata, प्रदक्षिणं ब्रजेद्विप्रां गामश्वत्थं हुताशनम् (भा. आश्व.), आसनेभ्यः समुत्थस्थुः मानयन्तः पुरोहितम् (रा. अ. 5-24), ऊर्ध्वं प्राणा ह्युत्क्रमन्ति यूनः स्थविर आगते । अभ्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते (मनु. 2-120). न हायतैर्न पलितैर्न वित्तैर्न च बन्धुभिः ।

ऋषयश्चक्रिरे धर्मं योऽनूचानस्स नो महान् (मनु. 2-120) – One does not become mahan by mere age or gray hair or wealth or by having relatives. One who follows strictly the dharma taught by rushis is only a great person.

शौच – which is teertha snaana - sanctifies one and is said to be also tapas.

आर्जव – In order to say this is a शारीरतपस् – the aspect of speech, mind and body being aligned fully is taught primarily with manas and sharira is the explanation – यथामनःशरीरवृत्तम्. In Mahabharata while telling lakshana of brahmana it is said – आर्जवं ब्राह्मणस्य. In Ramayana Valmiki says of Srirama – when shurpanakha comes and asks Srirama who is he etc. He tells everything as it is without hiding any thing though she is a stranger. Valmiki says ऋजुबुद्धितया सर्वमाख्यातुमुपचक्रमे ।

ब्रह्मचर्य – Is also shaareera tapas.

Sloka 17.15

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 15 ॥

यत् वाक्यम् Speech which अनुद्वेगकरं does not cause stress to others सत्यं is truthful प्रियहितं is pleasing and does good that स्वाध्यायभ्यसनं च and that which involves study of Vedas वाङ्मयं तपः उच्यते such tapas is said to be vaangmaya – austerity of speech.

परेषाम् अनुद्वेगकरं सत्यं प्रियहितं च यद् वाक्यं स्वाध्यायाभ्यसनं च इति एतद् वाङ्मयं तप उच्यते ।

Speech that which does not cause stress to other, and is truthful, pleasing to others at the same time leads to good and also that which involves vedaadhyayana – study of Vedas is said to be tapas of the form of speech.

अनुद्वेगकरम् – That which does not expose secrets of others, does not cause suffering and pain to others, does not ridicule others and so on – such speech. And does not cause any fear in others.

सत्यम् – Swamy deshikan says यथार्थदृष्टार्थविषयभूतहितवाक्यम् – Says what is reality and what does good to others – it is said सत्यं भूतहितं प्रोक्तम्. सत्य is one of the कल्याणागुणः told in साधनसप्तक by वाक्यकार टङ्काचार्य. Upanishat says सत्येन लभ्यः तपसा ह्येष आत्मा (मु. 3-1-5), तेषामसौ विजो ब्रह्मलोकः न येषु जिह्ममनृतं न मायाचेति (प्र. 1-16) – in whom there is no crookedness, no falsehood and no deceit – they attain brahmaloka of Supreme it is said.

प्रियहितम् – Pleasing words which lead to some good to others. It is said सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् । प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः ॥ Welcome with pleasant words, supporting dharma etc are all said to be priyavacana. One should not praise things which are irrelevant or unconnected – that is not hitavacana. Hita vacana is said to be that which is पुरुषार्थपर्यवसायि – leads to some good.

स्वाध्यायाभ्यसनम् – This is वेदाभ्यास as prescribed – यथाविधि. It applies to only those who are eligible. This is said to be जपयज्ञः.

Sloka 17.16

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ 16 ॥

मनःप्रसादः Pleasantness of mind सौम्यत्वं celebrating others gains मौनम् controlling speech through mind आत्मविनिग्रहः focusing the mind on the object of meditation भावसंशुद्धिः purity of thoughts and emotions इत्येतत् all these मानसं तप उच्यते are said to be tapas related to the mind.

मनः प्रसादः - मनसः क्रोधादिरहितत्वम्, सौम्यत्वं - मनसः परेषाम् अभ्युदयप्रावण्यम्, मौनं - मनसा वाक्प्रवृत्तिनियमनम्, आत्मविनिग्रहः - मनोवृत्तेः ध्येयविषये अवस्थापनम्, भावसंशुद्धिः - आत्मव्यतिरिक्तविषयचिन्तारहितत्वम्, एतत् मानसं तपः ।

Pleaseantness of mind – means absence of anger etc, saumyatvam – means have trained the mind to celebrate others' prosperity, maunam – means controlling of speech by mind, aatmavinigraha means focusing the mind on the object of meditation, bhaava samshuddhi means not worrying about anything other than the atman – this is said to be tapas of the mind.

मनःप्रसादः— By this, absence of the blemish of the mind of the nature of thinking ill of others is told. In Ramayana Valmiki says – अकर्दममिमं तीर्थं भरद्वाज निशामय । रमणीयं प्रसन्नान्बु सन्मनुष्यमनोयथा । it is like that. Akardama – without any blemish.

By सौम्यत्वम् - Associating the mind with good thoughts about others is told. In Yoga also सन्तोष is told as a quality needed for Yogis and that is feeling elated on seeing others prosper.

In Vishnu Purana – Maitreya asks Paraashara – what should one do in order not to get into the clutches of Yama. Shri Parashara says this was taught to Nakula by Bhishma and I will tell you the same. Then he describes the discussion between Yama and his kinkaras – the famous sloka स्वपुरुषमभिवीक्ष्य पाशहस्तं वदति यमः किल तस्य कर्णमूले । परिहर मधुसूदनप्रपन्नान् प्रभुरहं अन्यनृणामवैष्णवानाम् । - Yama says secretly in his ears that he is the lord of only those who are not Vishnu bhaktas and asks his kinkara not to go near Vishnu bhaktas etc. In the dialogue between Yama and his kinkara, Yama explains the signs of a Vishnu bhakta which is wonderful – सममतिरात्मसुहृत्विपक्षपक्षे etc. and विमलमतिरमत्सरः प्रशान्तः शुचिचरितः अखिलसत्त्वमित्रभूतः, प्रियहितवचनः अस्तमानमायो वसति सदा हृदि तस्य वासुदेवः and so on. There is a sloka which Swamy Deshikan quotes here in this context – वसति हृदि सनातने च तस्मिन् भवति पुमान् जगतोऽस्य सौम्यरूपः - such a person is pleasing in his form also to the world. That kind of आकरसौम्यत्व is the result of मनःसौम्यत्व.

मौन – is said to be मानसतपस् because it involves also the mind.

आत्मविनिग्रहः - Preventing the mind from wandering about अप्राप्तविषयस – those which should not be thought of and establishing it intently in the object of meditation.

भावसंशुद्धिः - Though it means purity of thought, emotions etc, in order to avoid पुनरुक्ति of मनःप्रसाद etc, it is explained as not thinking about anything other than the Atman. भाव means अभिप्राय, संशुद्धि means rejection of everything else.

And the division of tapas into शारीर etc indicates that shareera, manas and vaak are प्रधान or primary in these and does not mean one is not involved in the other. Because it is going to be told that in any act five elements are involved – indriya, manas, sharira, atman and Ishvara and so there is no विरोध with that.

Sloka 17.17

श्रद्धया परया तसं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ 17 ॥

अफलाकाङ्क्षिभिः Those who have no desire in fruits युक्तैः who think all acts are forms of worship of Bhagavan नरैः by such persons परयाश्रद्धया endowed with supreme shraddhaa त्रिविधं तपः तसं the three types of tapas such as shaareera, vaak and maanasarupa which are performed तत् such tapas सात्त्विकं परिचक्ष्यते is said to be saatvika tapas.

अफलाकाङ्क्षिभिः – फलाकाङ्क्षारहितैः, युक्तैः - परमपुरुषाराधनरूपम् इदम् इति चिन्तायुक्तैः नरैः परया श्रद्धया यत् त्रिविधं तपः कायवाङ्मनोभिः तसं, तत् सात्त्विकं परिचक्षते ।

अफलाकाङ्क्षिभिः - means not desiring any fruits, युक्तैः means thinking that it is only of the form of worship of Paramapurusha, those who have such thoughts, by them, tapas of three types shaareera, vagroopa and manorupa that is performed with utmost shraddhaa, that is said to be saatvika.

Now Bhagavan teaches about three types of tapas which differ based on satva and other gunas with which they are performed.

युक्तैः - Along with absence of desire for any fruits, one should have the thought that everything is the worship of Paramapurusha only as that makes Bhagavan be pleased and enables HIS grace to flow towards us.

Sloka 17.18

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ 18 ॥

सत्कार मान पूजार्थं In order to gain respect of others, so that others praise with words, and do namaskaras – in order to achieve all these, दम्भेन चैव and with a desire to attain fame that one is a tapasvee, यत् तपः क्रियते whatever tapas is performed तत् राजसं प्रोक्तं such tapas is said to be raajasa tapas. चलं And such tapas is not steady अध्रुवम् and is impermanent.

मनसा आदरः सत्कारः, वाचा प्रशंसा मानः, शारीरो नमस्कारादिः पूजा । फलाभिसन्धिपूर्वकं सत्काराद्यर्थं च दम्भेन हेतुना यत् तपः क्रियते, तद् इह राजसं प्रोक्तम्, स्वर्गादिफलसाधनत्वेन अस्थिरत्वात् चलम् अध्रुवम् । चलत्वं - पातभयेन चलनहेतुत्वम्, अध्रुवत्वं - क्षयिष्णुत्वम् ।

मनसा आदरः सत्कारः, वाचा प्रशंसा मानः, शारीरो नमस्कारादिः पूजा - सत्कार means having respect in mind. मान means praising with words. पूजा is performing namaskaara which is done with the body.

फलाभिसन्धिपूर्वकं सत्काराद्यर्थं च दम्भेन हेतुना यत् तपः क्रियते, तद् इह राजसं प्रोक्तम्, – Such tapas which is performed to achieve मनसा, वाचा and काया respect, praise, namaskaara and such fruits and out of दम्भ means for just gaining fame that one is a great tapasvee – such tapas is said to be raajasa tapas here.

स्वर्गादिफलसाधनत्वेन अस्थिरत्वात् चलम् अध्रुवम् – Because such tapas is the means to attain fruits of the nature of svarga and others which are temporary, such tapas itself is said to be unsteady and impermanent.

चलत्वं - पातभयेन चलनहेतुत्वम्, - चलत्व means it is unsteady because of being associated with the fear of falling from it anytime.

अध्रुवत्वं - क्षयिष्णुत्वम् – It is impermanent because it perishes.

फलाभिसन्धिपूर्वकम् – This is clear because what was told as सात्त्विक तपस् is that performed by अफलाकाङ्क्षिभिः.

Because such tapas is a means to attain svarga and such benefits which are temporary, such tapas itself is said to be unsteady. Through its fruits it becomes unsteady and impermanent.

The explanations for चल and अध्रुव – Here अध्रुव means impermanence of fruits. So चल is explained as the defect which ensues in the state of enjoying the benefits. The fruits are impermanent because they have definite end. While enjoying those benefits one has constant fear of falling from it – पतनभय it is said. That is told as चल here.

Yagnyas which give such impermanent fruits are themselves said to be impermanent in upanishats also – न ह्यध्रुवैः प्राप्यते ध्रुवं तत् (कठ. 1-2-10), अन्तवदेवास्य तद्भवति (वृ. 3-8-10), एवमेवामुत्र पुण्यचितो लोकः क्षीयते (छा. 8-1-6), नास्त्यकृतः कृतेन (मु. 1-2-12) etc.

Sloka 17.19

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ 19 ॥

मूढग्राहेण With the sankalpa devoid of viveka or knowledge of discrimination आत्मनो पीडया subjecting oneself to torture यत् तपः क्रियते whatever tapas is performed परस्य उत्सादनार्थं and for destroying others whatever tapas is performed तत् तामसमुदाहृतम् such tapas is known as taamasa tapas.

मूढाः – अविवेकिनः, मूढग्राहेण - मूढैः कृतेन अभिनिवेशेन आत्मनः शक्त्यादिकम् अपरीक्ष्य आत्मपीडया यत् तपः क्रियते, परस्य उत्सादनार्थं च यत् क्रियते, तत् तामसम् उदाहृतम् ।

मूढाः – अविवेकिनः, मूढग्राहेण - मूढैः कृतेन अभिनिवेशेन आत्मनः शक्त्यादिकम् अपरीक्ष्य आत्मपीडया यत् तपः क्रियते - मूढाः means those who lack viveka or discriminatory knowledge. मूढग्राहेण – means with the wrong notion of the deluded ones, performing tapas torturing oneself without understanding one's own capabilities, whatever tapas is performed,

परस्य उत्सादनार्थं च यत् क्रियते, तत् तामसम् उदाहृतम् – And tapas performed for causing suffering to others, such tapas is said to be taamasa tapas.

आत्मनः शक्त्यादिकम् अपरीक्ष्य – Not considering one's own capabilities. Here आदि in शक्त्यादिकम् includes not having permission of shastras. And without thinking about the availability of material, people and other accesories for performing the tapas. It is said अशक्यानि दुरन्तानि समव्ययफलानि च । असाध्यानि च वस्तूनि नारभेत विचक्षणाः । All these are included in it.

आत्मपीडा – Starting to engage in something beyond one's capability is aatmapeedaa. One should examine capabilities and then only start any work – सन्निरीक्ष्य बलाबलम्. It is said how a knowledgeable person should act – देशं कालं तथात्मानं द्रव्याद्रव्यं प्रयोजनम् । उपपत्तिमवस्थां च ज्ञात्वा शौचं समाचरेत् । So this excludes vrata and others which cause little suffering to self, is within the capability of self etc. Such vratas should be performed.

Causing harm to others is अधर्म and so any act which causes harm to others is said to be taamasa. Taamasaguna causes ignorance. Thinking dharma as adharma and so on.

Sloka 17.20

दातव्यमिति यद्दानम् दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ 20 ॥

यत् दानं The daana which is दातव्यमिति with the intent of only giving अनुपकारिणे देशे काले पात्रे च दीयते given to one who has not done any favour to us, and given in the right place and time, and to the deserving one तद्दानं सात्त्विकं स्मृतम् is said to be saatvika daana.

फलाभिसन्धिरहितं दातव्यम् इति देशे काले पात्रे च अनुपकारिणे यद् दानं दीयते तद् दानं सात्त्विकं स्मृतम्

Without expecting any benefits, the daana which is given in the right place at the right time and to one who has not done any favours, such daana is said to be saatvika daana.

फलाभिसन्धिरहितम् – While telling about राजसदान it is said फलमुद्दिश्य and so here it is understood that such daana is given without desire in svarga and such fruits. अनुपकारे – indicates absence of desire in fruits obtained here also – दृष्टफल.

अनुपकारिणे – This itself includes सत्पात्र – one who deserves to be given. So the meaning can be extended as – even among सत्पात्रs one who has not done any favours is to be preferred.

देशकाल – desha means Punya kshetras and kaala means parva kaalas – they are proper for daana.

पात्रे च - One who deserves to be given – ‘न विद्यया केवलया जन्मना वापि पात्रताम् । यस्य व्रतमिमे चोक्ते तद्धि पात्रं प्रचक्षते’ (या.स्मृ.आ. 200). One whose conduct is good is a deserving person and not does not become deserving by mere education or birth it is said.

Sloka 17.21

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ 21 ॥

यत्तु But that which प्रत्युपकारार्थं either for returning some favour received earlier or expecting some favour in future, पुनः फलम् उद्दिश्य and again with the purpose of attaining fame and such benefits, वा परिक्लिष्टं दीयते offered with a bad feeling तद्दानं राजसं स्मृतम् such daana is said to be raajasa.

प्रत्युपकार-कटाक्षगर्भं फलम् उद्दिश्य च परिक्लिष्टम् - अकल्याणद्रव्यकं यत् दानं दीयते तत् राजसम् उदाहृतम् ।

Keeping an eye on some favour in return whatever is given expecting some benefit and also pariklishtam – means giving things which are bad or useless – such daana is said to be raajasa in nature.

प्रत्युपकारार्थम् – Keeping in mind some favour – either received earlier or expecting in future.

परिक्लिष्टम् – Because good things are dear to one, giving them away hesitantly - with great difficulty. अकल्याणकम् – explained by Swamy Deshikan says द्रव्यरागात् परिक्लेशेन त्यजन् हि पुरुषः कल्याणमंशं स्वस्मै स्थापयित्वा अन्यत् परस्मै समर्पयति – Something which is very dear to one, one would not want to give it away as daana. So keeping good things for oneself and giving away those which are not good is raajasa.

These are all raajasa daana's.

Sloka 17.22

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ 22 ॥

अदेशकाले In a place and at a time against what is prescribed by shastra अपात्रेभ्यः यत् दानं दीयते daana that is given to unworthy recipients असत्कृतम् and daana given without due respect अवज्ञातं and uncourteously, तत् तामसमुदाहृतम् that is said to be taamasa daana.

अदेशकाले अपात्रेभ्यः च यत् दानं दीयते, असत्कृतं - पादप्रक्षालनादिगौरवरहितम्, अवज्ञातं - सावज्ञम्, अनुपचारयुक्तम् यत् दीयते तत् तामसं उदाहृतम् ।

Daana given in a place and at a time not prescribed by shastra and also to undeserving ones is taamasa daana. Also asatkrutam – means without respect like paada prakshaalana etc.,

and अवज्ञातम् – means with contempt or without the courtesy as ordained in shastra – what ever daana is given is said to be taamasa daana.

अदेशः - Means in an unholy place – such as where there are no devotees of Bhagavan.

अकाले – means during night etc – which is not said to be good time for giving daana

अपात्रेभ्यः - Giving to those who are not allowed to sit alongside for food, stupid persons, thieves, gamblers and so on – they are said to be unworthy of receiving daana.

असत्कृतम् – One should wash the feet of the person to whom daana is being given, offer arghya, paadya etc. Without this kind of respect whatever is given is said to be taamasa.

अवज्ञातम् – One should utter nice words – like ‘we are really blessed that you are receiving this daana, it is our bhagya that we have such a person as you receiving daana and so on’. If one thinks he is superior to the one receiving and neglects him while giving daana, it is taamasa daana. So even in proper place and time, सत्कार etc are necessarily to be followed.

Sloka 17.23

एवं वैदिकानां यज्ञतपोदानानां सत्त्वादिगुणभेदेन भेद उक्तः । इदानीं तस्य एव वैदिकस्य यज्ञादेः प्रणवसंयोगेन तत्सच्छब्दव्यपदेश्यतया च लक्षणम् उच्यते –

Thus the differences based on the three gunas satva, rajas and tamas in Yajna, Tapas and daana as ordained in the Vedas was told. Now for the same vaidika yajnas and others, the characteristics when associated with प्रणव and the words तत्, सत् will be told.

In order to make it clear that just like the three types told earlier, Bhagavan is not telling one more way of division into three types, अवतारिका is given stating that what is going to be told is defining the characteristics of all that was told earlier when associated with the three shabdas namely Pranava, tat and sat. This is the सङ्गति given by Bhashyakarar.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ 23 ॥

ओं तत् सत् इति Thus by the three words Om, tat and sat त्रिविधः निर्देशः three kinds of addressing ब्राह्मणः स्मृतः is said for karmas ordained in Vedas. तेन Along with those three words ब्राह्मणाः those belonging to three varnas having vedaadhikaara वेदाश्च and Vedas यज्ञाश्च and also Yajnas पुरा विहिताः were created long back.

ॐ तत् सत् इति त्रिविधः अयं निर्देशः - शब्दः ब्राह्मणः स्मृतः - ब्राह्मणः अन्वयी भवति । ब्रह्म च वेदः, वेदशब्देन वैदिकं कर्म उच्यते; वैदिकं - यज्ञादिकम्; यज्ञादिकं कर्म 'ॐ तत् सत्' इति शब्दान्वितं भवति । 'ओम्' इति शब्दस्य अन्वयो वैदिककर्माङ्गत्वेन प्रयोगादौ प्रयुज्यमानतया; 'तत् सत्' इति शब्दयोः अन्वयः पूज्यत्वाय वाचकतया । तेन त्रिविधेन शब्देन अन्विता ब्राह्मणा वेदान्वयिनः त्रैवर्णिकाः वेदाः च यज्ञाः च पुरा विहिताः पुरा मया एव निर्मिता इत्यर्थः ।

ॐ तत् सत् इति त्रिविधः अयं निर्देशः - शब्दः ब्राह्मणः स्मृतः - ब्राह्मणो अन्वयी भवति - Om, Tat, Sat – these three kinds of nirdesha or addressing – means words – ब्राह्मणः स्मृतः means are related to brahma.

ब्रह्म च वेदः, वेदशब्देन वैदिकं कर्म उच्यते; - And Brahma is Veda. By the term Veda, vaidika karma is told.

वैदिकं - यज्ञादिकम्; यज्ञादिकं कर्म 'ॐ तत् सत्' इति शब्दान्वितं भवति - Vaidika karma – those enjoined by the Veda get associated with the words Om, Tat and Sat.

'ओम्' इति शब्दस्य अन्वयो वैदिककर्माङ्गत्वेन प्रयोगादौ प्रयुज्यमानतया; - Relation of the word OM in the form of accessory is seen as applied in the performance of Vaidika Karmas and that is how it is related.

'तत् सत्' इति शब्दयोः अन्वयः पूज्यत्वाय वाचकतया – The words Tat and Sat denote a feeling of reverence.

तेन त्रिविधेन शब्देन अन्विता ब्राह्मणा वेदान्वयिनः त्रैवर्णिकाः वेदाः च यज्ञाः च – Associated with these words are Braahmanaas, Vedas and also Yajnas. Braahmanaas means those belonging to three classes of brahmana, kshatriya and vaishya who have vedaadhikaara.

पुरा विहिताः पुरा मया एव निर्मिता इत्यर्थः – All of them were created by ME only in the past.

ब्राह्मणः स्मृतः - Explained as ब्राह्मणो अन्वयी भवति – This indicates सम्बन्धसामान्य.

A doubt is raised regarding the explanation यज्ञादिकं कर्म 'ॐ तत् सत्' इति शब्दान्वितं भवति . That the words om, tat and sat – all three cannot denote vaidika karma and there is no need to reject

मुख्यार्थ for Brahma shabda. It is well established in Shruti that all the three words Om, Tat and Sat denote साक्षात् परब्रह्म as in तत्ते पदं सङ्ग्रहेण ब्रवीमि ओमित्येतत् (कठ. 2-15), एतस्य महतो भूतस्य नाम भवति योऽस्यैतदेव नाम वेद ब्रह्म भवति (?), सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः' (छा. 6-8-6), and तत्त्वमसि (छा.) etc. and so it is primarily told in shastra for Upasakas to use as needed. And even if karma becomes defective, usage of the three terms of Brahma will eliminate the defects. Even in लौकिक usage, in acts such as yawning etc shishtas use these words. That is why at the beginning of chapter and end also everywhere these three words are used (like om-tat-saditi shreemadbhagavadgeetaasu etc) – is the doubt raised here.

Answer is: we accept that brahma shabda is related to karma but in this context it is not proper to take like that. In this chapter there is no enquiry made in this aspect also. And it cannot be explained suitably for the term ब्राह्मणास्तेन in the second half of the sloka. Hence Brahma shabda is taken to mean Veda and through उपलक्षण, vaidika karmas are only meant by the three-fold addressing here is the explanation in Bhashya.

That is explained as - वैदिकं – यज्ञादिकम्; यज्ञादिकं कर्म 'ॐ तत् सत्' इति शब्दान्वितं भवति .

ब्राह्मण – This word is related to Veda as denoted by Brahma earlier and hence addresses त्रैवर्णिकसः. In the next sloka also it is said ब्रह्मवादिनाम्. By that the anvaya of pranava is also told as वेदान्वयिनः.

विहिताः पुरा – sloka does not say who is the kartaa. That is as told earlier चातुर्वर्ण्यं मया सृष्टम् (गी. 4-13) and explained as मया पुरा निर्मिता.

That fact that Vedas were taught is told as यो वै वेदांश्च प्रहिणोति तस्मै (श्वे. 6-17), अनादिनिधना ह्येषा वागुत्सृष्टा स्वयम्भुवा (भा.मो. 234-93) and such shruti and smruti pramanas.

Sloka 17.24

त्रयाणाम् 'ॐ तत् सत्' इति शब्दानाम् अन्वयप्रकारो वर्ण्यते । प्रथमम् 'ओम्' इति शब्दस्य अन्वयप्रकारम् आह –

Now the way in which the three words Om, Tat and Sat get associated with Vedas and in vaidika karmas such as Yajnas is going to be explained in the next four slokas. First the way Om is related is going to be told.

त्रयाणाम् means with the three mentioned earlier – Brahmanas, Vedas and Yajnas. The word Yajna includes Tapas, Daana etc. It is also told specifically as यज्ञदानतपःक्रियाः. All these are applied in practice and among them Om is the first and hence how Om is related is going to be told first is the meaning of प्रथमम् in bhashya avatarika of this sloka.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ 24 ॥

तस्मात् For that reason, ब्रह्मवादिनां of those belonging to three varnas, विधानोक्ताः यज्ञदानतपःक्रियाः all karmas such as Yajna, Tapas, Daana and others told by Vedic injunctions ओमिति उदाहृत्य सततं प्रवर्तन्ते begin always with the pronouncing of Om.

तस्माद् ब्रह्मवादिनां - वेदवादिनां त्रैवर्णिकानां यज्ञदानतपःक्रियाः विधानोक्ताः - वेदविधानोक्ताः आदौ 'ओम्' इति उदाहृत्य सततं - सर्वदा प्रवर्तन्ते । वेदाः च 'ओम्' इति उदाहृत्य आरभ्यन्ते । एवं वेदानां वैदिकानां च यज्ञादीनां कर्मणाम् 'ॐ' इति शब्दान्वयो वर्णितः । ओम् इतिशब्दान्वित-वेदधारणात् तदन्वित-यज्ञादिकर्मकरणात् च ब्राह्मणशब्दनिर्दिष्टानां त्रैवर्णिकानाम् अपि 'ओम्' इति शब्दान्वयो वर्णितः ।

तस्माद् ब्रह्मवादिनां - वेदवादिनां त्रैवर्णिकानां यज्ञदानतपःक्रियाः विधानोक्ताः - वेदविधानोक्ताः - For that reason, Brahmavaadinaam – means those of three varnas who have adhikaara for vedaadhyayana, the kriyas such as yajna, daana and tapas which they perform, vidhaanoktaah – means told by vedic vidhis.

आदौ 'ओम्' इति उदाहृत्य सततं - सर्वदा प्रवर्तन्ते - Are always started by pronouncing Om in the beginning.

वेदाः च 'ओम्' इति उदाहृत्य आरभ्यन्ते - Even Vedas are recited with the pronunciation of Om first.

एवं वेदानां वैदिकानां च यज्ञादीनां कर्मणाम् 'ॐ' इति शब्दान्वयो वर्णितः - Thus the relation of the shabda Om with Vedas and Yajna and other Vaidika karmas enjoined in the Vedas was explained.

ओम् इतिशब्दान्वित-वेदधारणात् तदन्वित-यज्ञादिकर्मकरणात् च ब्राह्मणशब्दनिर्दिष्टानां त्रैवर्णिकानाम् अपि 'ओम्' इति शब्दान्वयो वर्णितः - Because Vedas are practiced associated with the syllable Om, and the rituals such as Yajna and others are performed being associated with Om only, Om is related to all the three varnas addressed by the term Braahmana also stands explained.

तस्मात् – For that reason – means I, who created everything, have ordained at that time itself that it should be always associated with the syllable Om.

विधानोक्ताः - vidhaana is the vaakya which is found in Veda and enjoins a karma. The fact that Yajna, daana and others are to be performed starting with Om is established by the vidhaayaka vakyas.

आदौ ओम् इति उदाहृत्य – The syllable Om is uttered in the very beginning. When one utters Om, it helps to do अनुसन्धान of Parabrahman who is सर्वान्तर present in everything, one will be able to perform all karmas with the idea that it is HIS worship only. This is for those who have studied the Vedantas. Even for those who have not studied Vedantas, it is clear that pronouncing Om brings auspiciousness. It is said हरिमेव स्मरेत् नित्यं कर्म पूर्वापरेषु च (वि.ध.). Thus it is clear that utterance of Om which is भगवद्वाचक – denotes Bhagavan, is most auspicious and so the anvaya or association of Pranava with all vaidika karmas becomes established.

For Yajna such as ज्योतिष्टोम, it is ordained that it is to be performed at specific times such as वसन्तऋतु (spring) – वसन्ते वसन्ते ज्योतिषा यजेत (आ.श्रौ) it is said. Similarly वाजपेय is to be performed in शरदृतु (autumn) is ordained. शरदि वाजपेयेन यजेत (). Even then, if all such karmas are begun with pranava, that injunction of specific time will not be applicable is meant by सततम् in the sloka. That is explained in bhashya as सर्वदा. Association of Pranava is common to karmas which are performed for svarga phala as well as moksha phala.

Though in this sloka Vedas are not specifically mentioned, in the previous sloka it is told – वेदाश्च. So bhashya is वेदाश्च ओमित्याहृत्य आरभ्यन्ते - Vedaabhyasa is started with pranava only. Shruti says, यद्वेदादौ स्वरः प्रोक्तः वेदान्ते च प्रतिष्ठितः तस्य प्रकृतिलीनस्य : परः स महेश्वरः - Pranava is uttered at the beginning as well as end and is said to be prakruti for all Vedas. अकार is prakruti of pranava and यः परः means वाच्यः सः महेश्वरः - अकारवाच्य is परमात्मन् – तमीश्वराणां परमं महेश्वरम् तं देवतानां परमं च दैवतम् shruti says. Manu smruti says ब्रह्मणः प्रणवं कुर्यात् आदौ अन्ते च सर्वदा । स्रवन्त्यनोक्तं पूर्वम् (मनु. 2-74) Whatever is said without Om at the beginning will not stay.

There is प्रणव प्रशंसा in taittiriya upanishat – यश्छन्दसामृषभो विश्वरूपः, छन्दोभ्योऽध्यमृतात् सम्बभूव, समेन्दु मेधया स्पृणोतु, अमृतस्य देव धारणो भूयासम् etc. It is said pranava is ब्रह्मणः कोशोसि मेधयापिहितः - it is like

a capsule having Brahman inside. All the ritviks start their mantras with pranava only it is said – ओमिति ब्रह्मा प्रसूति, ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति, ओमित्यग्निहोत्रमनुजानाति and so on.

Sloka 17.25

अथ एतेषां 'तत्' इतिशब्दान्वयप्रकारम् आह –

In the next sloka, the relation of the word Tat as applicable to all three varnas is going to be told.

The अन्वय or association of Pranava in all vaidika kriyas whether for attaining svarga or apavarga (moksha) was told. Now the usage of words, tat and sat, in moksha saadhana and trivarga saadhanas is going to be told.

एतेषाम् – Indicates all three – braahmana, veda and yajna.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ 25 ॥

मोक्षकाङ्क्षिभिः By those desiring moksha यज्ञ तपः क्रियाः the kriyas in the form of Yajna and Tapas विविधाः दान क्रियाश्च and different types of kriyas of the form of daana, फलम् अनभिसन्धाय are performed without desire in fruits 'तत्' इति (उदाहृत्य) क्रियन्ते by uttering Tat in the beginning.

फलम् अनभिसन्धाय वेदाध्ययन-यज्ञ-तपो-दानक्रियाः मोक्षकाङ्क्षिभिः त्रैवर्णिकैः याः क्रियन्ते, ताः ब्रह्मप्राप्ति-उपायतया ब्रह्मवाचिना तत् इति शब्देन निर्देश्याः । 'स वः कः किं यत्तत्पदमनुत्तमम्' (विष्णुसहस्रनामस्तो . 91) इति तच्छब्दो हि ब्रह्मवाची प्रसिद्धः । एवं वेदाध्ययन-यज्ञादीनां मोक्षसाधनभूतानां तच्छब्दनिर्देश्यतया तत् इति शब्दान्वय उक्तः । त्रैवर्णिकानाम् अपि तथाविध वेदाध्ययनाद्यनुष्ठानाद् एव तच्छब्दान्वय उपपन्नः ।

फलम् अनभिसन्धाय वेदाध्ययन-यज्ञ-तपो-दानक्रियाः मोक्षकाङ्क्षिभिः त्रैवर्णिकैः याः क्रियन्ते, - Without desiring any fruit, whatever acts such as Yajna, Tapas and Daana are performed by those belonging to three varnas and desiring liberation (mumukshus).

ताः ब्रह्मप्राप्ति-उपायतया ब्रह्मवाचिना तत् इति शब्देन निर्देश्याः – those acts, because they are means to attaining Brahman, are suitable to be addressed with the word 'Tat' which denotes Parabrahman.

'स वः कः किं यत्तत्पदमनुत्तमम्' (विष्णुसहस्रनामस्तो . 91) इति तच्छब्दो हि ब्रह्मवाची प्रसिद्धः – It is well known that the word Tat denotes Brahman as per what is recited in Vishnusahasranaama – एको नैकः स वः कः किं यत् तत् पदमनुत्तमम्.

एवं वेदाध्ययन-यज्ञादीनां मोक्षसाधनभूतानां – Thus for Vedadhyayana, Yajna and others which are means to attaining Moksha,

तच्छब्दनिर्देश्यतया तत् इति शब्दान्वय उक्तः – the relation of word Tat is told through utterance of the word 'Tat' in those acts.

त्रैवर्णिकानाम् अपि तथाविध वेदाध्ययनाद्यनुष्ठानाद् एव तच्छब्दान्वय उपपन्नः – Even for traivarnikas, those belonging to the three classes of brahmana, kshatriya and vaishya, the association of word Tat is reasonable because of this kind of anushtana of vedadhyayana etc. is possible for all of them.

In bhashya वेदाध्ययन is mentioned which shows that just like Yajna and others Tat shabda relates to Vedas through उपलक्षण.

मोक्षकाङ्क्षिभिः - This means without desire in benefits other than moksha. That is because the word Tat denotes Parabrahman and when acts such as Yajna, daana etc are used as means to moksha there can be no desire for other benefits. To the question – if Tat shabda denotes Brahman only it can be used as means to attain HIM, Bhashyakarar picks smruti upabruhmana pramana.

In sahasranaama it is said वः सः कः किं यत् तत् – All are qualities of Bhagavan – it is said यानि नामानि गौणानि विख्यातानि महात्मनः - names are all representing qualities – गौणानि. And नाम्नां सहस्रं दिव्यानाम् is told – these indicate that though the words यत्, तत् are pronouns (सर्वनामs), they do denote Parabrahman directly. All these names denote qualities of Bhagavan as told गौणानि. And because HE dwells in all, HIS name is वः - सर्ववासित्वात् वः. Though residing in impure objects also, HE remains pure and shines forth and so is said to be कः – सर्वेषु कनतीति कः. Upanishat says द्वासुपर्णा सयुजा सखाया, समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्ति । अनश्नन्नन्यो अभिचाकशीति ।'. HE is to be sought after and so is known as किम्. He is always trying to protect those who have taken refuge in HIM and hence is known as यत्. HE makes HIS devotees get more devotion and

wisdom and hence known as तत्. He is the ultimate to be attained by HIS devotees and so known as अनुत्तमं पदम् etc. In shruti Parabrahman is directly addressed as तत् – in तत्त्वमसि etc. So it gets established that the word तत् is a name of Parabrahman.

In the beginning of 18th chapter, Bhashyakarar says – वैदिकस्य च कर्मणः सामान्यलक्षणं प्रणवान्वयः; तत्र मोक्षाभ्युदयसाधनयोर्भेदः तत् सत् शब्दनिर्देश्यत्वेन.

एवं वेदाध्ययन-यज्ञादीनां मोक्षसाधनभूतानां – Though in the sloka we do not find vedaadhyayana mentioned, since it is useful as moksha saadhana, it is included in Bhashya.

A question arises that even then the anvaya of TAT for all three varnas indicated by ब्राह्मणशब्द is not explained – this is answered in bhashya as त्रैवर्णिकानाम् अपि तथाविध वेदाध्ययनाद्यनुष्ठानाद् एव तच्छब्दान्वय उपपन्नः .

In the sloka, क्रियन्ते मोक्षकाङ्क्षिभिः – indicates that it is परम्परया अन्वय. Those desiring moksha will need to pronounce tat for all karmas etc. and successively it would lead to moksha. Performing karmas like this will cause manas shuddhi, then self realization (that one is shesha to Paramatman) and then bhakti will arise leading to bhaktiyoga and finally lead to moksha.

Sloka 17.26

अथ एषां 'सत्' शब्दान्वयप्रकारं वक्तुं लोके सच्छब्दस्य व्युत्पत्तिप्रकारम् आह -

For traivarnikas in Yajna, tapas and daana how does the word sat relate is being told. In that, the vyutpatti of word sat in the world (how it is generally used in the world) is going to be told now.

There is an objection raised here – while explaining the anvaya of the three Om, Tat and Sat with Braahmanas, Yajna and Vedas why this sloka about normal usage of Sat in the world. Does it not look out of context is the doubt. That is explained as अथ एषां 'सत्' शब्दान्वयप्रकारं वक्तुं लोके सच्छब्दस्य व्युत्पत्तिप्रकारम् आह. The way it is used in the world, in the same way applies to the context also is the bhaava.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ 26 ॥

सद्भावे In the sense of existence साधु भावे च and in the sense of having auspicious quality सत् इत्येतत् प्रयुज्यते the word Sat is used. तथा In the same way, प्रशस्ते कर्मणि पार्थ Hey Arjuna, in auspicious karmas सत् शब्दः युज्यते the word Sat is used.

सद्भावे – विद्यमानतायां, साधुभावे - कल्याणभावे च सर्ववस्तुषु सत् इति एतत् पदं प्रयुज्यते लोकवेदयोः । तथा केनचित् पुरुषेण अनुष्ठिते लौकिके प्रशस्ते - कल्याणे कर्मणि सत्कर्म इदम् इति सच्छब्दो युज्यते - प्रयुज्यते इत्यर्थः ।

सद्भावे – विद्यमानतायां, - sadbhaave means in the sense of being present or existing,

साधुभावे - कल्याणभावे च – and saadhu bhaave means in the sense of ‘making something auspicious’,

सर्ववस्तुषु सत् इति एतत् पदं प्रयुज्यते लोकवेदयोः – In respect of all things the word Sat is used as known from shruti and smritis.

तथा केनचित् पुरुषेण अनुष्ठिते लौकिके प्रशस्ते - कल्याणे कर्मणि – In the same way, for auspicious deeds done by some person in this world,

सत्कर्म इदम् इति सच्छब्दो युज्यते - प्रयुज्यते इत्यर्थः – ‘this is a good act’ it is said thus the use of word Sat is seen – is the meaning.

विद्यमानतायाम् – The way in which the word Sat is used in respect of things existing, even in respect what is being told here it is applicable is the bhaava. It can also mean something different from असत् or something being present now – वर्तमानत्व विषय.

साधुभावे – Shruti also says साधुकारी साधुर्भवति पापकारी पापो भवति (वृ. 6-4-5). In the same way the word साधु indicates something auspicious – punya etc. And that is told as कल्याणभावे.

लौकिके प्रशस्ते - कल्याणे कर्मणि – The anvaya of word Tat was said to be for मोक्षकांक्षिभिः. But here it is for प्रशस्ते कर्मणि means auspicious karmas. Since it is said as just प्रशस्त, it means मोक्षेतरपुरुषार्थसाधनलक्षणतया सच्छब्दोऽत्र व्युत्पाद्यते. Sri Shankaracharya says like Vivaha etc.

Sloka 17.27

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ 27 ॥

यज्ञे तपसि दाने च स्थितिः Means being rooted in Yajna, Daana and Tapas, or the anushtaana of Yajna, Daana and Tapas by traivarnikas 'सत्' इति उच्यते is said to be SAT. कर्म च Even the karmas performed by them तदर्थीयं and the portions of Veda useful to those karmas सत् इत्येव अभिधीयते are called by the word Sat only.

अतो वैदिकानां त्रैवर्णिकानां यज्ञे तपसि दाने च स्थितिः कल्याणतया सत् इति उच्यते । कर्म च तदर्थीयं - त्रैवर्णिकार्थीयं यज्ञदानादिकम् सत् इति एव अभिधीयते । तस्मात् वेदाः , वैदिकानि कर्माणि , ब्राह्मणशब्दनिर्दिष्टाः त्रैवर्णिकाः च , 'ओं तत् सत्' इति शब्दान्वयरूपलक्षणेन अवेदेभ्यः अवैदिकेभ्यः च व्यावृत्ता वेदितव्याः ।

अतो वैदिकानां त्रैवर्णिकानां यज्ञे तपसि दाने च स्थितिः कल्याणतया सत् इति उच्यते – So the anushtaana in Yajna, Tapas and Daana which are told in the Vedas and are related to Traivarnikas is said to be 'Sat' because it leads to auspicious fruits.

कर्म च तदर्थीयं - त्रैवर्णिकार्थीयं यज्ञदानादिकम् सत् इति एव अभिधीयते – Means the karmas such as Yajna, daana etc which are meant for traivarnikas are also said to be Sat only.

तस्मात् वेदाः , वैदिकानि कर्माणि , ब्राह्मणशब्दनिर्दिष्टाः त्रैवर्णिकाः च , 'ओं तत् सत्' इति शब्दान्वयरूपलक्षणेन – Hence because the Vedas, Vaidika karmas and traivarnikas denoted by the word Braahmana here are defined as being related to the three words Om, Tat and Sat,

अवेदेभ्यः च अवैदिकेभ्यः च व्यावृत्ता वेदितव्याः – They should be distinguished as different from anything other than Veda and also karmas which are avaidika.

After telling about the way the word 'sat' is derived and also its use, the fact that it is reasonable to be used in the three namely Yajna, Veda and Braahmana. Those who perform these karmas and those karmas themselves and the related portions of Vedas are all addressed as Sat is the bhaava.

यज्ञे तपसि दाने च स्थितिः - The meaning of sthiti is explained by Swamy Deshikan as स्थितिशब्देन स्थातृणां स्थापकानां च वेदानां सच्छब्दार्थान्वयोऽर्थदुच्यते. By the word sthiti, those who are established in these and the Vedas which help one perform those karmas are meant.

The purpose of telling this here is for the purpose of anushtaana.

Sloka 17.28

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ 28 ॥

पार्थ Hey Arjuna, अश्रद्धया without faith यत् हुतं कृतं whatever was offered as aahuti in Yajnas दत्तं whatever was given as daana तपः तप्तं whatever tapas was performed तत् असत् इत्युच्यते that is said to be asat or inferior karma. तत् प्रेत्य न That will be of no use after death. इह न And will be of no use even in this world.

अश्रद्धया कृतं शास्त्रीयम् अपि होमादिकम् असत् इति उच्यते । कुतः? न च तत् प्रेत्य, नो इह, - न मोक्षाय न सांसारिकाय च फलाय इति ।

अश्रद्धया कृतं शास्त्रीयम् अपि होमादिकम् असत् इति उच्यते – Homa and others that are performed without faith are known as ‘asat’ even if they are as ordained in the shastras.

कुतः? न च तत् प्रेत्य, नो इह, - न मोक्षाय न सांसारिकाय च फलाय इति – Why is it so? Because it will be useful to attain Moksha or any wordly benefits here.

शास्त्रविधिमुत्सृज्य – Arjuna asked at the beginning of this chapter ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः । तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः. For which Bhagavan Krishna said even if it is performed with great shraddhaa, if it is ashaastreeya, it becomes aasura and Bhagavan showed that shaastreeya is different from that. Now in order to establish that what is being taught deserves to be called ‘sat’, Bhagavan says even if it is shaastreeya, if it is without faith, it will be called ‘asat’. That means whatever was taught as sat is that performed with shraddhaa only. So even shaastreeya karmas should be performed with shraddhaa is the bhaava. Anything which is ashaastreeya (not as ordained in shaastra) would make one fall into hell. Same way shaastreeya karmas also if performed without shraddhaa the respective fruits would not be attained and hence they are also called asat. That is explained in bhashya as ‘न मोक्षाय न सांसारिकाय च फलाय इति’.

न च तत्प्रेत्य – Means after death and this is explained as न मोक्षाय. How can one get moksha after death? So this has to be the last birth. In the last birth, after death a bhaktiyogi or prapanna

would go to moksha. The pramaana for this word प्रेत्य is Kathopanishat. Nachiketas asked Yama ये यं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमस्तीति चैके | where also प्रेते is interpreted as after departing from the final body – because that question was about the state of liberation. So what was told earlier as मोक्षकांक्षिभिः - is moksha phala only. One who does not have shraddha will not get it is explained here in bhashya. The remaining has to be सांसारिकफल only. So नो इह is explained thus.

The gist is : Avidika karmas (those that are not ordained in Vedas) even if performed with lot of shraddhaa, will not lead to either दृष्ट or अदृष्टफल. Karmas which are Vaidikas, if performed without shraddhaa, will also not yield to दृष्टादृष्टफल. So karmas should not be performed like that. One should only perform vaidika karmas with shraddhaa is the gist. That can lead to both kinds of fruits – सांसारिक and मोक्षफल.

Shraddhaa is given utmost importance by all acharyas. Sri Shankaracharya says ‘अश्रद्धया हुतं हवनं कृतम्, दत्तं च ब्राह्मणेभ्यः अश्रद्धया, तपस्तप्तमनुष्ठितमश्रद्धया, तथाऽश्रद्धयैव कृतं यस्तुतिनमस्कारादि, तत्सर्वं ‘असत्’ इत्युच्यते मत्प्राप्तिसाधनमार्गबाह्यत्वात्’.

Swamy Deshikan summarises the essence of the teaching of this chapter thus: श्रद्धायुक्तमपि अवैदिकम्, वैदिकमपि श्रद्धाहीनम्, दृष्टादृष्टप्रयोजनविरहादननुष्ठेयम्; उभयविधप्रयोजनयोगात् वैदिकमेव श्रद्धापूतमेव अनुष्ठेयम् इति अध्यायसार इति भावः.

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः

Swamy Desikan's

Tatparya Chandrika

(Gita Bhashyam – Chapter 18 – Part 1)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

Sri:

**Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 18 – Part 1)**



Swamy Desikan, Thiruvahindrapuram

**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**



Sri:

Srimad Ramanuja Gita Bhashyam – 18th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

श्रीभगवद्गीताभाष्ये अष्टादशोऽध्यायः

(Part One)

भाष्यावतारिका

अतीतेन अध्यायद्वयेन अभ्युदयनिःश्रेयस साधनभूतं वैदिकम् एव यज्ञतपोदानादिकं कर्म, न अन्यत्; वैदिकस्य च कर्मणः सामान्यलक्षणं प्रणवान्वयः, तत्र मोक्षाभ्युदयसाधनयोः भेदः तत्सच्छब्दनिर्देश्यत्वेन । मोक्षसाधनं च कर्म फलाभिसन्धिरहितं यज्ञादिकम्, तदारम्भः च सत्त्वोद्रेकात् भवति, सत्त्ववृद्धिः च सात्त्विकाहारसेवया; इति उक्तम् । अनन्तरं मोक्षसाधनतया निर्दिष्टयोः त्यागसंन्यासयोः ऐक्यं, त्यागस्य संन्यासस्य च स्वरूपम्, भगवति सर्वेश्वरे च सर्वकर्मणां कर्तृत्वानुसन्धानम्, सत्त्वरजस्तमसां कार्यवर्णनेन सत्त्वगुणस्यावश्योपादेयत्वम्, स्ववर्णोचितानां कर्मणां परमपुरुषाराधनभूतानां परमपुरुषप्राप्ति-निर्वर्तनप्रकारः, कृत्स्नस्य गीताशास्त्रस्य सारार्थो भक्तियोग इति एते प्रतिपाद्यन्ते । तत्र तावत् त्यागसंन्यासयोः पृथक्त्वैकत्वनिर्णयाय स्वरूपनिर्णयाय च अर्जुनः पृच्छति –

Sangati bhashya

अतीतेन अध्यायद्वयेन – In the two previous two chapters, the following were told:

अभ्युदयनिःश्रेयस साधनभूतं वैदिकम् एव यज्ञतपोदानादिकं कर्म, न अन्यत्;- the means to abhyudayaphala (aihiikaphala) and nishreyasa (moksha) are the karmas such as Yajna, daana and Tapas etc. that are Vedavihita (ordained by the Vedas) and not anything else.

वैदिकस्य च कर्मणः सामान्यलक्षणं प्रणवान्वयः, - The general characteristic of Vaidika karma is being associated with Pranava.

तत्र मोक्षाभ्युदयसाधनयोः भेदः तत्सच्छब्दनिर्देश्यत्वेन – In that the difference between karmas which lead to Moksha and Karmas which lead to abhyudaya (aihika phala) is due to being addressed with Tat and Sat. (Vaidika karmas that are started with om tat will lead to moksha phala and vaidika karmas started with Om Sat will lead to abhudaya saadhana).

मोक्षसाधनं च कर्म फलाभिसन्धिरहितं यज्ञादिकम्, - Karmas which are means to Moksha are Yajna and others performed without any desire for fruits.

तदारम्भः च सत्त्वोद्रेकात् भवति, - One would engage in such karmas when Satva guna becomes high
सत्त्ववृद्धिः च सात्त्विकाहारसेवया; इति उक्तम् – and satva guna increases by consumption of saatvika
aahaara was told.

अनन्तरं मोक्षसाधनतया निर्दिष्टयोः त्यागसंन्यासयोः ऐक्यं, - Next the identity of tyaaga and sanyaasa which
are told as means to attaining moksha.

त्यागस्य संन्यासस्य च स्वरूपम्, - The nature of tyaaga and sanyaasa.

भगवति सर्वेश्वरे च सर्वकर्मणां कर्तृत्वानुसन्धानम्, - attributing all doership to Bhagavan who is the
Supreme Lord - sarveshvara

सत्त्वरजस्तमसां कार्यवर्णनेन सत्त्वगुणस्यावश्योपादेयत्वम्, - by describing in detail the effects of the three
gunas satva, rajas and tamas conveying the message that one should essentially inculcate
satva guna,

स्ववर्णोचितानां कर्मणां परमपुरुषाराधनभूतानां परमपुरुषप्राप्ति-निर्वर्तनप्रकारः,- the way in which the ordained
duties of one's station in life that are forms of worship Paramapurusha would lead to the
attainment of Paramapurusha,

कृत्स्नस्य गीताशास्त्रस्य सारार्थो भक्तियोग इति एते प्रतिपाद्यन्ते – and that the essential teaching of the entire
Gitashastra is Bhaktiyoga – all these are going to be established.

तत्र तावत् त्यागसंन्यासयोः पृथक्त्वैकत्वनिर्णयाय स्वरूपनिर्णयाय च अर्जुनः पृच्छति – In that, in order to
ascertain whether sanyasa and tyaaga are one or different, and also to ascertain the nature of
sanyasa and tyaaga Arjuna enquires Bhagavan Krishna thus -

The last three chapters of Gita shastra are about researching the important duties of aspirants.
Among them, in the 16th and 17th chapters the characteristics of the two divisions of deva and
asura were taught in order to teach what is to be accepted and what is to be rejected by
aspirants. Accordingly Vaidika karma only is to be accepted was first taught. Among them the
nature of that which is means to attainment of moksha is taught in the last chapter.

This is told by Bhagavad Yamunacharya in Gitartha sangraha as:

ईश्वरे कर्तृता बुद्धिः सत्वोपादेयताऽन्तिमे । स्वकर्म परिणामश्च शास्त्रसारार्थ उच्यते ॥

Attributing the doership of all acts to Ishvara, accepting and enhancing sattva guna, the way Ishvara is attained by the performance of ordained duties for one's station in life and Bhaktiyoga as the essence of the Gita shastra are all taught in the 18th chapter.

Bhagavad Yamunacharya did not specifically mention that the aspect of tyaaga and sanyaasa having same meaning and their nature are also taught in this chapter but Bhashyakarar has mentioned them. How is it possible is justified by Swamy Deshikan as 'they are subservient to attributing doership to Bhagavan'. Knowledge of Tyaaga and sanyaasa are same and their nature is needed for doing कर्तृत्वानुसन्धान in ईश्वर because they are शेष to such anusandhaana and that is why it is not mentioned by Bhagavad Yamunacharya specifically. Also, in sangraha sloka, Bhagavad Yamunacharya said 'शास्त्र सारार्थ उच्यते' which is explained in bhashya as गीताशास्त्रस्य सारार्थो भक्तियोगः. Bhaktiyoga is mentioned as saaraartha as it is the प्रधानकर्तव्य or the primary duty as mentioned in the very first sloka of Gitartha sangraha as स्वधर्मज्ञानवैराग्यसाध्यभक्त्येकगोचरः.

The last chapter has great significance is observed by all commentators. Sri Shankaracharya writes in sambandha bhashya thus – सर्वस्यैव गीताशास्त्रस्य अर्थः अस्मिन् अध्याये उपसंहृत्य सर्वश्च वेदार्थो वक्तव्यः इत्येवमर्थो अयमध्यायो आरभ्यते । सर्वेषु हि अतीतेषु अध्यायेषु उक्तोऽर्थः अस्मिन् अध्याये अवगम्यते ।

Yajna, daana and others are same even for attaining svarga and other fruits. So Arjuna wanted to know what is it when related to them makes them moksha saadhana and hence is asking the question. The question arises as there were many different views in this aspect and so the nature of tyaaga and sanyaasa was not clear to Arjuna.

Sloka 18.1

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ 1 ॥

महाबाहो Hey Krishna, mahaabaaho, केशिनिषूदन one who destroyed the demon Keshi, संन्यास्य त्यागस्य च तत्त्वं the true nature of sanyaasa and tyaaga पृथक् वेदितुं हृषीकेश इच्छामि hey Paramatman, I would like to know separately.

त्यागसंन्यासौ हि मोक्षसाधनतया विहितौ - 'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14)
'वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः । ते ब्रह्मलोके तु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥'
(म. ना) इत्यादिषु । अस्य संन्यासस्य त्यागस्य च तत्त्वं - याथात्म्यं पृथक् वेदितुम् इच्छामि । अयम् अभिप्रायः - किम् एतौ संन्यासत्यागशब्दौ पृथगर्थौ, उत एकार्थौ एव? यदा पृथगर्थौ, तदा अनयोः पृथक्त्वेन स्वरूपं वेदितुम् इच्छामि । एकत्वे अपि तस्य स्वरूपं वक्तव्यम् इति ।

त्यागसंन्यासौ हि मोक्षसाधनतया विहितौ – tyaaga and sanyaasa are enjoined as means to attaining liberation as told in,

'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) – 'Moksha cannot be attained by mere karma or through progeny or wealth. But some attained liberation only through tyaaga',

'वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः । ते ब्रह्मलोके तु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥'
(म. ना) इत्यादिषु – Those who have clear understanding about the knowledge of Brahman and who have pure mind through sanyaasa yoga, such sages, at the end of Pralaya kaala, attain Paramatman who is superior to the liberated souls, and get liberated from the bondage' and such vedic statements.

अस्य संन्यासस्य त्यागस्य च तत्त्वं - याथात्म्यं पृथक् वेदितुम् इच्छामि – I would like to know that real nature of sanyaasa and tyaaga separately.

अयम् अभिप्रायः - किम् एतौ संन्यासत्यागशब्दौ पृथगर्थौ, उत एकार्थौ एव? – The meaning is this – do these two, namely sanyaasa and tyaaga, mean different or do they have the same meaning?

यदा पृथगर्थौ, तदा अनयोः पृथक्त्वेन स्वरूपं वेदितुम् इच्छामि – If they have different meanings, I would like to know their nature separately.

एकत्वे अपि तस्य स्वरूपं वक्तव्यम् इति – If their meaning is same, please do tell me their nature.

The reason why Arjuna is enquiring about the nature of tyaaga and sanyaasa is told -
त्यागसंन्यासौ हि मोक्षसाधनतया विहितौ – Karma svarupa or nature of karma is same for attaining svarga and apavarga. While that is so, the same karma when associated with what is known as

'tyaaga' becomes a means to attaining moksha. So the association of such a qualification (or visheshaNa) itself is said to be means to liberation. When karmas are not associated with tyaga, they do not become moksha saadhana. So the visheshaNas – tyaga/sanyaasa themselves are said to be mokshasaadhana here.

We can recall the भाष्यावतारिका of sloka 25 of 9th chapter – देवान् देवयजो यान्ति पितॄन् यान्ति पितृव्रताः । भूतेज्या यान्ति भूतानि मद्भुक्ता यान्ति मामपि. Bhashyakarar writes in avataarika – अहो महदिदं वैचित्र्यं, यदेकस्मिन्नेव कर्मणि वर्तमानाः सङ्कल्पमात्रभेदेन केचित् अत्यल्पफलभागिनः च्यवनस्वभावाश्च भवन्ति, केचन अनवधिकातिशयानन्द-परमपुरुष प्राप्तिरूप फलभागिनो अपुनरावर्तिनश्च भवन्ति | We have to note the word सङ्कल्पमात्रभेदेन. Karma is same. When one performs a yaaga offering Havis to Indra keeping in mind Indra only as the devataa who is being worshipped, and desiring to attain indraloka, he will get such fruit only which is impermanent and meager. While the yaaga is done with the idea that the devataa worshipped is ParamapuruSha who is antaryaami to Indra and without any desire in fruits, one gets unlimited incomparable and permanent benefits. It is just the sankalpa that is different in the same karma.

अस्य संन्यासस्य त्यागस्य च तत्त्वं – याथात्म्यं – tattva is explained as yaathaatmya. Tattva means reality - knowing the nature of something without any doubt or wrong perception etc.

तत्त्वं वेदितुमिच्छामि – तत्त्व is explained as याथात्म्य as it is to know the nature of something without संशय-विपर्यय etc. There should be no doubts or errorneous or wrong understanding etc.

पृथक् वेदितुमिच्छामि – It is explained in detail as अयमभिप्रायः - किम् एतौ संन्यासत्यागशब्दौ पृथगर्थौ, उत एकार्थौ एव? यदा पृथगर्थौ, तदा अनयोः पृथक्त्वेन स्वरूपं वेदितुम् इच्छामि । एकत्वे अपि तस्य स्वरूपं वक्तव्यम् इति.

So it is not that Arjuna wanted to know their difference as it is not decided that they are different and there is no reason why he should think already that they are different. He wanted to know whether they are different or same. If different what is the difference, if same, what is that meaning. Hence the question is quite proper and that is the abhipraaya of Arjuna as explained in bhashya.

Sloka 18.2

अथ अनयोः एकम् एव स्वरूपम्, तत् च ईदृशम् इति निर्णेतुं वादिविप्रतिपत्तिं दर्शयन् श्रीभगवानुवाच –

In order to establish that the nature of both tyaaga and sanyaasa is same and to establish that nature, Bhagavan Krishna starts to show various differing views existing in that matter.

This is the sangati for the next sloka. Whether tyaaga and sanyaasa are same or different – is to be established with proper logic and pramaana. If it is doubtful only it is to be enquired into and established with proper reasons. The cause of doubt is explained here –different views exist in this matter – वादिविप्रतिपत्ति – vipratipatti means विरुद्धाभिप्राय. So in order to make things clear, first the various views are mentioned. Though the meaning of these words – tyaaga and sanyaasa were told earlier itself on many occasions, the question is raised here in order to reject the differing views and establish the reality. Bhaashyaavataarika makes it clear that अनयोः एकम् एव स्वरूपम्, तत् च ईदृशम् इति निर्णेतुं – Bhagavan's decision is that they mean the same and to establish that and also that nature, other views are examined.

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ 2 ॥

कवयः The knowledgeable ones काम्यानां कर्मणां न्यासं think renunciation of kaamyas karmas संन्यासं विदुः is sanyaasa. विचक्षणाः Some wise ones who had deliberated on this सर्व कर्म फलत्यागं त्यागं प्राहुः say that renouncing the fruits of all karmas was tyaaga.

केचन विद्वांसः काम्यानां कर्मणां न्यासं स्वरूपत्यागं संन्यासं विदुः । केचित् च विचक्षणाः, नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव मोक्षशास्त्रेषु त्यागशब्दार्थ इति प्राहुः । तत्र शास्त्रीयत्यागः काम्यकर्मस्वरूपविषयः, सर्वकर्मफलविषयः, इति विवादं प्रदर्शयन् एकत्र संन्यासशब्दम् इतरत्र त्यागशब्दं प्रयुक्तवान्, अतः त्यागसंन्यासशब्दयोः एकार्थत्वम् अङ्गीकृतम् इति ज्ञायते । तथा 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।' (18-4) इति त्यागशब्देन एव निर्णयवचनात् । 'नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥' (18-7), 'अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥' (18-12) इति परस्पर पर्यायता दर्शनात् च तयोः एकार्थत्वमङ्गीकृतम् इति निश्चीयते ।

केचन विद्वांसः काम्यानां कर्मणां न्यासं स्वरूपत्यागं संन्यासं विदुः – Some learned ones think that 'nyaasa' or svarupa tyaaga or outright rejection of kaamya karmas is sanyaasa.

केचित् च विचक्षणाः, - while some other wise ones,

नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव – renunciation of the fruits of all karmas including nityakarmas, naimittika karmas and kaamya karmas,

मोक्षशास्त्रेषु त्यागशब्दार्थ इति प्राहुः – that only is the meaning of the word tyaaga as told in moksha shaastras,

तत्र शास्त्रीयत्यागः काम्यकर्मस्वरूपविषयः, सर्वकर्मफलविषयः, इति विवादं प्रदर्शयन् – To show in one place, the disagreement or different opinions– that tyaaga told in shastra is the svarupa of kaamya karmas and that tyaaga told in shaastra is renouncing the fruits of all karmas,

एकत्र संन्यासशब्दम् इतरत्र त्यागशब्दं प्रयुक्तवान्, - Bhagavan uses the word sanyaasa in one place and tyaaga in another place as synonyms,

अतः त्यागसंन्यासशब्दयोः एकार्थत्वम् अङ्गीकृतम् इति ज्ञायते – and so, it is known that it is accepted that the two words tyaaga and sanyaasa mean the same.

तथा 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।' (18-4) इति त्यागशब्देन एव निर्णयवचनात् – In the 4th sloka here, Bhagavan has given his final view using the word tyaaga where HE says, 'Hey Arjuna, listen to my definitive view about tyaaga'.

'नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥' (18-7), - Later Bhagavan says, 'It is not reasonable to reject karmas that are ordained as obligatory. Abandoning them due to delusion is told as taamasa tyaaga'.

'अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥' (18-12) इति – 'Those who do not do tyaaga or do not renounce, for them three types of fruits of karmas will ensue after departing from here – undesirable, desirable, and mixed. While for those who have done sanyaasa, that never happens' - thus

परस्पर पर्यायता दर्शनात् च – it is seen that they are used as synonyms mutually,

तयोः एकार्थत्वमङ्गीकृतम् इति निश्चीयते – and so it is decided that the same meaning is accepted for both.

The words कवयः, विचक्षणाः is significant – Bhagavan is going to tell HIS decided opinion later निश्चयं शृणु मे तत्र in 4th sloka. So here two views are told. The first one is by कवयः while the second is by विचक्षणाः. Shows that second view is what is going to be Krishnamata also.

केचन विद्वांसः - In bhashya shows that this sloka also two views are told as in the next sloka एके, अपरे is mentioned.

काम्यानां कर्मणां न्यासं स्वरूपत्यागं संन्यासं विदुः – Here nyaasa is explained as स्वरूपत्याग as told by some कवयः or scholars. Since it is expressly told as काम्य कर्म, it is understood that other karmas are not to be rejected. And for the second view it is said सर्वकर्मफलत्यागम् – that means here tyaaga is svarupa tyaaga itself.

So some say kaamya karmas should be completely given up –

a. because if one rejects nitya naimittika karmas, pratyavaaya (ill effect) results. So one cannot give up nitya naimittika karmas. And if nitya naimittika karmas are not performed, one would not be eligible to perform any other karma. सन्ध्या हीनो अशुचिः नित्यं अनर्हः सर्वकर्मसु it is told. But kaaamya karma is not like that. It is performed only to get certain fruits. So they can be given up and giving them up completely is said to be sanyaasa is some people's view.

b. And if kaamya karma is not performed, there is no pratyavaaya told. So it can be given up.

c. Also kaamya karmas would only help one to attain dharma, artha and kaama and they are all opposed to apavarga (or moksha). So they have to be given up.

d. Kaamya karma is not a means to moksha also. It is also not ordained as accessory to upaasanaa. If there is vidhi that kaamya karma is anga to upaasanaa, then it should be done. But it is not so. Even in the Brahma Sutra सर्वपिक्षा च यज्ञादिश्रुतेः अश्ववत् – Only aashrama dharmas are ordained as anga or accessory as per Bhashya. Upanishat says

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपस अनाशकेन. Upaasakas desire to know Brahman through yajna, daana etc. which are nitya naimittika ashrama dharmas and not kaamyas karmas.

e. And kaamyas karma itself does not yield moksha as in that case upaasanaas that are told would be futile, Hence mumukshus should not perform kaamyas karma at all and so giving up kaamyas karmas completely is proper is the first view.

Here giving up or sanyaasa is svarupa tyaga – giving it up in its entirety; Means not performing the karma itself. This is the first view.

केचित् च विचक्षणाः, नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव मोक्षशास्त्रेषु त्यागशब्दार्थ इति प्राहुः – The second view is that one should give up the fruits of all karmas and not the karmas themselves. They argue thus –

a. The first view says because the fruits of kaamyas karmas are opposed to moksha, the kaamyas karmas themselves should be given up. The second view is that in that case, just give up the fruits, why entire karma itself?

b. The first party asks the question – in that case why will anyone perform any karma for no reason? It leads to निष्फल अनुष्ठान. The second vaadi says – perform it just like nitya naimittika karmas – for the sake of भगवन् सुखोल्लास – just to please Bhagavan and for no other purpose, then it will be reasonable.

c. The second view is that a karma gives nityaphala or anityaphala is depending on being aware of or not-knowing ParamapuruSha as told in shruti – यो वा एतदक्षरं गार्गि अविदित्वा अस्मिल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राणि अन्तवदेव अस्य तद्भुवति (बृ. 5-8-9). If one does not know Bhagavan, even if he performs yajnas, tapas etc for thousands and thousands of years, his fruits are impermanent. य एतदक्षरं गार्गि विदित्वा अस्माल्लोकात् प्रैति स ब्राह्मणः - One who departs from this world knowing Brahman becomes a realiser of Brahman – he will attain Brahman. Shruti says यस्तन्न वेद किं ऋचा करिष्यति – if one does not know HIM what is the use of ऋक्स or mantras etc. So just like nitya karmas even for kaamyas karmas there is no svarupa tyaga but only phalatyaaga is the second view.

केचित् च विचक्षणाः, नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव मोक्षशास्त्रेषु त्यागशब्दार्थ इति प्राहुः

Also, In सर्वकर्मफलत्यागम् told in second view, the word सर्व includes all as explained in bhashya as नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव - nitya, naimittika and kaamyas and not anything other than kaamyas because first view is talking about kaamyas karmas only. So the word सर्व has full meaning and its scope cannot be reduced. If a question is raised, nitya karmas are anyway not associated with any fruits like kaamyas karmas where explicitly the fruits are mentioned like ज्योतिष्टोमेन स्वर्गकामो यजेत etc. For sandhya and such nitya karmas no fruit is mentioned. It has to be done as it is ordained and without it one does not become eligible to perform any other karma. Swamy Deshikan quotes Vishnu Purana sloka where even for some ashrama karmas fruits are mentioned – प्राजापत्यं गृहस्थानाम् (वि.पु. 1-6-37). Gruhastha who is performing all his varNaashrama dharmas attains prajaapati loka it is said. Bhashyakarar also quotes this in a later sloka. So phala tyaga has to be done for all is the bhaava in the second view.

तत्र शास्त्रीयत्यागः काम्यकर्मस्वरूपविषयः, सर्वकर्मफलविषयः, इति विवादं प्रदर्शयन् एकत्र संन्यासशब्दम् इतरत्र त्यागशब्दं प्रयुक्तवान्, अतः त्यागसंन्यासशब्दयोः एकार्थत्वम् अङ्गीकृतम् इति ज्ञायते – This is an important explanation in bhashya. Always our Acharyas support pramanas with nyaaya – logic also which is not against pramaana. That we can see here. Tyaga told in shastras is of two kinds – kaamyas karma svarupa tyaga or sarva karma phala tyaga – this is the difference in opinion present – vivaada. Here Bhagavan indicates by using the word sanyaasa in the first case and tyaga in the second case, that they are actually synonyms. This is the significant observation of Bhashyakaarar as told in bhaashya. This is like in SriBhashya bhashyakaarar shows how वेदन and उपासन are synonyms based on usage – In Chandogya it is said in the beginning as मनो ब्रह्मेत्युपासीत... and concludes as भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद (छा. 3-18-1, 3). So उपासीत and वेद mean the same. In the same way another place, न स वेद अकृत्स्नो ह्येष...ends with अत्मेत्येवोपासीत (बृ. 1-4-7) and so on. In the beginning the word 'Veda' is told and ends with 'upaasita' OR starts with 'upaasita' and ends with 'veda'. This we can see in many places in shruti. This shows both mean the same. In the same way here, the word 'sanyaasa' is used

while telling about the first view and 'tyaaga' for the other indicate they mean the same is indicated in the bhaashya.

तथा 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।' (18।4) इति त्यागशब्देन एव निर्णयवचनात् । 'नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥' (18।7), 'अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥' (18।12) इति परस्पर पर्यायता दर्शनात् च तयोः एकार्थत्वमङ्गीकृतम् इति निश्चीयते – And the fact that they mean same is justified by quoting the slokas coming later. Bhashyakarar shows various slokas here where sanyaasa and tyaga are used together in same sloka. Now the logic is further strengthened and it can be decided that the two words mean the same.

तयोः एकार्थत्वमङ्गीकृतम् इति निश्चीयते – Swamy Deshikan observes – अङ्गीकृतम् इति निश्चीयते - accepted by whom – प्रतिवक्त्रा भगवता इति शेषः. Bhagavan is going to tell HIS view later. So it is accepted means accepted by Bhagavan Himself is the meaning.

Sloka 18.3

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ 3 ॥

एके Some मनीषिणः knowledgeable ones दोषवत् because of being defective कर्म त्याज्यम् इति प्राहुः said that all karmas such as Yajna and others should be given up. अपरे च While others said यज्ञदानतपःकर्म karmas such as Yajna, Daana and Tapas न त्याज्यम् इति should not be renounced.

एके - मनीषिणः कापिला वैदिकाः च तन्मतानुसारिणो रागादिदोषवत् बन्धकत्वात् सर्वं यज्ञादिकं कर्म मुमुक्षुणा त्याज्यम् इति आहुः । अपरे पण्डिता यज्ञादिकं कर्म न त्याज्यम् इति प्राहुः ।

एके - मनीषिणः कापिला वैदिकाः च तन्मतानुसारिणो – Some means the followers of kapila rushi and the vaidikas who follow the mata of kapila which is sankhya mata,

रागादिदोषवत् बन्धकत्वात् – because of having defects such as desire and others, it binds one,

सर्वं यज्ञादिकं कर्म मुमुक्षुणा त्याज्यम् इति आहुः – All Yajna and other such karmas should be renounced by one desiring moksha, they said.

अपरे पण्डिता यज्ञादिकं कर्म न त्याज्यम् इति प्राहुः – Other panditas, said that yajna and other karmas should not be renounced.

एके मनीषिणः कापिला वैदिकाः च तन्मतानुसारिणो – Though in the sloka it is not qualified, because of the word दोषवत्, it is explained as sankhyas and vaidikas (those who follow Vedas) who follow their school of thought. सांख्यस्य वक्ता कपिलः it is said. This also indicates that the view of those who renounce the svarupa of all karmas is opposed to Vedas. Veda says अग्नीषोमीयं पशुमालभेत – one should offer a pashu to Agni and Soma. Sankhyas say that the violence to animals or himsaa which is ordained as part of yaagas is cruelty and so yajnas are associated with defect and cause ill and hence is prohibited. They say such cruelty though in yagas which are ordained causes ill to the person who performs those karmas. It has some merit also as it leads to performance of vaidika karma. They also say there are some prayashcittas to get rid of those defects etc. If not done, it will cause ill. Sankhya kaarikaa says दृष्टवदानुश्रविकः स हि अविशुद्धि क्षयातिशययुक्तः (सां.का. २). Scriptural means (aanushravika) is linked to impurity (avishuddhi) because yaagas are performed by sacrifice of animals etc. and kshaya – impermanence and atishayayukta – it is not niratishaya. Panchashikhacharya who is a sankhya acharya says it is mixed with slight impurity (स्वल्पः सङ्करः) and remediable – सुपरिहरः. This is what the sankhyas, followers of Kapila rushi, say.

Here Veda itself says such pashu offered in yaagas would reach punyalokas – न वा उ वे तन्म्रियसे न रिष्यसि । देवान् इदेषि पथिभिः सुगेभिः etc. And यज्ञे बधः अवधः is told. So this is for good only. What ends in good is not harmful. It is like father getting his son operated as a cure to some disease etc. That is not violence or himsaa – as it leads to something good only in the end. Though the general rule is न हिंस्यात् सर्वा भूतानि, in yaagas as it is ordained by Veda, it has to be done and is not considered cruelty. But sankhyas do not accept this. They say it is cruelty and hence karma itself has to be given up. In Brahma Sutra also this aspect is discussed and established properly in the sutra – अशुद्धमिति चेन्न शब्दात् (3-1-25).

रागादिदोषवत् बन्धकत्वात् – All schools of thought accept that raga and such defects lead to bondage of samsara. And others say that performing karmas induces desire and such things in it and so leads to bondage.

सर्वं यज्ञादिकं कर्म – Though it is just mentioned here, because of specific mention of यज्ञदानतपःकर्म for the other view, this also means शास्त्रीयकर्मs only.

मुमुक्षुणा त्याज्यम् इति आहुः – Such karmas are to be renounced by mumukshus only. Others can perform them is the bhaava. Else, shastra which ordains all other karmas will not be valid – it would lead to अप्रामाण्य of shastra.

अपरे पण्डिता यज्ञादिकं कर्म न त्याज्यम् इति प्राहुः – The second view is inline with what Bhagavn's view is which is going to be told next and so that view is indicated as told by पण्डिता: in bhashya. Pandita means one who knows to discriminate what is to be renounced and what is to be accepted.

Sloka 18.4

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ 4 ॥

भरतसत्तम Hey Arjuna तत्र त्यागे in the aspect of tyaaga in which there are different opinions मे निश्चयं शृणु listen to the decision from ME. पुरुषव्याघ्र O superior among men, त्यागः tyaaga त्रिविधः सम्प्रकीर्तितः हि has been told to be of three types.

तत्र - एवं वादिविप्रतिपन्ने त्यागे - त्यागविषयं निश्चयं मे मत्तः शृणु । त्यागः क्रियमाणेषु एव वैदिकेषु कर्मसु फलविषयतया, कर्मविषयतया, कर्तृत्वविषयतया च पूर्वम् एव हि मया त्रिविधःसंप्रकीर्तितः - 'मयि सर्वाणि कर्मणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥' (3-30) इति । कर्मजन्यं स्वर्गादिकं फलं मम न स्याद् इति फलत्यागः । मदीयफलसाधनतया मदीयम् इदं कर्म इति कर्मणि ममतायाः परित्यागः कर्मविषयः त्यागः, सर्वेश्वरे कर्तृत्वानुसन्धानेन आत्मनः कर्तृतात्यागः कर्तृत्वविषयः त्यागः ।

तत्र - एवं वादिविप्रतिपन्ने त्यागे – tatra – means in respect of the meaning of word tyaaga which is under discussion – as there are opposing views among disputants,

- त्यागविषयं निश्चयं मे मत्तः शृणु – Listen to the decision in respect of tyaaga from ME.

त्यागः क्रियमाणेषु एव वैदिकेषु कर्मसु – tyaaga in respect of vaidika karmas which are performed,

फलविषयतया, कर्मविषयतया, कर्तृत्वविषयतया च पूर्वम् एव हि मया त्रिविधः संप्रकीर्तितः – is of three types as pertaining to fruits, pertaining to the act and pertaining to doership was told by ME earlier itself.

‘मयि सर्वाणि कर्मणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥’ (3-30) इति – It was told as ‘Having surrendered all acts unto ME with the mind focused on the Atman, without having desire in fruits, giving up the thought of ownership in the act, engage in this war being cured of all affliction’.

कर्मजन्यं स्वर्गादिकं फलं मम न स्याद् इति फलत्यागः – Renunciation of fruits is thinking that ‘Fruits such as svarga and others that arise from karmas are not mine’.

मदीयफलसाधनतया मदीयम् इदं कर्म इति कर्मणि ममतायाः परित्यागः कर्मविषयः त्यागः, - Renunciation pertaining to karma is ‘giving up the idea of selfishness of the nature of thinking that this karma is mine being the means to attain fruits that belong to me’.

सर्वेश्वरे कर्तृत्वानुसन्धानेन आत्मनः कर्तृतात्यागः कर्तृत्वविषयः त्यागः - Renunciation pertaining to doership is giving up the idea of doership of Self by attributing the doership to Sarveshvara.

तत्र – In this this word indicates aspect of disagreement among disputants.

मे निश्चयम् - We have to note that the meaning of मे is not ‘my’ but ‘from me’ as explained in bhashya मत्तः. Because Bhagavan is not teaching another view here. Also, मत्तः indicates HIS nature – Supreme Lord, Sarvanjnya, sarvashakta, sarvakarmaphalaprada, sarvakarmaadhyaksha and so on. Being taught by such a preceptor is Arjuna’s bhaghy and it is Bhagavan’s karunya that HE is teaching everyone in so much detail keeping Arjuna as pretext. HE does not have any defects such as bhrama and others. Like Nachikets says to yama – vaktaa caasya tvaadruganyo na labhyo (katha. 1-23). Bhagavan is telling it with so much of authority here, that it has to be accepted without any doubt is the bhaava..

त्रिविधः - This is not the three types such as सात्त्विक, राजस and तामस which will be told later. But this is about the three types within सात्त्विक त्याग – so explained as phalavishaya, kartru vishaya and karma vishaya.

मयि सर्वाणि – The sloka referred by Bhashyakarar indicates all three types of tyaaga – मयि कर्माणि संन्यस्य (kartrutva tyaaga), निराशीः (phalaashaatyaaga), निर्ममः (mamataa tyaaga). नाहं कर्ता, इदं कर्म

न मम, फलमपि न मम are the three aspects. Mumukshu has to do the anusandhaana that Bhagavan gets everything done for HIS own SAKE with HIS own instruments for HIS own pleasure. – स्वप्रीतये स्वकीयैश्चोपकरणैः स्वस्मै स्वयमेव कारयति, कारितवान् – we say for all karmas. It is not mere sankalpa but we have to realise this in every act that we do. Then we will have no worries of any sort as nothing will bind us. Our doership is under HIS control and is subject to HIS granting us HIS consent or anumati. At the first instant HE has given us the freedom to do sankalpa. As we do, HE will give anumati from second instant onwards. Whether good or bad – whatever is our sankalpa he gives anumati. The freedom given by HIM to us is also part of HIS sarveshvaratva only. That way everything is under HIS control. This will be again examined in later slokas.

Sloka 18.5

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञदानतपः Yajna, daana, tapas and such कर्म vaidika karmas न त्याज्यम् are not to be renounced. तत् कार्यमेव Those karmas are certainly to be performed only.

यज्ञदानतपःप्रभृति वैदिकं कर्म मुमुक्षुणा न कदाचिद् अपि त्याज्यम्, अपि तु आप्रयाणाद् अहरहः कार्यम् एव ।

Yajna, daana, Tapas and such karmas ordained in the Vedas should not be renounced by mumukshus. That means they should be performed every day till final departure or death.

Outright rejection or svarupa tyaaga of karmas such as Yajna, daana and tapas is negated here. In bhashya कदाचिदपि indicates that even after विविदिषोत्पत्ति or the desire to know Brahman arises, one should not renounce the karmas fully. Some say (like in advaita darshana) that one should perform karmas with phalasangatyaaga till vividisha arises and after that karmas should be fully given up and one should to brahma jijnaasa. But we do not accept that. Shruti says स खल्वेवं वर्तयन् यावदायुषम् ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरावर्तते (छा. 8-15-1) – this is the final statement of Chandogya. That is explained in bhashya as आप्रयाणात् अहरहः कार्यम् एव. This is established in brahma sutra आप्रयाणात् तत्रापि हि दृष्टम् (ब्र.सू. 4-1-12) and upasana has to be done everyday is also told आवृत्तिरसकृदुपदेशात् etc. अहरहः means during the designated time every day.

It does not mean 24 hrs a day but a specific time is designated and upaasanaa is done during that time as sandhyaavandana and all that has be done also.

कुतः?

Why should they be performed as told?

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ 5 ॥

मनीषिणां For manana sheelas or meditators or upasakas यज्ञोदानं तपश्चैव these karmas such as yajna, daana and tapas पावनानि are purifying.

यज्ञदानतपःप्रभृतीनि वर्णाश्रमसम्बन्धीनि कर्माणि मनीषिणां - मननशीलानां पावनानि । मननम् उपासनम् । मुमुक्षूणां यावज्जीवम् उपासनं कुर्वताम् उपासननिष्पत्तिविरोधिप्राचीनकर्मविनाशनानि इत्यर्थः ।

यज्ञदानतपःप्रभृतीनि वर्णाश्रमसम्बन्धीनि कर्माणि – Karmas such as Yajna, daana, Tapas and others which are ordained as obligatory karmas for one's station in life (varna and aashrama),

मनीषिणां - मननशीलानां पावनानि – those karmas bring purity to the meditators.

मननम् उपासनम् – Here maneeshinaam means mananasheelaanaam. Manana is upaasana and not mere thinking.

मुमुक्षूणां यावज्जीवम् उपासनं कुर्वताम् – Mumukshus who are performing upaasana as long as they live, उपासननिष्पत्तिविरोधिप्राचीनकर्मविनाशनानि इत्यर्थः – the performance of these varnaashrama vihita karmas destroy the karmas of yore that are obstructing fulfillment of upaasana.

वर्णाश्रमसम्बन्धीनि – This indicates that the view which says nitya naimittika karmas are also to be renounced is rejected.

मननशीलानाम् – Yajna and others help in meditation is indicated and so the word manana is interpreted as upaasana. मौन is said to be upaasana in upanishat. तस्मात् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । पाण्डित्यं च बाल्यं च निर्विद्याथ मुनिः । तिष्ठासेत् should perform upaasana. 'muni' means manana sheela. In the same way here मनीषिणः is explained as those who are manana sheelas or upasakas. It is also not manana which comes after shravana but it is upaasanaa here.

मुमुक्षूणां यावज्जीवम् उपासनं कुर्वताम् – Why should Yajna, daana. Tapas and such varnaashrama dharmas be performed life long is the question. Upanishat says प्रयणान्तर्मोकारमभिध्यायीत ... यः पुनरेतं त्रिमात्रेण ओमित्येतेन एव अक्षरेण परं पुरुषमभिध्यायीत (प्र. 5-5) etc ordaining that Upaasana has to be done life long. So any accessory to such upaasana also has to be performed life long is the reason. That is told as earlier स खल्वेवं वर्तयन् यावदायुषम् (छा. 8-15-1) etc.

प्राचीनकर्मविनाशनानि – Upaasana has the power to make future sins not taint one – उत्तराघ अश्लेष is told for upaasana. But nitya naimittika karmas cannot do that. They can destroy praacheena karmas which are obstructing upaasana nishpatti. That is why प्राचीनकर्म विनाशनानि is told here.

Sloka 18.6

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ 6 ॥

पार्थ Hey Arjuna, एतान्यपि कर्माणि these karmas also सङ्गं फलानि च त्यक्त्वा कर्तव्यानि are to be performed renouncing attachment and fruits इति मे निश्चितम् उत्तमं मतम् that is my definitive and superior view.

यस्मात् मनीषिणां यज्ञदानतपःप्रभृतीनि पावनानि, तस्माद् उपासनवद् एतानि अपि यज्ञादीनि कर्माणि मदाराधनरूपाणि सङ्गं कर्माणि ममतां फलानि च त्यक्त्वा अहरहः आप्रयाणाद् उपासननिर्वृत्तये मुमुक्षुणा कर्तव्यानि इति मम निश्चितम् उत्तमं मतम् ।

यस्मात् मनीषिणां यज्ञदानतपःप्रभृतीनि पावनानि, तस्माद् - Because of the reason that Yajna, dana, tapas and such karmas result in purification,

उपासनवद् एतानि अपि यज्ञादीनि कर्माणि – just like Upaasana, these karmas such as yajna and others, मदाराधनरूपाणि – that are forms of my worship,

सङ्गं कर्माणि ममतां फलानि च त्यक्त्वा – having renounced the ownership of karma and their fruits,

अहरहः आप्रयाणाद् – everyday for life long,

उपासननिर्वृत्तये मुमुक्षुणा कर्तव्यानि – a mumukshu has to perform for fulfillment of Upasana,

इति मम निश्चितम् उत्तमं मतम् – is my final and superior view.

यस्मात् मनीषिणां यज्ञदानतपःप्रभृतीनि पावनानि, तस्माद् – By telling that these karmas result in purification, the view which said त्याज्यं दोषवदित्येके' (18-3) – that because all karmas are associated with defect which was told earlier – that view is rejected.

उपासनवद् एतानि अपि – In the sloka, एतान्यपि तु कर्माणि is said. Here अपि indicates they are equal to upaasana and hence bhashya is उपासनवत्.

यज्ञादीनि कर्माणि मदाराधनरूपाणि – If karmas result in purification, it has to be through pleasing Paramatman only. Only Paramatman's preeti can result in purification. So explained as मदाराधनरूपाणि. Yajna means यज देवपूजायाम् is the meaning – they are all forms of worship of Bhagavan only.

सङ्गं कर्मणि ममतां फलानि च त्यक्त्वा अहरहः आप्रयाणाद् उपासननिर्वृत्तये मुमुक्षुणा कर्तव्यानि इति मम निश्चितम् उत्तमं मतम् – निश्चितं मतम् – indicates one should not doubt it at all.

उत्तमम् – Indicates that all other views are to be rejected as this is superior.

Sloka 18.7

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ 7 ॥

तु But नियतस्य कर्मणः संन्यासः renunciation of nitya naimittika karmas न उपपद्यते is not reasonable.

मोहात् Out of delusion तस्य त्यागः rejecting them तामसः परिकीर्तितः is said to be taamasa tyaaga.

When some siddhanta has to be established, pramaanas are first important. If there are different opinions on how pramaanas are interpreted, along with it uppapattis are also needed – it should be established with proper reasons also. Bhagavan say 'na upapadyate' here.

नियतस्य - नित्यनैमित्तिकस्य महायज्ञादेः कर्मणः, संन्यासः - त्यागो न उपपद्यते । 'शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ।' (318) इति शरीरयात्राया एव असिद्धेः । शरीरयात्रा हि यज्ञशिष्टाशनेन निर्वर्त्यमाना सम्यग् ज्ञानाय प्रभवति । अन्यथा 'ते त्वघं भुञ्जते पापाः' (3-13) इति अयज्ञशिष्टाघरूपाशनाप्यायनं मनसो विपरीतज्ञानाय भवति । 'अन्नमयं हि सोम्य मनः' (छा. उ. 6-5-4) इति अन्नेन हि मन आप्यायते । 'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः । स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः' (छा. उ. 7-26-2) इति ब्रह्मसाक्षात्काररूपं ज्ञानम् आहारशुद्ध्ययत्तमिति श्रूयते । तस्मात् महायज्ञादि नित्यनैमित्तिकं कर्म आप्रायाणात् ब्रह्मज्ञानाय एव उपादेयम् इति तस्य त्यागो न उपपद्यते । एवं ज्ञानोत्पादिनः कर्मणो

बन्धकत्वमोहात् परित्यागः तामसः परिकीर्तितः । तमोमूलः त्यागः तामसः, तमःकार्यं अज्ञानमूलत्वेन त्यागस्य तमोमूलत्वम् । तमो हि अज्ञानस्य मूलम् 'प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥' (14-17) इति अत्र उक्तम् । अज्ञानं तु ज्ञानविरोधि विपरीतज्ञानम् । तथा च वक्ष्यते - 'अधर्मं धर्ममिति या मन्यते तमसावृता । सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥' (18-32) इति । अतो नित्यनैमित्तिकादेः कर्मणः त्यागो विपरीतज्ञानमूल एव इत्यर्थः ।

नियतस्य - नित्यनैमित्तिकस्य महायज्ञादेः कर्मणः,- niyatasya means nitya naimittika karmas (obligatory daily and occasional duties) such as pancha mahayajnas and others,

संन्यासः - त्यागो न उपपद्यते – their abandonment is not reasonable.

'शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ।' (3-8) इति शरीरयात्राया एव असिद्धेः – Because in that case as told 'hey Arjuna, if you do not perform karmas even the body cannot be sustained' (3-8) – living with the body itself becomes impossible.

शरीरयात्रा हि यज्ञशिष्टाशनेन निर्वर्त्यमाना सम्यग् ज्ञानाय प्रभवति – The state of the body which is nourished with food that is left over after offering to Bhagavan in yajnas, only is conducive to the rise of proper knowledge.

अन्यथा 'ते त्वघं भुञ्जते पापाः' (3-13) इति अयज्ञशिष्टाघरूपाशनाप्यायनं मनसो विपरीतज्ञानाय भवति – otherwise as told, 'those sinners eat sin only', enjoying the food that is consumed without offering to Bhagavan in yajnas would only cause erroneous knowledge in the mind.

'अन्नमयं हि सोम्य मनः' (छा. उ. 6-5-4) इति अन्नेन हि मन आप्यायते – The mind gets pleased on consuming food as told, 'Hey Somya, mind is supported and accelerated by food'.

'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः । स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः' (छा. उ. 7-26-2) इति – As told, 'If the food that is taken is pure then the mind will be pure, When the mind is pure the meditation upon God will be steady, When constant meditation is gained all knots of the heart of the form of ignorance, desires etc get destroyed' –

ब्रह्मसाक्षात्काररूपं ज्ञानम् आहारशुद्ध्ययत्तमिति श्रूयते – Achieving the knowledge of the form of direct perception of Brahman is dependent on purity of food consumed is told in shruti.

तस्मात् महायज्ञादि नित्यनैमित्तिकं कर्म आप्रायाणात् ब्रह्मज्ञानाय एव उपादेयम् इति तस्य त्यागो न उपपद्यते – For the reason that nitya and naimittika karmas such as pancha maha yajnas are to be performed as

long as one departs only for attaining the knowledge of Brahman, their abandonment is not reasonable and not proper.

एवं ज्ञानोत्पादिनः कर्मणो बन्धकत्वमोहात् परित्यागः तामसः परिकीर्तितः – Thus abandoning the karmas that are causes of such knowledge, out of delusion that they bind one is said to be taamasa.

तमोमूलः त्यागः तामसः, तमःकार्य-अज्ञानमूलत्वेन त्यागस्य तमोमूलत्वम् – Tyaaga which has its roots in tamas is taamasa tyaaga. Since such tyaaga is out of ignorance which is the effect of tamas, such tyaaga has its roots in tamas.

तमो हि अज्ञानस्य मूलम् 'प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥' (14-17) इति अत्र उक्तम् – The fact that tamas causes ignorance was told as, 'pramaada and moha are caused by tamas. In the same way ignorance too is caused.'

अज्ञानं तु ज्ञानविरोधि विपरीतज्ञानम् – And ignorance is erroneous knowledge that is opposed to right knowledge.

तथा च वक्ष्यते - 'अधर्मं धर्ममिति या मन्यते तमसावृता । सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥' (18-32) इति – Its nature will be told later, 'that buddhi which being covered by tamas leads to thinking adharma as dharma and perceives everything wrongly, Hey Partha, that buddhi is taamasa buddhi'.

अतो नित्यनैमित्तिकादेः कर्मणः त्यागो विपरीतज्ञानमूल एव इत्यर्थः – So abandonment of nitya and naimittika karmas has its roots in erroneous knowledge is the meaning.

नियतस्य – That which cannot be given up as it is associated with varna and aashrama is said to be नियत.

तु संन्यासः - The word संन्यास along with तु, indicates svarupa tyaaga that was told earlier as त्याज्यं दोषवत् (18-3). And that is ridiculed here in second half of this sloka as मोहात् तस्य परित्यागः तामसः. मोहात् means thinking that if karmas are done, fruits will come and they have to be experienced and it will generate further interest and such feelings and so finally it binds. Hence it is better to give up karmas itself – giving up like this is taamasa tyaaga.

अन्नमयं हि सोम्य मनः - The pratyaya मयद् here is not in विकारार्थ but स्वार्थ . Because mind is not vikaara of anna. It is said in Vishnu Purana – पञ्चभूतात्मकैः भोगैः पञ्चभूतात्मकं वपुः । अप्यायते (वि. 6-7-18) – food is made of five elements – pancha bhutas. Body is made of pancha bhutas. That is why food is said to be apyaayana to mind as mind is not a modification of anna. Mind is born of सात्त्विक अहङ्कार तत्त्व. And अन्न is born of तामस अहङ्कार तत्त्व and pancha bhutas during creation when prakruti-mahat-ahankaara etc in that order everything is created. Anna is भौतिक while manas is आहङ्कारिक. In Chandigya it is said – अन्नमशितं त्रेधा विधीयते । तस्य यः स्थविष्ठो धातुस्तत् पुरीषं भवति; यो मध्यमस्तन्मांसम्; योऽणिष्ठस्तन्मनः । - Food that is eaten assumes three fold form. The gross portion becomes faeces. The middle portion becomes flesh and the subtle portion becomes the mind it is said. Then the mantra अन्नमयं हि सोम्य मनः comes.

ब्रह्मसाक्षात्काररूपं ज्ञानम् आहारशुद्ध्ययत्तमिति श्रूयते – In Mundakopanishat it is said भिद्यते हृदयगन्धिः छिन्द्यन्ते सर्वसंशयाः । क्षीयन्ते चास्यकर्माणि तस्मिन् दृष्टे परावरे (मु. 2-2-8). So when Brahma sakshaatkaara happens, all knots of the heart such as raga, dvesha etc are broken it is said. Here also आहारशुद्धौ सत्वशुद्धिः, सत्वशुद्धौ ध्रुवास्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः gives the same meaning. Hene bhashya explains this as ब्रह्मसाक्षात्काररूपं ज्ञानम् आहारशुद्ध्ययत्तमिति श्रूयते.

तस्य त्यागो नोपपद्यते – Here नोपपद्यते indicates कारणाभावे कार्याभावः - if the cause is absent effect will be absent. So it is not reasonable.

One cannot live itself is the first reason – to live one has to eat – what should one eat – that which is offered to bhagavan – that means aaradhana has to be done – for which sandhya etc are necessary. If we say we will take prasadam from someone else, even then to eat – means to do anuyaaga – one should be pure – should have done sandhya etc. so all these show nitya karmas cannot be abandoned.

If we say we will eat anything – it will lead to vipareeta jnaana – ayajnashtishta food will only lead to vipareeta jnaana and will cause lot more harm only

Then brahma sakshaatkaara rupa jnaana can be attained if one consumes yajnashtishta only – if one is ultimately interested in moksha, for meditation to fulfill, aaharashuddi is a must. Shuddha aahaara means yajnashtishta and that again leads to performance of nitya karmas. So

Bhagavan is explaining importance of nitya karmas with so many reasons and bhashyakarar explains Bhagavan's teachings with so much clarity.

अतो नित्यनैमित्तिकादेः कर्मणः त्यागो विपरीतज्ञानमूल एव इत्यर्थः - The word आदि which Bhashyakarar uses here includes even kaamyas karmas performed without desire in fruits – फलाभिसन्धिरहित काम्यकर्मs.

Sloka 18.8

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ 8 ॥

यत् कर्म Tha karma which ought to be done कायक्लेशभयात् due to fear of bodily strain दुःखम् इत्येव त्यजेत् one who gives up as it causes grief only सः राजसं त्यागं कृत्वा such a person, having done raajasa tyaaga त्यागफलं the fruits of that tyaaga नैव लभेत् he will never get.

यद्यपि परम्परया मोक्षसाधनभूतं कर्म; तथापि दुःखात्मक-द्रव्यार्जन-साध्यत्वात् बह्वायासरूपतया कायक्लेशकरत्वात् च मनसः अवसादकरम् इति तद्धीत्या योगनिष्पत्तये ज्ञानाभ्यास एव यतनीय इति यो महायज्ञाद्याश्रमकर्म परित्यजेत्, स राजसं रजोमूलं त्यागं कृत्वा तद् अयथावस्थित-शास्त्रार्थरूपम् इति ज्ञानोत्पत्तिरूपं त्यागफलं न लभेत् । 'अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥' (18-31) इति हि वक्ष्यते । न हि कर्म दृष्टद्वारेण मनः प्रसादहेतुः । अपि तु भगवत्प्रसादद्वारेण ।

यद्यपि परम्परया मोक्षसाधनभूतं कर्म; - Even though karma is saadhana or means to liberation successively,

तथापि दुःखात्मक-द्रव्यार्जन-साध्यत्वात् – because it is painful and can be done with lots of material,

बह्वायासरूपतया कायक्लेशकरत्वात् च – being stressful it causes bodily strain,

मनसः अवसादकरम् इति तद्धीत्या – so fearing that it causes mental depression,

योगनिष्पत्तये ज्ञानाभ्यास एव यतनीय इति – that for attaining perfection in yoga only practice of jnaana is to be attempted,

यो महायज्ञाद्याश्रमकर्म परित्यजेत्, - one who abandons fully the karmas such as pancha maha yajna and others,

स राजसं रजोमूलं त्यागं कृत्वा – he having made raajasa tyaaga or renounced out of rajas,

तद् अयथावस्थित-शास्त्रार्थरूपम् इति ज्ञानोत्पत्तिरूपं त्यागफलं न लभेत् – he will not attain the fruits of such tyaaga of the form of rise of knowledge as such tyaaga is opposed to what is told in shastraas, 'अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥' (18-31) इति हि वक्ष्यते – It is going to be told, 'Hey partha, that buddhi which knows as opposed to what is true, that is raajasa buddhi'.

न हि कर्म दृष्टद्वारेण मनः प्रसादहेतुः – karma is not the cause of happiness directly as we see it, अपि तु भगवत्प्रसादद्वारेण – but through the grace of Bhagavan.

‘दुःखमित्येव, कायक्लेशभयात्’ – This indicates that it is not adharmatva moha but because it is painful etc. Earning money for performing karmas is filled with grief as told in, आर्थानाम् आर्जने दुःखम् (भा. व. 2-44).

मनसः अवसादकरम् इति तद्भूतिया - अवसादः - ‘अनवसाद’ is one of the means told in साधनसप्तक – विवेक-विमोक्त-अभ्यास-क्रिया-कल्याण-अनवसाद-अनुद्धर्ष – Not having avasaada is anavasaada.

Those who reject karma say that when there is clash between अन्तरङ्ग and बहिरङ्ग, one should give up बहिरङ्ग. Here अवसाद is caused in the mind – which is अन्तरङ्ग and so the बहिरङ्ग which is karma should be given up is the argument. There is a saying to that effect also – यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः । आत्मज्ञाने शमे च स्यात् वेदाभ्यासे च यत्नवान् (मनु. 12-92). But in the opinion of Bhagavan here such tyaaga is raajasa. Giving up karmas due to fear of bodily strain and that earning the materials needed for performing karmas is painful and causes mental stress, such tyaaga is raajasa told as अयथावस्थित.

ज्ञानोत्पत्तिरूपं त्यागफलं न लभेत् – Here त्यागफल means सात्त्विकत्यागफल that is going to be told. Because this is mumukshu prakarana, the question of svargaphala etc is not relevant and hence fruits of tyaaga are mentioned as ज्ञानोत्पत्तिरूप.

न हि कर्म दृष्टद्वारेण मनः प्रसादहेतुः । अपि तु भगवत्प्रसादद्वारेण – Karmas that are performed properly would please Bhagavan and HE will see to it that there is no mental stress caused to the doer is the bhaava. This is told by Dramidacharya as फलसंबिभन्तस्या हि कर्मभिरात्मानं पिप्रीषन्ति । स प्रीतोऽलं फलायेति शास्त्रमर्यादा (द्र.भा.) – This is quoted by Bhashyakarar in vedartha sangraha, sribhashya

etc. Karmas do not give the fruits themselves but Bhagavan who is worshipped by karmas gets pleased and graces the fruits is the bhaava.

Sloka 18.9

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ 9 ॥

अर्जुन Hey Arjuna, यत् नियतं कर्म that karma which is ordained as obligatory to be done daily for one's station in life कार्यमित्येव only for the sake performing it सङ्गं फलं चैव त्यक्त्वा क्रियते is performed renouncing relation to that karma and fruits सः त्यागः सात्त्विकः मतः that tyaaga is said to be saatvika tyaaga.

नित्यनैमित्तिकमहायज्ञादिवर्णाश्रमविहितं कर्म मदाराधनरूपतया कार्यं - स्वयंप्रयोजनम् इति मत्वा सङ्गं - कर्मणि ममतां फलं च त्यक्त्वा यत् क्रियते, स त्यागः सात्त्विको मतः - सः सत्त्वमूलः । यथावस्थित शास्त्रार्थज्ञानमूल इत्यर्थः । सत्त्वं हि यथावस्थितवस्तुज्ञानम् उत्पादयति इति उक्तम् - 'सत्त्वात् सञ्जायते ज्ञानम्' (14-17) इति । वक्ष्यते च - 'प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये । बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥' (18-30) इति ।

नित्यनैमित्तिकमहायज्ञादिवर्णाश्रमविहितं कर्म मदाराधनरूपतया कार्यं - स्वयंप्रयोजनम् इति मत्वा - With the knowledge that the nitya and naimittika karmas or daily and occasional duties that are ordained as obligatory for one's station in life are to be performed as forms of MY worship means just for their own sake (for pleasing Bhagavan alone),

सङ्गं - कर्मणि ममतां फलं च त्यक्त्वा यत् क्रियते, - that which is done renouncing sanga - means renouncing the idea of possession in the karma and also fruits thereof,

स त्यागः सात्त्विको मतः - सः सत्त्वमूलः - such tyaaga is said to be saatvika - means it has its roots in satva.

यथावस्थित शास्त्रार्थज्ञानमूल इत्यर्थः - which means it is out of proper knowledge of the meanings of shastra.

सत्त्वं हि यथावस्थितवस्तुज्ञानम् उत्पादयति इति उक्तम् - It was told that satva gives rise to knowledge of the true nature of objects,

- 'सत्त्वात् सञ्जायते ज्ञानम्' (14-17) इति – 'knowledge arises fro satva' it was told.

वक्ष्यते च - 'प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये । बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥' (18-30) इति – It is also going to be told as 'Hey Partha, that buddhi which knows karmas that are ordained for pravrutti (wordly benefits) and those that are meant for nivrutti (liberation), what ought to be done and what ought not to be done, what leads to fear and what leads to fearlessness, and what binds and what liberates, that buddhi is saatvikee buddhi.

What was told as त्यागो हि पुरुषव्याघ्र (18-4) is refered here and saatvika tyaaga only is shaastreeya is firmly told as it has it roots in jnaana which is an effect of satva guna.

नियतम् – Earlier it was begun as नियतस्य तु संन्यासः कर्मणो नोपपद्यते (7) – here also the word नियत is qualifying the karma – it is कर्मविशेषण and hence नियतं is explained as नित्यनैमित्तिकमहायज्ञादिवर्णाश्रमविहितं कर्म.

Any act is to be done for some purpose only. Because of that only it becomes a means. So how can something which does not yield any fruit be ordained is explained as मदाराधनरूपतया कार्यम्. That means स्वयंप्रयोजनमिति मत्वा.

Though sloka says renouncing सङ्ग and फल, कर्तृत्वत्याग is also to be included. That is why in the next sloka, bhashyakarar explains the word त्यागी as कर्मणि सङ्गफल-कर्तृत्वत्यागी.

Sloka 18.10

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ 10 ॥

त्यागी One who has all three types of tyaagas सत्त्वसमाविष्टः and is endowed with satva guna, मेधावी and has knowledge of reality, छिन्नसंशयः has got all his doubts cut off, अकुशलं कर्म न द्वेष्टि such a one does not hate karma which gives unwanted fruits. कुशले न अनुषज्जते and does not get attached to karma which gives fruits such as svarga and others.

एवं सत्त्वसमाविष्टो मेधावी - यथावस्थिततत्त्वज्ञानः तत एव छिन्नसंशयः, कर्मणि सङ्गफल-कर्तृत्वत्यागी, न द्वेष्टि अकुशलं कर्म, कुशले च कर्मणि न अनुषज्जते । अकुशलं कर्म अनिष्टफलम्, कुशलं च कर्म इष्टरूपस्वर्गपुत्रपञ्चानाद्यादिफलम्, सर्वस्मिन्

कर्मणि ममतारहितत्वात्, त्यक्तब्रह्मव्यतिरिक्तिसर्वफलत्वात्, त्यक्तकर्तृत्वात् च तयोः क्रियमाणयोः प्रीतिद्वेषौ न करोति । अनिष्टफलं पापं कर्म अत्र प्रामादिकम् अभिप्रेतम्, 'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥' (कठ. उ. 1-2-24) इति दुश्चरिताविरतेः ज्ञानोत्पत्तिविरोधित्वश्रवणात् । अतः कर्मणि कर्तृत्वसङ्गफलानां त्यागः शास्त्रीयः त्यागः न कर्मस्वरूपत्यागः ।

एवं सत्त्वसमाविष्टो मेधावी - यथावस्थिततत्त्वज्ञानः तत एव छिन्नसंशयः,- Thus one who is endowed with satva guna and is a medhaavee – means has knowledge of reality, and due to that reason only has all his doubts destroyed,

कर्मणि सङ्गफल-कर्तृत्वत्यागी, - and has renounced attachment, fruits and doership in karma,

न द्वेष्टि अकुशलं कर्म, - does not hate karma which is akushala.

कुशले च कर्मणि न अनुषज्जते – and does not get attached to kushala karma also.

अकुशलं कर्म अनिष्टफलम्, - akushala karma means that which leads to undesirable fruits.

कुशलं च कर्म इष्टरूपस्वर्गपुत्रपश्वन्नाद्यादिफलम्, - kushala karma is that which leads to desirable fruits such as svarga, putra, pashu, anna and others.

सर्वस्मिन् कर्मणि ममतारहितत्वात्, - Because he does not have the sense of ownership in all karmas, (We normally like desirable fruits and do not want undesirable fruits but a tyagi does not have either – na dveshti akushalam karma kushale na anushajjate) - why

त्यक्तब्रह्मव्यतिरिक्तिसर्वफलत्वात्, - and because he has renounced all fruits other than Brahman,

त्यक्तकर्तृत्वात् च तयोः क्रियमाणयोः प्रीतिद्वेषौ न करोति – and as he has renounced doership also, he does not feel liking or hatred towards these two types of karmas which are being done.

अनिष्टफलं पापं कर्म अत्र प्रामादिकम् अभिप्रेतम्, - By papa karma or sinful acts which give undesirable fruits, those that are performed inadvertently (praamaadika) are meant here.

'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥' (कठ. उ. 1-2-24) इति- It is said in shruti that 'who has not ceased from bad deeds, is not calm, is not composed (means is not able to focus his mind on Bhagavan), does not have equanimity of mind cannot attain HIM by superior knowledge'.

दुश्चरिताविरतेः ज्ञानोत्पत्तिविरोधित्वश्रवणात् – that not being away from bad conduct is opposed to producing right knowledge.

अतः कर्मणि कर्तृत्वसङ्गफलानां त्यागः शास्त्रीयः त्यागः न कर्मस्वरूपत्यागः – so giving up the idea of doership, possessiveness and fruits in karmas only is said to be shaastreeya tyaaga and not abandonment of karma itself.

In this sloka, for one who does renunciation as per shastra having his roots in satva and others, there will be no mental disturbances or vikaaras is told. That was told earlier as उदासीनवदासीनः गुणैर्यो न विचाल्यते (14-23)

यथावस्थित तत्त्वज्ञानः - मेधा is धीर्धारणावती मेधा (नाम. 1 धी.) as told in निघण्टु. Shruti also says मेधा मनिषे माविशतां समीची भूतस्य ब्रह्मव्यस्वावरुद्ध्यै (य.आ. 5-42) where मेधा is explained as धारणशक्तिः by bhatta bhaskaracharya. Capability of the mind to know realities as it is. Swamy Deshikan explains it as आचार्योपदिष्टेषु अर्थेषु अप्रच्युतेरन्य-असङ्कराच्च. That is told in bhashya as यथावस्थित तत्त्वज्ञानः. One who has proper knowledge which is not mixed with anything else as he has retained all teachings of Acharya as they were taught.

सर्वस्मिन् कर्मणि ममतारहितत्वात्, त्यक्तब्रह्मव्यतिरिक्तिसर्वफलत्वात्, त्यक्तकर्तृत्वात् च तयोः क्रियमाणयोः प्रीतिद्वेषौ न करोति – In all karmas – just like karmas which belong to others and that are performed by others do not bother one due to not being related to self and so there will be no hatred etc arising out of such karmas done by others, in the same way karmas done by one also would not cause any desire or hatred etc for such a tyaagi is the bhaava.

क्रियमाणयोः प्रीतिद्वेषौ न करोति - In karmas that are being performed – because when karmas are not done the question of preeti or dvesha does not arise at all.

न द्वेष्टि अकुशलं कर्म – there cannot be advesha towards karmas which are known to cause pratyavaaya if not done. So this is explained as प्रामादिक कर्म – that which happens due to negligence or carelessness – done unknowingly.

Sloka 18.11

तद् आह –

Bhagavan explains that further.

Explaining further what was told as नियतस्य तु संन्यासः कर्मणो नोपपद्यते (18-7), what was established logically earlier, Bhagavan says that three types of saatvika tyaaga are denoted by phalatyaaga in the next sloka. That is indicated in the भाष्यावतारिका as तदाह.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ 11 ॥

देहभृता By the embodied one कर्माणि karmas अशेषतः त्यक्तुं to be give up completely न हि शक्यम् is not possible? तु यः But he who कर्मफलत्यागी renounces the fruits of karmas सः त्यागी इति अभिधीयते he is said to be one who has renounced.

न हि देहभृता - ध्रियमाणशरीरेण कर्माणि अशेषतः त्यक्तुं शक्यम्, देहधारणार्थानाम् अशनपानादीनां तदनुबन्धिनां च कर्मणाम् अवर्जनीयत्वात् । तदर्थं च महायज्ञाद्यनुष्ठानम् अवर्जनीयम् । यः तु तेषु महायज्ञादिकर्मसु फलत्यागी, स एव 'त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) इत्यादि शास्त्रेषु त्यागी इति अभिधीयते । फलत्यागी इति प्रदर्शनार्थः, फलकर्तृत्वकर्मसङ्गानां त्यागी इति, 'त्रिविधः संप्रकीर्तितः' इति प्रक्रमात् ।

न हि देहभृता - ध्रियमाणशरीरेण – dehabhrutaa means one who is supporting the body,

कर्माणि अशेषतः त्यक्तुं शक्यम्, - it is not possible to abandon karmas completely.

देहधारणार्थानाम् अशनपानादीनां तदनुबन्धिनां च कर्मणाम् अवर्जनीयत्वात् – because one cannot abandon karmas such as eating, drinking and others and also karmas for associated with them for supporting and nourishing the body.

तदर्थं च महायज्ञाद्यनुष्ठानम् अवर्जनीयम् – And for that purpose performance of mahayajna and others also cannot be avoided.

यः तु तेषु महायज्ञादिकर्मसु फलत्यागी, स एव 'त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) इत्यादि शास्त्रेषु त्यागी इति अभिधीयते – And one who has renounced the desire for fruits in those mahayajna and other karmas, he is only told as tyaagi in 'some attained moksha only through tyaaga'.

फलत्यागी इति प्रदर्शनार्थः, फलकर्तृत्वकर्मसङ्गानां त्यागी इति, 'त्रिविधः संप्रकीर्तितः' इति प्रक्रमात् – here what is said as phalatyaagi is just indicative. It implies renunciation of phala, kartrutva and sanga because it was begun as 'tyaaga is explained as of three kinds'.

ध्रियमाणशरीरेण – This does not denote just any being because that is of no use. So the reason that abandoning karma completely is impossible is implied by this.

What was told that because of supporting the body all karmas cannot be abandoned is explained as देहधारणार्थानाम्.

तदनुबन्धिनाम् - If a question is asked - One can do लौकिक अर्थार्जन – why should one do shaastreeya karmas? It is answered as तदर्थं महायज्ञाद्यनुष्ठानम्. One has to eat means food should be yajna shishta and for that sandhyavandana, bhagavadaaraadhana etc has to be done. For that any other karma associated with it are also to be done. It was also told earlier as यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः.

यस्तु कर्मफलत्यागी – This is made clear in sloka to indicate that svarupa tyaga should not be done as explained in bhashya.

अभिधीयते – Sloka says स त्यागीत्यभिधीयते – who has told means shruti as quoted in bhashya त्यागेनैके अमृतत्वमानशुः.

*** additional notes*****

Mimamsakas say nitya naimittika karmas help one to get rid of prarabdha karmas. Prarabdha karmas have to be expiated either by experiencing or through nitya karmas. Till then one does not get moksha they say. नाभुक्तं क्षीयते कर्म they say.

Sloka 18.12

भाष्यावतारिका -

ननु कर्माणि अग्निहोत्रदर्शपूर्णमास-ज्योतिष्टोमादीनि महायज्ञादीनि च स्वर्गादिफलसम्बन्धितया शास्त्रैः विधीयन्ते । नित्यनैमित्तिकानाम् अपि 'प्राजापत्यं गृहस्थानाम्' (वि. पु. 1-6-37) इत्यादिफलसम्बन्धितया एव हि चोदना । अतः

तत्तत्फलसाधनस्वभावतया अवगतानां कर्मणाम् अनुष्ठाने बीजावापादीनाम् इव अनभिसंहितफलस्य अपि
इष्टानिष्टरूपफलसम्बन्धः अवर्जनीयः, अतो मोक्षविरोधिफलत्वेन मुमुक्षुणा न कर्म अनुष्ठेयम् इति, अत उत्तरम् आह –

ननु कर्माणि अग्निहोत्रदर्शपूर्णमास-ज्योतिष्टोमादीनि महायज्ञादीनि च स्वर्गादिफलसम्बन्धितया शास्त्रैः विधीयन्ते – There
can be an object here: karmas such as agnihotra, darshapurna maasa, jyotishtoma and other
such karmas and also pancha maha yajna and others are ordained as being associated with
svarga and such fruits in shastras.

नित्यनैमित्तिकानाम् अपि 'प्राजापत्यं गृहस्थानाम्' (वि. पु. 1-6-37) इत्यादिफलसम्बन्धितया एव हि चोदना – Even
nitya and naimittika karmas are enjoined as being associated with attainment of prajapati loka
and such fruits as in Vishnu Purana.

अतः तत्तत्फलसाधनस्वभावतया अवगतानां कर्मणाम् अनुष्ठाने – So if such karmas which are known to be
means to attain those respective fruits are performed,

बीजावापादीनाम् इव अनभिसंहितफलस्य अपि इष्टानिष्टरूपफलसम्बन्धः अवर्जनीयः, – just like when a seed is
sown it will definitely grow to give fruits even though one did not wish so, in the same way even
for one who is not interested in the fruits the accruing of desirable and undesirable fruits cannot
be avoided,

अतो मोक्षविरोधिफलत्वेन मुमुक्षुणा न कर्म अनुष्ठेयम् इति, अत उत्तरम् आह – so because of being associated
with fruits that are opposed to moksha, a mumukshu should not perform karma itself. This
objection is answered thus -

This objection is raised because of the thinking that even vaidika karmas will yield fruits whether
the doer is interested or not just as laukika karmas do.

And karmas such as agnihotra and mahayajnas can be performed just as ashrama karmas or
for svarga and such fruits also. So even if they are not performed for gaining svarga and such
fruits, but only as ashrama dharma there will be some fruits as explained in
bhashyaavataarika nityanaimittikanaam apy 'prajapatiyam gṛhasthānam' (vi. pu. 1-6-37) ityādi phala sambandhitaya
ev hi chodana. By citing the example of sowing seeds – बीजावापादीनामिव – even pramādik karmas told
as akushala karmas can also bind one is indicated. By mistake also if a seed falls on ground, will it not

grow to be a tree? So karmas in whatever way they are performed will bind one is the objection that is answered now as per bhashya avataarikaa.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ 12 ॥

अत्यागिनां For those who have not renounced phala, sanga and kartrutva, कर्मणः फलं the fruits of karmas performed by them प्रेत्य will after the performance of karma अनिष्टम् इष्टं मिश्रं च त्रिविधं भवति will be of three kinds – fruits that are desirable, fruits that are undesirable and those that are mixed. संन्यासिनां तु While for those who have renounced the fruits, क्वचित् न those fruits would never accrue.

अनिष्टं - नरकादिफलम्, इष्टं - स्वर्गादि, मिश्रम् - अनिष्टसंभिन्नं पुत्रपश्वन्नाद्यादि, एतत् त्रिविधं कर्मणः फलम्, अत्यागिनां - कर्तृत्वममताफलत्यागरहितानां प्रेत्य भवति । प्रेत्य - कर्मानुष्ठानोत्तरकालम् इत्यर्थः । न तु संन्यासिनां क्वचित् - न तु कर्तृत्वादिपरित्यागिनां क्वचिद् अपि मोक्षविरोधि फलं भवति । एतद् उक्तं भवति - यद्यपि अग्निहोत्रमहायज्ञादीनि नित्यानि एव, तथापि जीवनाधिकार-कामाधिकारयोः इव मोक्षाधिकारे च विनियोगपृथक्त्वेन परिह्रियते । मोक्षविनियोगः च - 'तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन' (बृ. उ. 4-4-22) इत्यादिभिः इति । तद् एवं क्रियमाणेषु एव कर्मसु कर्तृत्वादिपरित्यागः शास्त्रसिद्धः संन्यासः, स एव च त्याग इति उक्तः ।

अनिष्टं - नरकादिफलम्, इष्टं - स्वर्गादि, - anishta means naraka and such undesirable fruits, ishtam means svarga and such desirable fruits,

मिश्रम् - अनिष्टसंभिन्नं पुत्रपश्वन्नाद्यादि, - mishram means putra, pashu, anna and such which are mixed with desirable and undesirable effects,

एतत् त्रिविधं कर्मणः फलम्, अत्यागिनां - कर्तृत्वममताफलत्यागरहितानां प्रेत्य भवति – these three kinds of fruits of karmas ensues to, atyaagis – means those who have not renounced doership, the idea of possession and fruits in karmas,

प्रेत्य भवति | प्रेत्य – कर्मानुष्ठानोत्तरकालम् इत्यर्थः – when does that happen – pretya. Pretya means at a time after completion of the karmas.

न तु संन्यासिनां क्वचित् – for sanyaasis it never happens

- न तु कर्तृत्वादिपरित्यागिनां क्वचिद् अपि मोक्षविरोधि फलं भवति – sanyaasis means those who have renounced completely the idea of doership and others. For them fruits which are opposed to moksha would never accrue.

एतद् उक्तं भवति – this is Bhashyakarar's way of summarizing what was told so far in this sloka. This is also used when something told is going to be explained in detail. Here it is summarizing.

यद्यपि अग्निहोत्रमहायज्ञादीनि नित्यानि एव, - Even though karmas such as agnihotra, maha yajnas and such karmas are nitya karmas only,

तथापि जीवनाधिकार-कामाधिकारयोः इव मोक्षाधिकारे च विनियोगपृथक्त्वेन परिह्रियते – even then the aspect of those karmas being used for different purposes is justified in respect of one desirous of moksha just as it happens in respect of jeevanaadhikaara and kaamaadhikaara according to 'viniyoga pruthaktva nyaaya' – difference in application. That way the doubt is cleared.

मोक्षविनियोगः च - 'तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन' (बृ. उ. 4-4-22) इत्यादिभिः इति – And the aspect of these karmas being used for the purpose of moksha is as told in shruti 'Brahmanas desire to know HIM through performance of Yajnas, daana and tapas done along with anashana or fasting'.

तद् एवं क्रियमाणेषु एव कर्मसु – such being the case, in respect of karmas only which are being performed, तत् means because svarupa tyaaga is taamasa and एवम् means due to varnaashrama dharma being unavoidable,

कर्तृत्वादिपरित्यागः शास्त्रसिद्धः संन्यासः, - sanyaasa which is established in shastra is nothing but renouncing doership and others in them.

स एव च त्याग इति उक्तः – that only is told as tyaaga also. Because sanyaasi is used in the sense of being opposed to atyaagi. So conclusion in bhashya is स एव त्याग इति उक्तः.

नरकादिफलम् – For those who are not mumukshus, three kinds of fruits ensue which are those that are desirable, those that are undesirable and those that are mixed. For mumukshus even fruits such as svarga and others are anishta only.

प्रेत्य – The explanation is signification for this word. It is not 'after death' but subsequent to completion of karma. This is known in several karmas. There is kaaareeri ishti which is

performed for getting rains. That may happen when the person who performed it is alive itself – that is after completion of karma. So pretya does not necessarily means after death but after completion of karma as explained.

एतदुक्तं भवति – The answer to the doubt raised is given directly without use of any logic is indicated by this.

विनियोगपृथक्त्व न्याय – It is a rule which enjoins the use of the same object for different purposes.

The विनियोजक वाक्यs or the veda vakyas which pronounce the application of the karmas are different also is to be observed here. Karmas such as ज्योतिष्टोम याग which is a सोमयाग – yield different results such as destroying sins or bestowing svargas etc based on purpose of application of the same. That is called विनियोग पृथक्त्व.

मोक्षविनियोगश्च – Shruti ordains that upaasanaa is means for moksha in statements such as ‘तमेवं विद्वान् अमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय’ etc. If a doubt is raised that where is karma enjoined as means to moksha? The answer is – for उपासनोत्पत्ति that is fulfillment of upaasanaa, karma becomes means or saadhana. So that way karma is also परम्परया साधन – successively means to attaining moksha. That way, karmas are used for moksha. Upaasanaa is अव्यवहित साधन and karma becomes परम्परया साधन.

So karmas performed renouncing phala, sanga and kartrutva become means successively for moksha. When karmas are performed without renouncing these, they yield the three kinds of fruits – ishta, anishta and mishra.

तथापि जीवनाधिकार-कामाधिकारयोः इव मोक्षाधिकारे च विनियोगपृथक्त्वेन परिह्रियते – this needs some explanation. There should be adhikaara for performing any karma. Aadhikaara means ownership of fruits – फलस्वाम्य. One who is interested in attaining certain fruits becomes adhikaari to perform certain karmas. Ofcourse the basic requirements are there such as vedaadhikaara etc. One should have studied Vedas and so on. If one is interested in svarga he can perform jyotishtoma – that is kaamaadhikaara. Desire to attain svarga is needed to perform that way. Some karmas such as agnihotra are also ordained to be performed lifelong. यावज्जीवम् अग्निहोत्रम् जुहोति - means जुहुयात् – one should perform as long as one lives. So for this, living itself

becomes adhikaara. The fact that one is alive means he becomes adhikaari to perform agnihotra. That is said to be jeevanaadhikaara. To live, one has to consume food, food has to be bhagavatprasaada and that needs sandhya and others. So, one has to perform them as daily duties.

Sloka 18.13

इदानीं भगवति पुरुषोत्तमे अन्तर्यामिणि कर्तृत्वानुसंधानेन आत्मनि अकर्तृत्वानुसंधानप्रकारम् आह - तत एव फलकर्मणोः अपि ममतापरित्यागो भवति इति । परमपुरुषो हि स्वकीयेन जीवात्मना स्वकीयैः च करणकलेवरप्राणैः स्वलीलाप्रयोजनाय कर्माणि आरभते; अतो जीवात्मगतं क्षुन्नवृत्त्यादिकम् अपि फलं - तत्साधनभूतं च कर्म परमपुरुषस्य एव -

इदानीं भगवति पुरुषोत्तमे अन्तर्यामिणि – Now in the antaryamin who is Bhagavan and who is Purushtama,

कर्तृत्वानुसंधानेन आत्मनि अकर्तृत्वानुसंधानप्रकारम् आह – attributing the doership to HIM, the way one can realize akartrutva of oneself is being told,

- तत एव फलकर्मणोः अपि ममतापरित्यागो भवति इति – From that only the aspect of renouncing possessiveness in respect of fruits as well the karma also happens.

परमपुरुषो हि स्वकीयेन जीवात्मना – Is it not that Paramapurusha only through Jivatman who belongs to HIM,

स्वकीयैः च करणकलेवरप्राणैः – and body, sense organs and praanas which are also HIS,

स्वलीलाप्रयोजनाय कर्माणि आरभते; - beings karmas for HIS own purpose of the nature of LEELA.

अतो जीवात्मगतं क्षुन्नवृत्त्यादिकम् अपि फलं – So the fruits of acts such as getting rid of hunger etc which are pertaining to Jivatman,

- तत्साधनभूतं च कर्म परमपुरुषस्य एव – and the acts such as eating etc which are means to getting rid of hunger etc., are also to be attributed to Paramapurusha only.

Here the sangati for the next sloka with the previous sloka is being told. The previous sloka अनिष्टमिष्टं मिश्रं च etc – how is it related to the sloka being told पञ्चैतानि महाबाहो is explained in this sangati bhashya.

भगवति पुरुषोत्तमे – The antaryaami is mentioned here. Though HE is antaryaami in all objects, none of the defects of those respective objects touch HIM due to these two extraordinary attributes that HE is Bhagavan and Purushottam. That is indicated by these two words. Why Bhashyakarar uses these two words Bhagavati and purushottame before antaryaamini is explained Swamy Deshikan thus. Bhagavan means one who is endowed with षाड्गुण्य and Purushottama is one who is different and distinct from everything else – उत्तमः पुरुषस्त्वन्यः it was told.

प्रकारमाह – The nature of the अकर्तृत्वानुसन्धान that was taught starting from the third chapter is being searched further here and the nature of kartrutva which is one of the three kinds of tyaga – namely kartrutva, phala and sanga – is being established here.

परमपुरुषो हि स्वकीयेन जीवात्मना – In karmas, ऋत्विक्स such as adhvaryu, hotru etc perform the karma on behalf of yajamaana. There the phala and sanga is for the yajamaana and not the ऋत्विक्स. In the same way why can't the fruits and ownership be with Jivatman only though it is being getting done by paramatman is the doubt here. That is cleared in this part of bhashya. Here हि indicates something that is well known.

The fact that everything is subservient to Paramatman and that he engages everything in action through sense organs which are subservient to HIM for this own purpose known as Leela through Jivatman who is also subservient to HIM is told in many places

त्वं न्यञ्चद्विषद्विषद्विः कर्मसूत्रोपपादितैः । हरे विहरसि क्रीडाकन्दुकैरिव जन्तुभिः (शेषधर्म), 'बालः क्रीडनकैरिव' (भा. स. 61-31), 'कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम्' (भा. स. 41-23) etc.

स्वकीयैः च करणकलेवरप्राणैः - Paramapurusha is told as स कारणं करणाधिपाधिपः - master of the master of senses. So even when senses are subservient to Jivatman, their subservience to Paramatman still exists.

स्वलीलाप्रयोजनाय कर्माणि आरभते – Everything whether seen or unseen fruits are all under control of Paramatman's leela. That was told as लोकवत्तु लीलाकैवल्यम् (वे.सू. 2-1-33).

अतो जीवात्मगतं क्षुत्रिवृत्यादिकम् अपि फलं - तत्साधनभूतं च कर्म परमपुरुषस्य एव - Because it is enjoined in shastra that all shaastreeya karmas are to be performed as परमपुरुषस्य समाराधन, whorship of Paramapurusha, one has to always contemplate on the idea that everything till the fruits in all acts belong to Paramapurusha. The षष्ठीविभक्ति परमपुरुषस्य एव – indicates स्व-स्वामिभावसम्बन्धविशेष.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ 13 ॥

महाबाहो Hey Arjuna, सर्वकर्मणां सिद्धये for the fulfillment of all karmas, साङ्ख्ये कृतान्ते in the final decision arrived at according to what is told in the Vedas, एतानि पञ्चकारणानि these five causes प्रोक्तानि are told. मे निबोध Know them from ME.

संख्या – बुद्धिः; साङ्ख्ये कृतान्ते - यथावस्थिततत्त्वविषयया वैदिक्या बुद्ध्या, अनुसंहिते निर्णये सर्वकर्मणां सिद्धये – उत्पत्तये, प्रोक्तानि पञ्च एतानि कारणानि निबोध मे - मम सकाशात् अनुसंधत्स्व । वैदिकी हि बुद्धिः शरीरेन्द्रियप्राणजीवात्मोपकरणं परमात्मानम् एव कर्तारम् अवधारयति । 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरम्, य आत्मानमन्तरो यमयति, स त आत्मान्तर्याम्यमृतः (श. प. 14-5-30) 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11-3) इत्यादिषु ।

संख्या – बुद्धिः; - sankhyaa means buddhi or intellect.

साङ्ख्ये कृतान्ते - यथावस्थिततत्त्वविषयया वैदिक्या बुद्ध्या,- So saankhye krutaante means with the intellect which is inline with what is established in Vedas in respect of the true nature of realities,

अनुसंहिते निर्णये – in the final decision arrived after due contemplaton and deliberations by such intellect,

सर्वकर्मणां सिद्धये – उत्पत्तये,- for fulfillment of all karmas – means for their origin,

प्रोक्तानि पञ्च एतानि कारणानि निबोध मे – the five causes that were told – know from ME,

- मम सकाशात् अनुसंधत्स्व – means know and dwell on them.

वैदिकी हि बुद्धिः शरीरेन्द्रियप्राणजीवात्मोपकरणं परमात्मानम् एव कर्तरिम् अवधारयति – The buddhi which is vaidikee – that is follows what is told in Vedas, decides firmly that Paramatman only is the doer having body, senses, praana and Jivatman as instruments.

'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरम्, य आत्मानमन्तरो यमयति, स त आत्मान्तर्याम्यमृतः (श. प. 14-5-30) – 'One who resides in the Atman, is the indweller of the atman, whom the atman does not know, to WHOM the atman is body, who controls the atman being inside, that antaryaami, amruta is your atman', and

'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11-3) इत्यादिषु – HE who has entered inside, who is the ruler of all, he who is sarvaatman' these are the shrutis which establish this.

सांख्ये कृतान्ते – Here the saankhya siddhanta is not intended. Because they do not accept Ishvara. They do not accept kartrutva to Jivatman etc. So sankhya darshana is opposed to what is taught in the Vedas, there is no possibility of mentioning it here as example. So parts of Veda only which establish the true nature of realities are meant by 'saankhye krutaanta'.

मे निबोध – The word दैव in next sloka indicates that the meaning here मत्सकाशात् अनुसन्धत्स्व.

वैदिकी हि बुद्धिः - The यौगिकार्थ is taken to explain the meaning of saankhye krutaante. That also establishes the fact that this prakarana is not conducive to sankhya sidhanta which accepts only 25 tattvas and in which doership is imposed on Jivatman. So doer is one who has sharira, indriyas, praana and Jivatman as instruments is explained here. Instrument or उपकरण is that which is used to execute an act that is intended to be performed.

Slokas 18.14, 18.15

तद् इदम् आह -

Bhagavan tells that decision in accordance with the shrutis.

The next two slokas are not repetitions but they explain in detail what was told earlier. It also indicates that what is being told is as per what is established in the shruti and other views are opposed to this.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधा च पृथक् चेष्टा दैवं चैवात्र पञ्चमम् ॥ 14 ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ 15 ॥

अधिष्ठानं The body, तथा कर्ता and the doer, Jivatman, पृथग्विधं करणं च and the different senses
विविधा च पृथक्चेष्टाः the different functions of vaayu which exists differently as praana, apaana etc.
अत्र among them which are the causes of action पञ्चमं दैवं च the fifth which is Paramatman पञ्च एते
all these five, न्याय्यं वा in accordance with shastras, विपरीतं वा or what is prohibited यत् कर्म
whatever karma नरः शरीरवाङ्मनोभिः प्रारभते man starts with body, speech and mind, तस्य हेतवः for
such karma they are the causes.

न्याय्ये – शास्त्रसिद्धे, विपरीते - प्रतिषिद्धे वा सर्वस्मिन् कर्मणि शारीरे, वाचिके, मानसे च पञ्च एते हेतवः । अधिष्ठानं –
शरीरम्; अधिष्ठीयते जीवात्मना इति महाभूतसंघातरूपं शरीरम् अधिष्ठानम् । तथा कर्ता – जीवात्मा; अस्य जीवात्मनः
ज्ञातृत्वं कर्तृत्वं च - 'ज्ञोऽत एव' (ब्र. सू. 2-3-18) 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इति च सूत्रोपपादितम् । करणं
च पृथग्विधम् - वाक्पाणिपादादिपञ्चकं समनस्कं कर्मेन्द्रियम्, पृथग्विधं - कर्मनिष्पत्तौ पृथग्व्यापारम् । विविधा च पृथक्
चेष्टा - चेष्टाशब्देन पञ्चात्मा वायुः अभिधीयते, तद्वृत्तिवाचिना । शरीरेन्द्रियधारकस्य प्राणापानादिभेदभिन्नस्य वायोः
पञ्चात्मनो विविधा च चेष्टा - विविधा वृत्तिः । दैवं च एव अत्र पञ्चमम् - अत्र - कर्महेतुकलापे दैवं पञ्चमम् - परमात्मा
अन्तर्यामी कर्मनिष्पत्तौ प्रधानहेतुः इति अर्थः । उक्तं हि 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।' (15-15)
इति । वक्ष्यति च - 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति ।
परमात्मायत्तं च जीवात्मनः कर्तृत्वम् - 'परात्तु तच्छ्रुतेः' (ब्र. सू. 2-3-41) इति उपपादितम् । ननु एवं, परमात्मायत्ते
जीवात्मनः कर्तृत्वे जीवात्मा कर्मणि अनियोज्यो भवति इति विधिनिषेध-शास्त्राणि अनर्थकानि स्युः । इदम् अपि चोद्यं
सूत्रकारेण एव परिहृतम् - 'कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः' (ब्र. सू. 2-3-42) इति । एतद् उक्तं भवति -
परमात्मना दत्तैः तदाधारैः च करणकलेवरादिभिः तदाहितशक्तिभिः स्वयं च जीवात्मा तदाधारः तदाहितशक्तिः सन्
कर्मनिष्पत्तये स्वेच्छया करणाद्यधिष्ठानाकारं प्रयत्नं च आरभते; तदनन्तरं तदन्तरवस्थितः परमात्मा स्वानुमतिदानेन तं

प्रवर्तयति इति जीवस्य अपि स्वबुद्ध्या एव प्रवृत्तिहेतुत्वम् अस्ति । यथा गुरुतरशिलामहीरुहादि - चलनादिफलप्रवृत्तिषु बहुपुरुषसाध्यसु बहूनां हेतुत्वं विधिनिषेधभाक्त्वं च इति ।

न्याय्ये – शास्त्रसिद्धे, विपरीते - प्रतिषिद्धे वा सर्वस्मिन् कर्मणि शारीरे, वाचिके, मानसे च पञ्च एते हेतवः – In all acts that are either nyaayya – meaning as per what is enjoined in the shastras, or vipareeta – what is prohibited by shruti, all acts performed with the body or speech or mind – these five are causes.

अधिष्ठानं – शरीरम्; अधिष्ठीयते जीवात्मना इति महाभूतसंघातरूपं शरीरम् अधिष्ठानम् – what are those five?

First is adhishtana – shareera or body. It is presided over by Jivatman and is the conglomeration of the five great elements. That shareera is said to be adhishtana.

तथा कर्ता – जीवात्मा; - In the same way, the doer – who is Jivatman.

अस्य जीवात्मनः ज्ञातृत्वं कर्तृत्वं च - 'ज्ञोऽत एव' (ब्र. सू. 2-3-18) 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इति च सूत्रोपपादितम् – The knowership and doership of the Jivatman is established in the brahma sutras, 'The Jivatman is a knower, for the same reason (that it is told in shrutis so)' and 'Jivatman is a doer. Because shastra is purposeful'.

करणं च पृथग्विधम् - वाक्पाणिपादादिपञ्चकं समनस्कं कर्मेन्द्रियम्, – The next is 'karanam ca pruthakvidham' – karanam means the karmendriyas or five organs of action – vaak, paani, paada, paayu and upastha and mind,

पृथग्विधं - कर्मनिष्पत्तौ पृथग्व्यापारम् – pruthag vidham – means they support different functions in the performance of any karma.

विविधा च पृथक् चेष्टा - चेष्टाशब्देन पञ्चात्मा वायुः अभिधीयते, तद्वृत्तिवाचिना – The word 'cheshtaa' means functions of vaayu and by that the vaayu which is of five forms is told.

शरीरेन्द्रियधारकस्य प्राणापानादिभेदभिन्नस्य वायोः पञ्चात्मनो विविधा च चेष्टा - विविधा वृत्तिः – So vividhaa ca pruthak cheshtaa – vaayu which supports the body and sense organs, vaayu which exists in five distinct forms such as praana, apaana etc that five-fold vaayu's various functions are meant by this.

दैवं च एव अत्र पञ्चमम् - अत्र - कर्महेतुकलापे दैवं पञ्चमम् – atra means in the collectivity of causes, the fifth is daiva,

परमात्मा अन्तर्यामी कर्मनिष्पत्तौ प्रधानहेतुः इति अर्थः – daiva means Paramatman who is the innercontroller or antaryaami is the prime cause in the fulfillment of karma – that is the meaning. उक्तं हि 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।' (15-15) इति – That was told already as 'I am present in everyone's heart. Because of ME only remembrance, knowledge and loss of knowledge happen',

वक्ष्यति च - 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति – And also, it is going to be told as, 'Hey Arjuna, Ishvara is present in the heart of all beings. He spins all beings with his maaya as if they are mounted on a wheel'.

परमात्मायत्तं च जीवात्मनः कर्तृत्वम् - 'परात्तु तच्छ्रुतेः' (ब्र. सू. 2-3-41) इति उपपादितम् – The fact that the doership of Jivatman is under the control of Paramatman is established in the sutra, 'that doership of Jivatman is given by Paramatman. Because shruti says so'.

ननु एवं, परमात्मायत्ते जीवात्मनः कर्तृत्वे जीवात्मा कर्मणि अनियोज्यो भवति – If that is so, a doubt would arise – If the doership of Jivatman is dependent on Paramatman, it would not be possible for shastras to impose responsibility of performance of karma on Jivatman'.

इति विधिनिषेध-शास्त्राणि अनर्थकानि स्युः – then the shastra which contain injunctions (that which ought to be done) and prohibitions (that which ought not to be done) would become meaningless.

इदम् अपि चोद्यं सूत्रकारेण एव परिहृतम् – This objection is also resolved by sutrakara (bhagavan badarayana) himself as,

'कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः' (ब्र. सू. 2-3-42) इति – 'Paramapurusha expects effort on the part of Jivatman. Because the shastra which imposes injunctions and prohibitions should not be purposeless.

एतद् उक्तं भवति – The gist is this.

परमात्मना दत्तैः तदाधारैः च करणकलेवरादिभिः तदाहितशक्तिभिः – with the body, sense organs and others which are given by paramatman and which are supported by Paramatman which have the capabilities given by HIM only,

स्वयं च जीवात्मा तदाधारः तदाहितशक्तिः सन् – even the Jivatman who has HIM as support and being endowed with the powers given by Paramatman,

कर्मनिष्पत्तये स्वेच्छया – in order to perform karma out of his own free will,

करणाद्यधिष्ठानाकारं प्रयत्नं च आरभते; - will begin to engage in action controlling the senses and others that are adhishtana or locus to him.

तदनन्तरं तदन्तरवस्थितः परमात्मा स्वानुमतिदानेन तं प्रवर्तयति – and after than Paramatman who is antaryami makes Jivatman to engage by giving his acceptance to the action.

इति जीवस्य अपि स्वबुद्ध्या एव प्रवृत्तिहेतुत्वम् अस्ति – Being such, even the Jivatman is the cause of action out of his own free will.

यथा गुरुतरशिलामहीरुहादि - चलनादिफलप्रवृत्तिषु बहुपुरुषसाध्यसु बहूनां हेतुत्वं विधिनिषेधभाक्त्वं च इति – This is just as in the act of moving heavy boulders and trees or wooden blocks, which has moving etc as the fruits, which can be possible with the effort of many people, the cause can be attributed to many people and each one severally also is responsible for the work and so each one is subjected to certain injunctions and prohibitions, in the same way here also the doership of Jivatman and Ishvara both are possible.

न्याय्यम् – न्याय्यम् means न्यायादनपेतम् - The word न्याय has several meanings. But here according to context what is apt is शास्त्रसिद्धम्. Then this would mean विहितकर्म so that what is opposed to it विपरीत would be निषिद्धकर्म.

सर्वस्मिन् कर्मणि – This means for every single act, these five causes are needed. Though Paramatman is the sole cause in जगत्सृष्टि and such acts, for all acts done by embodied souls, all these five have been made to be instruments.

अधिष्ठानम् – As per अधिष्ठानं क्षेत्रमाहुः (भा.मो. 319-14) - this means shareera. Even in Upanishat we can see the word adhishtana being used for shareera – मघवन् मर्त्यं वा इदं शरीरमात्तं मृत्युना तदेतत् अमृतस्याशरीरस्य आत्मनो अधिष्ठानम् (छा. 8-12-1).

अधिष्ठीयते जीवात्मना इति महाभूतसंघातरूपं शरीरम् अधिष्ठानम् - – The body is adhishtana for Jivatman is made clear here, because Jivatman who is अधिष्ठानम् is also अधिष्ठेय for Paramatman. And

because Jivatman is also mentioned separately like indriyas etc. sharira is explained as महाभूतसंघातरूपम्.

कर्ता जीवात्मा – Paramatman who is विश्वकर्ता is addressed as दैवम्. So Jivatman is told as कर्ता in order to indicate the nyaaya that शास्त्रफलं प्रयोक्तारि तल्लक्षणत्वात् तस्मात्स्वयंप्रयोगे स्यात् (पू.मी. 3-7-17) which means the fruits of karma come to yajamana as he gives दक्षिणा to ऋत्विक्स, the kartrutva and phala are with yajamana is told in Jaimini Purvamimamsa sutra.

अस्य जीवात्मनः ज्ञातृत्वं कर्तृत्वं च - 'ज्ञोऽत एव' (ब्र. सू. 2-3-18) 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इति च सूत्रोपपादितम् – कर्तृत्वं is associated with ज्ञान, चिकीर्षा and प्रयत्न; So if Jivatman is mere ज्ञानस्वरूप then he cannot know and hence Jivatman is also ज्ञातृस्वरूप - a knower and that is made clear as ज्ञातृत्वं कर्तृत्वं च उपपादितम् – ज्ञानमस्य अस्ति इति ज्ञः - one is a knower is told. अत एव means श्रुतेः - taken from previous sutra नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः. Shruti says Jivatman is a knower in very clear terms – यो वेद इदं जिघ्राणीति स आत्मा (छा. 8-12-4), योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः (बृ. 4-3-7), विज्ञातारमरे केन विजानीयात् (बृ. 2-4-14), जानात्येवायं पुरुषः, एष हि द्रष्टा श्रोता घ्राता रसिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः (प्र. 4-9), न विज्ञातुः विज्ञतेः विपरिलोपो वर्तते and so on.

करणम् – The causes of karma are being told here and so this word indicates only कर्मेन्द्रियस.

समनस्कम् – Mind is also included because after doing sankalpa through the mind, one starts karmas. So with respect to willing and such acts, mind is included as karmendriya. Sankhyas say mind is उभयात्मकमत्रमनः. We say it is ज्ञानेन्द्रिय.

विविधा च पृथक् चेष्टा - चेष्टाशब्देन पञ्चात्मा वायुः अभिधीयते, तद्वृत्तिवाचिना – The actions of body etc through efforts (प्रयत्न) are told as चेष्टा. चेष्टा itself is not आश्रय for karma. So it is explained as पञ्चात्मा वायुः.

शरीरेन्द्रियधारकस्य प्राणापानादिभेदभिन्नस्य वायोः पञ्चात्मनो विविधा च चेष्टा - विविधा वृत्तिः - To indicate that there is no repetition in meaning of words पृथक् and विविधा, the bhashya is शरीरेन्द्रियधारकस्य प्राणापानादिभेदभिन्नस्य. The पृथक्त्व is through the differences in व्यापार such as being adhishtana, karta, karaNa etc for sharira etc. The वैविध्य is through व्यापारस such as five functions of praana, उच्छ्वास, निमेष, उन्मेष and so on.

प्राण is वायुविशेष. It is neither just वायु nor its effect. It is told in brahma sutra – न वायुक्रिये पृथगुपदेशात् (2-4-8). The word पञ्चात्मा means having five functions. This is also established in Brahma sutra पञ्चवृत्तिर्मनोवद्व्यपदिश्यते (वे.सू. 2-4-11). It is said प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत् सर्वं प्राण एव' just as मनस् has different functions such as कामः सङ्कल्पो विचिकित्सा श्रद्धाऽश्रद्धा सर्वं मन एव etc.

दैवं च एव अत्र पञ्चमम् - अत्र - कर्महेतुकलापे दैवं पञ्चमम् - परमात्मा अन्तर्यामी कर्मनिष्पत्तौ प्रधानहेतुः इति अर्थः -It does not just mean it is fifth as there will be no specific purpose. So explained as primary cause प्रधानहेतु for all functions as told in Kathopanishat इन्द्रियेभ्यः परा ह्यर्थाः, अर्थेभ्यश्च परं मनः, मनसस्तु परा बुद्धिः, बुद्धेरात्मा महान् परः, महतः परमव्यक्तं, अव्यक्तात् पुरुषः परः, पुरुषान्नपरं किञ्चित् सा काष्ठा सा परागतिः and bahshya is परमात्मा अन्तर्यामी. *Among all things to be controlled, the most difficult is Paramatman and if one can do vasheekarana of Paramatman, one can get anything. – वशीकरणीयकाष्ठात्वेन निर्दिष्टः – and how to vasheekarana of Paramatman under our control – तस्य च वशीकरणं तच्छरणागतिरेव – if one does sharanagati to HIM, HE will do as we say is the bhaava.*

The word दैवम् has many usages. दैवं दिष्टं भागधेयम्, दैवं पुराकृतं कर्म etc. as प्राचीनकर्म, भाग्य etc. But here daivam is explained as Paramatman. How can it be explained as Paramatman is the question. Answer is : karma which has ended cannot be the cause by its svarupa. Because it is short lived and ends. So अदृष्ट which is nothing but the sankalpa of Paramatman as a result of karma performed will be the cause. Instead of that daiva only is told here. The word दैव is used as synonym to devataa in shruti and smrutis as in सत्यं सत्यं पुनस्सत्यं उद्धृत्य भुजमुच्यते । वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम्, श्रूयतां परमं दैवं दुर्विज्ञेयं मयापि च । नारायणास्तु पुरुषो विश्वरूपो महाद्युतिः (भा. 46-40), Yajnyavalkya Yogashastra it is said आर्षं छन्दश्च मन्त्राणां दैवतं ब्राह्मणं तथा, etc. Even in Gita, पुरुषश्चाधिदैवतम् (7-8), साधिभूताधिदैवं माम् and such usages. So that word daiva is used to mean Paramatman here. Just as HE is the Atman to all, HE does not have another as Atman. In the efforts of body and others Jivatman is the main cause. In the same way, in Jivatman's functioning, Paramatman is the main cause and so told as अन्तर्यामी.

उक्तं हि 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।' (15-15) इति । वक्ष्यति च - 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति । परमात्मायत्तं च जीवात्मनः कर्तृत्वम् - 'परात्तु तच्छ्रुतेः' (ब्र. सू. 2-3-41) इति उपपादितम् । ननु एवं, परमात्मायत्ते जीवात्मनः कर्तृत्वे जीवात्मा कर्मणि

अनियोज्यो भवति इति विधिनिषेध-शास्त्राणि अनर्थकानि स्युः । इदम् अपि चोद्यं सूत्रकारेण एव परिहृतम् -
'कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः' (ब्र. सू. 2-3-42) इति

कर्ता – Panini says स्वतन्त्रः कर्ता as the लक्षण of doer. Here also क्षेत्रज्ञा is told as kartaa. So is he independent means his doership is under the control of Paramatman is told as परमात्मायत्तं जीवात्मनः कर्तृत्वम्. It has been established in शारीरकशास्त्र that Jivatman's कर्तृत्व and स्वातन्त्र्य are not contradicting. And that the shatra which has विधि and निषेध is not purposeless as Bhagavn makes Jivatman engage in action as per the effort or प्रयत्न of Jivatman.

For Jivatman to engage in any karma, first ज्ञान, चिकीर्षा and प्रयत्न should happen. That is itself under the control of Paramatman – so it is परायत्त कर्तृत्व. An objection is rasied that shruti says एष एव साधुकर्म कारयति तं यमुन्निनीषति एष एव असाधु कर्म कारयति तं यमधोनिनीषति – Bhagavan only makes one do good and bad deeds – how can Jivatman have any doership/ Bhashyakarar explains this in Shribhashya as एतन्न सर्वसाधारणम् । यस्तु अतिमात्र परमपुरुषानुकूल्ये व्यवस्थितः प्रवर्तते तमनुगृह्णन् भगवान् स्वयमेव स्वप्राप्त्युपायेषु अतिकल्याणेषु कर्मसु रुचिं जनयति । यथातिमात्रप्रातिकूल्ये व्यवस्थितः प्रवर्तते तं निगृह्णन् स्वप्राप्तिविरोधिषु अधो गतिसाधनेषु कर्मसु रुचिं जनयति.

Here a doubt is raised – if Jivatman's kartrutva is under the control of Paramatman, why should shastra ordain anything? If he is pulled by some force to perform Jyotishtima etc, there is no need for any vidhi. In the same way if Paramatman is stopping him from doing, no one can stop him and so shastra nishedha does not have any purpose. These apparent contradictions are set to naught by Bhagavan Badarayana in brahma sutra - 'कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः' – vidhi and nishedha have purpose. Paramatman expects Jivatman to do prayatna for which HE has given him the freedom along with deha, indriya, buddhi, shakti, icchaa and all that. Hence Paramatman expects Jivatman to put effort and after Jivatman puts effort, Paramatman takes him forward through अनुमतिदान. By this the kartrutva of Jivatman is not negated. That is summarized by Bhashyakarar as:

एतद् उक्तं भवति - परमात्मना दत्तैः तदाधारैः च करणकलेवरादिभिः तदाहितशक्तिभिः स्वयं च जीवात्मा तदाधारः तदाहितशक्तिः सन् कर्मनिष्पत्तये स्वेच्छया करणाद्यधिष्ठानाकारं प्रयत्नं च आरभते; तदनन्तरं परमात्मा स्वानुमतिदानेन तं प्रवर्तयति इति जीवस्य अपि स्वबुद्ध्या एव प्रवृत्तिहेतुत्वम् अस्ति ।

As told in कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैः गुणैः (३-५) and others, Jivatman starts to engage in karma based on ज्ञान and इच्छा only and Jivatman is influenced by his वासना etc. so his कर्तृत्व is well established. That is why among the five causes here, Jivatman is said to be कर्ता indicating he has कर्तृत्व.

Swamy Deshikan summarises Bhagavan's udaaseenatva etc nicely : यत्तावदीश्वरस्य यन्त्रादिवत् स्वसंकल्पकल्पितप्रवृत्तिशक्तीनां करणकलेबराणां समर्पणम्, यच्च भूतलादिवत् सर्वप्रवृत्तिनिवृत्त्यानुगुण्येन स्वरूपतः संकल्पतश्च सर्वाधारतया अवस्थानम्, यदपि करणकलेबराद्यधिष्ठानशक्तिप्रदानम्, यच्च प्रवृत्त्यालम्बनबाह्यविषयपुरस्करणम्, तत्सर्वं जीवस्य कर्तृत्वानुगुणं सर्वप्रवृत्तिनिवृत्तिसाधारणं चेति न तत्र चोद्यावकाशः । एतावतैव सर्वप्रवृत्तिनिवृत्तिसाधारणमुदासीनत्वं भगवत उच्यते । एवं लब्धशक्तेः पुरुषस्य प्रवृत्तिकाले यत्कार्यनिष्पत्त्यर्थम् ईश्वरस्य अनुमन्तृत्वम्, तदपि न जीवस्य कर्तृतां वारयति ; अपितु उत्तन्नातीति न ततोऽपि विधिनिषेधवैयर्थ्यम् । न च एकस्मिन्नेव कर्मणि परमात्माख्य कर्त्रन्तर साहचर्यं जीवस्य अनियोज्यताकारणम्, प्रत्येकमशक्येषु सम्भूय बहुभिरनुष्ठीयमानेष्वपि लोके विधिनिषेधतत्फलादिदर्शनात् प्रवृत्तिशक्तस्य इच्छायाम् अन्यैः अनिवार्यत्वेन स्वातन्त्र्यादिसिद्धिः ।

Paramatman gives deha, indriya, shakti, jnaana and icChaa etc differently to different chetanas. He does not prevent one from engaging in wrong deeds. He permits one to do as desired. HE does nigraha or HE punishes chetanas for wrong deeds and does anugraha to those who follow shastra.

And the differences in birth, capability, knowledge etc are all due to differences in anaadi karma of Jivatmans. So there is no defect of the nature of partialty or cruelty on the part of Paramatman. वैषम्य and नैर्घृण्य cannot be attributed to Paramatman – is well established in shastras.

So even though there are differences in the actions of Jivatmans due to differences in प्राचीनकर्म, Jivatman can win over those respective reminiscent impressions by following shastra and so there is always scope for vidhi and nishedha.

यथा गुरुतरशिलामहीरुहादि - चलनादिफलप्रवृत्तिषु बहुपुरुषसाध्यसु बहूनां हेतुत्वं विधिनिषेधभाक्त्वं च इति ।

In a single act, when assisted by another doer like Paramatman, how can Jivatman also be the doer? This question is answered with an example – in the act of moving a heavy rock or tree etc

many people are involved. So all are part of work and hence the cause can be attributed to many people and each one is severally responsible for the work and they are all subjected to certain injunctions and prohibitions. In the same way Jivatman is told as karta among the five causes in every act.

तत्रोपेक्ष्य ततोऽनुमत्य विदधत् तन्निग्रहानुग्रहौ

आदावीश्वरदत्तयैव पुरुषः स्वातन्त्र्यशक्त्या स्वयं
तत्तज्ज्ञानचिकीर्षणप्रयतनान्युत्पादयन् वर्तते ।
तत्रोपेक्ष्य ततोऽनुमत्य विदधत् तन्निग्रहानुग्रहौ
तत्तत्कर्मफलं प्रयच्छति ततः सर्वस्य पुंसो हरिः

Also, the importance of shastra is told – vidhi nishedha avaiarthyaat iti.

If a doubt is raised - jivatman's engaging in various good and bad deeds is due to adrushta only, so where is the need for shastra? Or, if shastra only is to be followed, and one has freedom to do it, what is the role of adrushta? Answer is that both play a role. Influenced by previous adushta Jivatman who has studied shastra tries to control his mind and take the right decisions and engage in right acts. Many times adrushta may take upperhand and over a period of time, Jivatman can control the influence of vaasana and develop slowly new shastra vaasana and then move in the right direction.

In the final conclusion of Bhashya, एतद् उक्तं भवति – Here two parts are identified by Swamy Deshikan. The part परमात्मना दत्तैः तदाधारैः च करणकलेवरादिभिः तदाहितशक्तिभिः स्वयं च जीवात्मा तदाधारः तदाहितशक्तिः सन् – upto this, in respect the general upakaara of the nature of giving him a body, sense organs which have their special powers given by Paramatman, and Jivatman himself being supported, being given the powers etc. - the dependence of Jivatman on Paramatman is told.

The next part कर्मनिष्पत्तये स्वेच्छया करणाद्यधिष्ठानाकारं प्रयत्नं च आरभते; तदनन्तरं तदन्तरवस्थितः परमात्मा स्वानुमतिदानेन तं प्रवर्तयति इति जीवस्य अपि स्वबुद्ध्या एव प्रवृत्तिहेतुत्वम् अस्ति – shows the freedom of Jivatman. Even here, Paramatman's upakara is indicated as तदन्तरवस्थितः परमात्मा स्वानुमतिदानेन. तं प्रवर्तयति – here तं means कृतप्रयत्नम् – he who has put efforts.

Sloka 18.16

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ 16 ॥

एवं सति Thus Jivatma's doership being given by Paramatman, तत्र in karma यः one who केवलम् आत्मानं तु कर्तारं पश्यति thinks that only his self is the doer सः दुर्मतिः such a one with the wrong understanding अकृतबुद्धित्वात् because of not having the true understanding न पश्यति does not see the doer as should be seen.

एवं वस्तुतः परमात्मानुमतिपूर्वके जीवात्मनः कर्तृत्वे सति, तत्र - कर्मणि केवलम् आत्मानम् एव कर्तारं यः पश्यति, स दुर्मतिः - विपरीतमतिः, अकृतबुद्धित्वात् - अनिष्पन्नयथावस्थितवस्तु-बुद्धित्वात्, न पश्यति - न यथावस्थितं कर्तारं पश्यति ।

एवं वस्तुतः परमात्मानुमतिपूर्वके जीवात्मनः कर्तृत्वे सति,- Thus in reality Jivatman having doership supported by Paramatman's consent,

तत्र - कर्मणि- tatra means in karmas that are performed,

केवलम् आत्मानम् एव कर्तारं यः पश्यति, - one who sees self only as the doer,

स दुर्मतिः - विपरीतमतिः, - such a one with wrong understanding,

अकृतबुद्धित्वात् - अनिष्पन्नयथावस्थितवस्तु-बुद्धित्वात्, - due to not having the right knowledge about things,

न पश्यति - न यथावस्थितं कर्तारं पश्यति – does not see – means does not perceive the doer as should be perceived.

A doubt may arise here: Thus despite the existence of five causes, Atman is the actual doer. While being so, if one has to think that Atman is not the doer – does it not lead to bhraanti (confusion or false perception) is the question. One cannot given up doership for the sake of protecting vidhi, nishedha etc. It cannot be said that the doership that does not recognize body, senses etc as the supporting instruments is negated because that question does not arise here. Because no one can think that they can do work without body, senses, and other instruments etc.

The answer is : The essence of अकर्तृत्वानुसन्धान is getting rid of the thought that one has natural doership without the need for another controller. The thought which makes one to get rid of the idea that a karma which is dependent on several entities is controlled by only Self is akartrutvaanusandhaana. That is explained in this sloka.

आत्मानम् – means one's own self

अकृतबुद्धित्वात् – Here अकृतबुद्धिः means the intellect that is not formed or refined from the study of adhyaatma shastras.

यः पश्यति सः न पश्यति – It may look like contradicting here – it says one who sees does not see. The meaning is that though one sees since it is not as per reality it is as good as not seeing. So explained in bhashya as न यथावस्थितं पश्यति. And what is it that one does not see properly – that is कर्तारम् the agent.

Sloka 18.17

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ 17 ॥

यस्य For whom अहङ्कृतो भावः न the feeling that I am the doer does not exist यस्य बुद्धिः one whose intellect न लिप्यते is not tainted by the ideas of possessiveness and desire in fruits सः इमान् लोकान् हत्वापि such a person, even if he kills all in this world न हन्ति he does not kill. न निबध्यते he does not get bound by the fruits.

परमपुरुषकर्तृत्वानुसन्धानेन यस्य भावः - कर्तृत्वविषयो मनोवृत्तिविशेषो न अहङ्कृतः - न अहमभिमानकृतः, 'अहं करोमि' इति ज्ञानं यस्य न विद्यते इत्यर्थः । बुद्धिः यस्य न लिप्यते - अस्मिन् कर्मणि मम कर्तृत्वाभावाद् एतत् फलं न मया संबध्यते । न च मदीयम् इदं कर्म इति यस्य बुद्धिः जायते इत्यर्थः । स इमान् लोकान् युद्धे हत्वा अपि तान् न निहन्ति; न केवलं भीष्मादीन् इत्यर्थः । ततः तेन युद्धाख्येन कर्मणा न निबध्यते - तत्फलं न अनुभवति इत्यर्थः ।

परमपुरुषकर्तृत्वानुसन्धानेन – Attributing the doership to Paramapurusha,

यस्य भावः कर्तृत्वविषयो मनोवृत्तिविशेषो न अहङ्कृतः - न अहमभिमानकृतः,- One whose bhaava – means the specific thinking of the mind in respect of doership, does not have the selfish feeling,

'अहं करोमि' इति ज्ञानं यस्य न विद्यते इत्यर्थः – that means the thought that 'I am doing' does not exist, बुद्धिः यस्य न लिप्यते - अस्मिन् कर्मणि मम कर्तृत्वाभावाद् एतत् फलं न मया संबध्यते । न च मदीयम् इदं कर्म इति यस्य बुद्धिः जायते इत्यर्थः – buddhih yasya na lipyate – means for whom the understanding of the nature of 'The fruits of this karma are not related to me as I am not the doer or agent of this karma. This karma is also not mine' arises,

स इमान् लोकान् युद्धे हत्वा अपि तान् न निहन्ति;- such a person, though having killed this entire world, does not kill them.

न केवलं भीष्मादीन् इत्यर्थः – that means not just Bhishma and others but entire world.

ततः तेन युद्धाख्येन कर्मणा न निबध्यते - तत्फलं न अनुभवति इत्यर्थः – Because of that he does not get bound to such karma known as yuddha. That means he does not experience the fruits of such karma.

Acharyas say what is taught in this sloka is to be brought to anushtaana as it is very important.

One who is told here is the opposite of one told earlier as durmati. That kind of akartrutvaanusandhaana is told here.

भावः - means abhipraaya – feeling or understanding we can say. And based on context it is the understanding in respect of doership.

न अहंकृतः - न अहमभिमानकृतः – The self is called अहमर्थ. Though the word अहंकृतः has the meaning of doer, since it is the function of mind that is meant here – that is told as bhaava, the explanation is that this kind of feeling is because of अहमभिमान and bhashya is अहमभिमानकृतः. Since self is अहमर्थ how can self give up that अहमभिमान – is by thinking that 'I am not the doer'.

बुद्धिः यस्य न लिप्यते - अस्मिन् कर्मणि मम कर्तृत्वाभावाद् एतत् फलं न मया संबध्यते – Since kartrutva tyaaga is told clearly, by this (buddhih yasya na lipyate) means phalasanga tyaaga.

हत्वापि न हन्ति – The meaning of न हन्ति is that such a person who is told as यस्य नाहंकृतोभावः, is very distinct from one who has such ahambhaava and thinks he only kills and gets sambandha with the fruits of such acts.

Swamy deshika cites other views here: Other commentaries which say that the fruits of adharma will not relate to the Atman who cannot kill etc. is not acceptable. Because in that case

the adjectives told in यस्य नाहंकृतो भावः will be purposeless. And in other's views, even one who is not knowledgeable has no kartrutva etc.

न निबध्यते – He will not be bound by the fruits – means the fruits which result from karma and which are opposed to moksha will not bind such a one.

न केवलं भीष्मादीन् इत्यर्थः – Arjuna asked कथं भीष्ममहं संख्ये (2-4) etc – so though sloka says हत्वापि स इमान् लोकान्, bhashya is not only Bhishma but entire world is meant connecting it with the context.

युद्धे हत्वापि – As told in upanishat नाविरतो दुश्चरितात् – one should not engage in deeds prohibited in shastra. But himsa in yajna is allowed and said to be not himsa. Similarly yuddha is also dharmayuddha here and so is not प्रतिषिद्ध is the bhaava.

Sloka 18.18

सर्वम् इदम् अकर्तृत्वाद्यनुसन्धानं सत्त्वगुणवृद्ध्या एव भवति इति सत्त्वत्वोपादेयताज्ञापनाय कर्मणि सत्त्वादिगुणकृतं वैषम्यं प्रपञ्चयिष्यन् कर्मचोदनाप्रकारं तावद् आह –

All these - contemplation of akartrutva and others are possible only with increased satva guna and so Bhagavan is going to explain the differences that ensue in karmas due to satva and other gunas in order to teach the point that satva guna is very important and one should acquire that. For that Bhagavan first tells about कर्मचोदना - the way karmas are ordained.

The nature of saatvika tyaga was examined earlier and going to be in future also. So next what should be researched in order is the importance of increasing satva guna as told earlier नित्यसत्त्वस्थः - one who is always established in satva guna and so on. But here Bhagavan is teaching कर्मचोदनाप्रकार. How is it relevant is the question that is answered in this अवतारिका of this sloka by Bhashyakarar as कर्मणि सत्त्वादिगुणकृतं वैषम्यं प्रपञ्चयिष्यन् कर्मचोदनाप्रकारं तावद् आह. The three varieties in guna present in jnaana and others that are associated with karmas are to be understood. For that karmachodanaa is to be understood.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ 18 ॥

ज्ञानं Knowledge of karma ज्ञेयं the karma to be performed परिज्ञाता one who knows it कर्मचोदना त्रिविधा thus the karmavidhi is of three kinds. करणं Means to perform karma कर्म the karma itself कर्ता इति and the doer कर्मसङ्ग्रहः त्रिविधः thus karmasangraha is of three kinds.

ज्ञानं - कर्तव्यकर्मविषयं ज्ञानम्, ज्ञेयं च - कर्तव्यं कर्म, परिज्ञाता - तस्य बोद्धा इति त्रिविधा कर्मचोदना - बोधबोद्धव्यबोद्धयुक्तो ज्योतिष्टोमादिकर्मविधिः इत्यर्थः । तत्र बोद्धव्यरूपं कर्म त्रिविधं संगृह्यते करणं कर्म कर्ता इति । करणं - साधनभूतं द्रव्यादिकम्, कर्म - यागादिकम्, कर्ता - अनुष्ठाता इति ।

ज्ञानं - कर्तव्यकर्मविषयं ज्ञानम्, - Jnaanam means knowledge of karma which ought to be done,

ज्ञेयं च - कर्तव्यं कर्म, - Jnyeya means the karma to be performed,

परिज्ञाता - तस्य बोद्धा – and parijnaataa means one who knows them,

इति त्रिविधा कर्मचोदना – thus karmavidhi is of three kinds.

- बोधबोद्धव्यबोद्धयुक्तो ज्योतिष्टोमादिकर्मविधिः इत्यर्थः – knowledge, that which is to be known, and the knower – that which involves all these three which enjoins Jyotishtoma and such yagas as to be done is karmavidhi is the meaning.

तत्र बोद्धव्यरूपं कर्म त्रिविधं संगृह्यते करणं कर्म कर्ता इति – Among them the karma which is ‘what is to be known’, is summarized as karaNa, karma and kartr.

करणं - साधनभूतं द्रव्यादिकम्, – karaNa is the substances and such things which are means to performing the karma.

कर्म - यागादिकम्, कर्ता - अनुष्ठाता इति - Karma is yaaga and such. And the kartaa is the doer – one who performs the karma.

कर्तव्यकर्मविषयम् – Though the words ज्ञान, ज्ञेय and ज्ञाता are in general meaning knowledge about something, object of knowledge and the knower in general, here according to context they are to be taken to mean as pertaining to karma. So ज्ञान is not शास्त्रज्ञान as told in other commentaries. The sloka says कर्मचोदना and चोदना is प्रवर्तकवचनरूप – चोदना is the vidhivakya ordaining performance of some karma – it impels one to act – yajeta means one should perform yaaga. So chodana vaakyas impel one to do something. As per the nature of such chodana, the

ज्ञान, ज्ञेय, ज्ञातृ that are very specific to that are told here. That is explained as बोध, बोद्धव्य and बोद्धृ.

त्रिविधः कर्मसङ्ग्रहः - The three types are not something new but the three aspects of karma itself which is told as ज्ञेय – कर्तव्यं कर्म – which is one of three aspects of chodanaa. कर्मसङ्ग्रहः means कर्मणः सङ्ग्रहः.

करणम् – साधनभूतं द्रव्यादिकम् – karaNa means the material etc required for carrying out the karma. Karma itself is the means to fruit. So it is क्रियाकरण that is meant. As told व्रीहिभिर्यजेत (आप. श्रौ. 6-31-24), दध्ना जुहोति (आप. श्रौ. 6-25-10) etc. With what substances such as vrihi, dadhi and so on one should perform the karma. That is said as karaNa here. The word आदि includes जाति etc.

One doubt may arise here – The first part of sloka says ज्ञानं, ज्ञेयं, परिज्ञाता and second line has करणं, कर्म, कर्ता. So should not करणम् be same as ज्ञानम् as per vyutpatti ज्ञायते अनेन. The next sloka also has ज्ञानं, कर्म, कर्ता. Swamy Deshikan makes this observation and clarifies – though the three are told again here the words do not give such meaning - शब्दस्वारस्याभावात् he says. And telling the same thing what was told in first part of sloka again in second part using different words does not serve any specific purpose. Whereas the interpretation given by Bhashyakarar is useful for acquiring discriminatory knowledge – अवान्तरविभजनस्य विवेकोपयुक्तत्वात्. So what is told in bhashya is proper is explained.

Sloka 18.19

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ 19 ॥

गुणसंख्याने While counting the effects of Gunas ज्ञानं knowledge, कर्म karma कर्ता च and the doer गुणभेदतः according to the different gunas such as satva and others त्रिधैव प्रोच्यते are said to be of three kinds. तानि अपि About them also यथावत् their true nature as to be known शृणु listen from ME.

कर्तव्यकर्मविषयं ज्ञानम्, अनुष्ठीयमानं च कर्म, तस्यानुष्ठाता च सत्त्वादिगुणभेदतः त्रिविधा एव प्रोच्यते । गुणसंख्याने – गुणकार्यगणने, यथावत् शृणु तानि अपि - तानि गुणतो भिन्नानि ज्ञानादीनि यथावत् शृणु ।

कर्तव्यकर्मविषयं ज्ञानम्, - Knowledge of the karma that has to be performed,

अनुष्ठीयमानं च कर्म, - and the karma that is being performed,

तस्यानुष्ठाता च – and one who performs it,

सत्त्वादिगुणभेदतः त्रिविधा एव प्रोच्यते – these are said to be of three kinds due to differences in satva and other gunas.

गुणसंख्याने – गुणकार्यगणने,- Guna Sankhyaane – means while counting the effects of Gunas,

यथावत् शृणु तानि अपि - तानि गुणतो भिन्नानि ज्ञानादीनि यथावत् शृणु – listen from ME as is – means listen from ME about that knowledge and others which exist differently based on Gunas with attention.

What was told previously as ज्ञानं, ज्ञेयं, परिज्ञाता is again repeated as ज्ञानं कर्म च कर्ता च. So what is not specifically mentioned is परिज्ञाता or ज्ञातृ, करणं and ज्ञेयम् told previously. Because ज्ञातृत्व and कर्तृत्व are just different states, ज्ञानं would include ज्ञातृ also and hence not separately mentioned. And ज्ञेय is about कर्म. And करण is included in karma itself and hence not separately told.

गुणसंख्याने – This is not about सांख्यसिद्धान्त because that is not relevant here. So explained as गुणकार्यगणने.

यथावच्छृणु – In order to understand properly that the knowledge is different based on Guna, pay proper attention to what I am telling is the meaning.

यथावत् – means being different based on Gunas.

What was told previously as ज्ञानं, ज्ञेयं, परिज्ञाता is again repeated as ज्ञानं कर्म च कर्ता च. So what is not specifically mentioned is परिज्ञाता or ज्ञातृ, करणं and ज्ञेयम् told previously. Because ज्ञातृत्व and कर्तृत्व are just different states, ज्ञानं would include ज्ञातृ also and hence not separately mentioned. And ज्ञेय is about कर्म. And करण is included in karma itself and hence not separately told.

Sloka 18.20

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानम् विद्धि सात्त्विकम् ॥ 20 ॥

विभक्तेषु Divided into brahmana, kshatriya, brahmachari and gruhastha, सर्वभूतेषु in all beings येन with what knowledge एकं भावम् the object Atman अव्ययम् is indestructible अविभक्तम् and indivisible ईक्षते one who perceives thus तत् ज्ञानं that knowledge सात्त्विकं विद्धि know as satvika jnaana.

ब्राह्मण क्षत्रिय ब्रह्मचारि गृहस्थादिरूपेण विभक्तेषु सर्वेषु भूतेषु - कर्माधिकारिषु येन ज्ञानेन एकम् - आत्माख्यं भावं, तत्र अपि अविभक्तं - ब्राह्मणत्वाद्यनेकाकारेषु अपि भूतेषु सितदीर्घादिविभागवत्सु ज्ञानाकार आत्मानं विभागरहितम् । अव्ययं - व्ययस्वभावेषु अपि ब्राह्मणादिशरीरेषु अव्ययम्, अविकृतं फलादिसङ्गानर्हं च कर्माधिकारवेलायाम् ईक्षते, तत् ज्ञानं सात्त्विकं विद्धि ।

ब्राह्मण क्षत्रिय ब्रह्मचारि गृहस्थादिरूपेण विभक्तेषु – Being classified as Bhaahmana, Kshatriya, Brahmachari and Gruhastha,

सर्वेषु भूतेषु - कर्माधिकारिषु – in all beings – meaning in all those who are eligible for karmas, येन ज्ञानेन एकम् - आत्माख्यं भावं, - with what knowledge, ekam - means only entity known as Atman, तत्र अपि अविभक्तं – and even in that, indivisible,

ब्राह्मणत्वाद्यनेकाकारेषु अपि भूतेषु – and existing in beings present in brahmana, kshatriya and a variety of such forms,

सितदीर्घादिविभागवत्सु – and having qualities such as white colour, being long and such,

ज्ञानाकार आत्मानं विभागरहितम् – the Atman of the nature of consciousness and being indivisible,

अव्ययं - व्ययस्वभावेषु अपि ब्राह्मणादिशरीरेषु अव्ययम्, - avyayam means being immutable even in bodies such as brahmana and others which get destroyed,

अविकृतं फलादिसङ्गानर्हं च – avikrutam means incapable of developing attachment towards fruits etc.,

कर्माधिकारवेलायाम् ईक्षते, - one who perceives such Atman when eligible for performing karma,

तत् ज्ञानं सात्त्विकं विद्धि – know that knowledge as saatvika.

Bhagavan is teaching about saatvika Jnaana and others in order to remind that kartrutva is dependent on Gunas.

सर्वभूतेषु – The variety in external aspects that is perceived by those who do not have the knowledge of Atman is indicated as Brahmana etc.

भाव – The word bhaava here means substance or entity.

ज्ञान – this word here indicates कर्मचोदना-अनुबन्धि-कर्मानुष्ठानदशाभावि-ज्ञान the knowledge that exists at the time of performance of karma which is associated with कर्मचोदना – so bahshya is कर्माधिकारिषु. Such knowledge can be present only in those who are eligible to perform those karmas.

एकम् – This word indicates जात्यैक्य. All atmans belong to same class of atma. That is because the multiplicity of Atmans was established earlier itself. And in the next sloka नाना भावान् is told and hence here it is explained as आत्मसाम्यानुसन्धान or contemplation of similarity of Atmans and not identity of atmans as told in other darshanas.

आत्माख्यम् – Since प्रत्यगात्मा was told as कर्ता, सर्वभूतेषु एकं भावं is explained as आत्माख्यं भावम्. So it is not Paramatman who is addresses here.

सितदीर्घादिविभागवत्सु – This aspect that atman is similar though the external appearances such as colour etc are different reminds of shruti गवामनेकवर्णानां क्षीरस्याप्येकवर्णता (अ.वि.उ.) – though cows are of many differing colours, the milk in all is of one colour only.

सर्वभूत – this word is about Brahmana etc and so विभक्तेषु is explained as Guna and such subdivisions.

ज्ञानाकारे आत्मनि – In which form is एकत्व of Atmans means – in the form of being Jnaanaakaara.

अव्ययम् – Atman is said to be अव्यय. What is the व्यय or विकार that is said to be absent in the Atman is explained as that which happens in the bodies of Brahmana and others.

The word अव्यय means अविकृतत्व being immutable. And Bhashyakarar says that avikrutatva includes even the vikaara of the form of being attached to fruits etc also being not present. सङ्ग means सम्बन्ध or अनुभव. Even if it is taken to mean इच्छा, it would imply भोग or anubhava.

कर्माधिकारवेलायाम् ईक्षते – Such perception is the result of knowledge associated with कर्मचोदना and hence explained as कर्माधिकारवेलायाम्. That means while thinking that ‘this ought to be done by me’.

येन ज्ञानेन ईक्षते – means विषयीकरोति. Here ईक्षते means sees – that means makes that the object of his knowledge.

Sloka 18.21

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ 21 ॥

सर्वेषु भूतेषु In all beings पृथक्त्वेन due to brahmana and such different forms नानाभावान् even Atmans being different and of various kinds पृथग्विधान् and also eligible for being associated with phala and others यत् ज्ञानं वेत्ति that knowledge which causes such understanding तत् ज्ञानं राजसं विद्धि know that knowledge as raajasa.

सर्वेषु भूतेषु - ब्राह्मणादिषु ब्राह्मणाद्याकारपृथक्त्वेन आत्माख्यान् अपि भावान् नानाभूतान् सितदीर्घादिपृथक्त्वेन च पृथग्विधान् फलादिसंयोगयोग्यान् कर्माधिकारवेलायां यद् ज्ञानं वेत्ति, तत् ज्ञानं राजसं विद्धि ।

सर्वेषु भूतेषु - ब्राह्मणादिषु – sarveshu bhuteshu means in all beings such as brahmana and others, ब्राह्मणाद्याकारपृथक्त्वेन – because the forms of brahmana and others are different,

आत्माख्यान् अपि भावान् नानाभूतान् – perceiving the entities called atmans also as being diverse,

सितदीर्घादिपृथक्त्वेन च पृथग्विधान् – thinking that the atmans are also of different nature such as of white colour or long and so on just as the bodies are,

फलादिसंयोगयोग्यान् – and that they are eligible for being associated with various kinds of fruits,

कर्माधिकारवेलायां यद् ज्ञानं वेत्ति, - that knowledge which is of this nature at the time of work,

तत् ज्ञानं राजसं विद्धि – is said to be raajasa jnyaana.

सर्वेषु भूतेषु - ब्राह्मणादिषु ब्राह्मणाद्याकारपृथक्त्वेन आत्माख्यान् अपि भावान् नानाभूतान् सितदीर्घादि

पृथक्त्वेन च पृथग्विधान् – Means being qualified by pruthaktva. In order to show there is no repetition in the use of the word पृथक् many times, that there is no पुनरुक्तिदोष – bhashya explains as ब्राह्मणाद्याकारपृथक्त्वेन, सितदीर्घादि पृथक्त्वेन च पृथग्विधान्. So the words पृथक्त्व, नानात्व, पृथग्विध – are

explained as differences in jaati, visheshya or the qualified object and guna or qualities- जातिभेद विशेष्यभेद गुणभेद.

सर्वेषु भूतेषु – Is about विशिष्टवस्तु and भावान् is addressing विशेष्य or qualified object which is the atman here and hence explained as अत्माख्यान् भावान्.

फलादिसंयोगयोग्यान् कर्माधिकारवेलायां यद् ज्ञानं वेत्ति, - The words ज्ञानं वेत्ति is कर्तृत्वोपचार. Knows the knowledge – means knows as such or has such knowledge. That is raajasa.

Sloka 18.22

यत् तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहेतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ 22 ॥

तु But एकस्मिन् कार्ये in a lowly act कृत्स्नवत् as though it is everything अहेतुकं सक्तम् got involved without proper reason अतत्त्वार्थवत् is about unreal objects अल्पं has very meager fruits तत् such knowledge तामसम् उदाहृतम् is said to be taamasa.

यत् तु – ज्ञानम्, एकस्मिन् कार्ये - एकस्मिन् कर्तव्ये कर्मणि प्रेतभूतगणाद्वाराधनरूपे अत्यल्पफले कृत्स्नफलवत् सक्तम्, अहेतुकं - वस्तुतः अकृत्स्नफलवत्तया तथाविधसङ्गहेतुरहितम्, अतत्त्वार्थवत् - पूर्ववद् एव आत्मनि पृथक्त्वादियुक्ततया मिथ्याभूतार्थविषयम्, अत्यल्पफलं च प्रेतभूताद्वाराधन विषयत्वाद् अल्पं च, तद् ज्ञानं तामसम् उदाहृतम् ।

यत् तु – ज्ञानम्, But that knowledge which is attached to or clings to,

एकस्मिन् कार्ये – एकस्मिन् कर्तव्ये कर्मणि one act that means, in one act that ought to be done,

प्रेतभूतगणाद्वाराधनरूपे अत्यल्पफले,- in one act which is of the form of worship of ghosts or evil spirits etc and which yields very meager fruits,

कृत्स्नफलवत् सक्तम् – it is deeply attached to such act as though it would give everything desired,

अहेतुकं - वस्तुतः अकृत्स्नफलवत्तया तथाविधसङ्गहेतुरहितम्, - and such karma is without a cause – that means there is no reason to be attached to it in the manner told due to it being incapable of giving all fruits,

अतत्त्वार्थवत् - पूर्ववद् एव आत्मनि पृथक्त्वादियुक्ततया – and as told earlier thinking that differences which are not present as existing in the Atman,

मिथ्याभूतार्थविषयम्, - and so has false differences as its object,

अत्यल्पफलं च प्रेतभूताद्याराधन विषयत्वाद् अल्पं च, - and yields very meager fruits that means as it involves worship of preta and bhutas,

तद् ज्ञानं तामसम् उदाहृतम् – such knowledge is said to be taamasa.

Mula sloka has कार्ये सक्तम् – the word कार्ये is not mere effect or that which is created but it is about what ought to be done.

यत् तु – ज्ञानम्, एकस्मिन् कार्ये - एकस्मिन् कर्तव्ये कर्मणि प्रेतभूतगणाद्याराधनरूपे अत्यल्पफले कृत्स्नफलवत् सक्तम्, एकस्मिन् कार्ये - the word एक is indicating the limitation or smallness in respect of meager fruits attained. That is why such act is not worthy of association or getting attached to. As told earlier the cause of meager fruits is worship of deities who have limited powers.

अहेतुकं - वस्तुतः अकृत्स्नफलवत्तया तथाविधसङ्गहेतुरहितम्, - The word वस्तुतः shows it can be seen that such acts give meager fruits and not everything desired and hence there is no reason why one should associate with such karmas. There is another paatha as अहेतुकम् and even then the meaning is same.

पूर्ववदेव in bhashya means रजसवत् – just like raajasa jnaana told earlier.

It was told earlier सत्त्वात् सञ्जायते ज्ञानम् (14-17) – that means raajasa and taamasa are अज्ञानं compared to saatvika. That was also told as अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतत् ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा (13-11).

अतत्त्वार्थवत् - पूर्ववद् एव आत्मनि पृथक्त्वादियुक्ततया मिथ्याभूतार्थविषयम्, अत्यल्पफलं च प्रेतभूताद्याराधन विषयत्वाद् अल्पं च, तद् ज्ञानं तामसम् उदाहृतम् ।

Sloka 18.23

एवं कर्तव्यकर्मविषयज्ञानस्य अंधिकारवेलायाम् अधिकार्यशेन गुणतः त्रैविध्यम् उक्त्वा अनुष्ठेयस्य कर्मणो गुणतः त्रैविध्यम् आह –

Thus having told about the three types of Jnaana which arise in respect of karma which ought to be done, at the time of performance of karma, that the differences due to satva and other qualities arise due to the adhikari, now Bhagavan going to tell about the three-fold nature of the karma that is performed based on satva and other gunas.

अधिकार्यशेन – This means with respect to the nature of person performing karma and being qualified by विभक्तत्व, अविभक्तत्व etc.

In the karma that is vishishta or qualified, the adhikari is a visheshana and that is told as अंश.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ 23 ॥

नियतं That which is nitya, सङ्गरहितम् and is without attachment of the form of kartrutva, phala and sambandha, अरागद्वेषतः कृतम् performed without desire or hatred, अफलप्रेप्सुना performed by one who has no desire for fruits यत् कर्म तत् such a karma सात्त्विकम् उच्यते is said to be saatvika karma.

नियतं – स्ववर्णाश्रमोचितं, सङ्गरहितं - कर्तृत्वादिसङ्गरहितम्, अरागद्वेषतः कृतं - कीर्तिरागाद् अकीर्तिद्वेषात् च न कृतम्, अदम्भेन कृतम् इत्यर्थः, अफलप्रेप्सुना - अफलाभिसन्धिना कार्यम् इति एव कृतं यत् कर्म, तत् सात्त्विकम् उच्यते ।

नियतं – स्ववर्णाश्रमोचितं, - Niyatam means obligatory karmas, that which are appropriate to be performed for one's station in life, varna and ashrama,

सङ्गरहितं - कर्तृत्वादिसङ्गरहितम्, - without the sanga or attachment to kartrutva and others,

अरागद्वेषतः कृतं - कीर्तिरागाद् अकीर्तिद्वेषात् च न कृतम्, - performed without desire or hatred – means not performed with desire for fame or hatred for infamy,

अदम्भेन कृतम् इत्यर्थः, - that means performed without dambha – just to get fame,

अफलप्रेप्सुना – without desire for fruits,

अफलाभिसन्धिना कार्यम् इति एव कृतं यत् कर्म, - means that karma which was performed only for the reason that it ought to be done without any interest in fruits,

तत् सात्त्विकम् उच्यते – such karma is said to be saatvika.

सङ्गरहितम् – Though the word sanga would imply phala, sanga, kartrutva tyaaga., here it is something other than phalaprepsaa which is told expressly, and hence bhashya is कर्तृत्वादिसङ्गरहितम्. The word आदि indicates mamataa.

अरागद्वेषतः - One question arises here – the nitya karmas are done with राग in ब्रह्म and द्वेष towards संसार. So how can it be said to be अरागद्वेषतः is the question. That is explained in bhashya as कीर्तिरागात् अकीर्तिद्वेषाच्च. – not performed with desire to attain fame or with hatred towards infamy. It is also explained as अदम्भेन कृतमितर्थः - negating dambha - because earlier it was told सत्कारमानपूजार्थं तपो दम्भेन चैव यत् । क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥.

And कार्यमित्येव कृतम् – indicates सात्त्विकत्याग.

Sloka18.24

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ 24 ॥

तु But यत् कर्म that karma which is performed कामेप्सुना with the desire to attain fruits साहङ्कारेण वा and with the egoistic feeling that 'I am doing this', पुनः बहुलायासं क्रियते and again is performed with a great deal of effort तत् राजसमुदाहृतम् that is said to be raajasa.

यत् तु पुनः कामेप्सुना - फलप्रेप्सुना साहङ्कारेण वा, वाशब्दः चार्थे, कर्तृत्वाभिमानयुक्तेन च, बहुलायासं यत् कर्म क्रियते; तत् राजसम् - 'बहुलायासम् इदं कर्म मया एव क्रियते' इत्येवंरूपाभिमानयुक्तेन यत् कर्म क्रियते तद् राजसम् इत्यर्थः ।

यत् तु पुनः कामेप्सुना - फलप्रेप्सुना – And again whatever karma is performed by one who is interested in fruits,

साहङ्कारेण वा, वाशब्दः चार्थे, कर्तृत्वाभिमानयुक्तेन च - the word vaa is in the sense of च meaning and, with the misconceived notion of agency,

बहुलायासं यत् कर्म क्रियते;- and performed with a lot of exertion,

तत् राजसम् – that is raajasa.

‘बहुलायासम् इदं कर्म मया एव क्रियते’ इत्येवंरूपाभिमानयुक्तेन यत् कर्म क्रियते तद् राजसम् इत्यर्थः – the meaning is that whatever karma is performed with the wrong selfish feeling that ‘I am only performing this karma which involves enormous effort ‘ – that is said to be raajasa karma.

कामेप्सुना – This means one who is desirous in general. But based on previous sloka where it was told अफलप्रेप्सुना, this means the opposite of that and hence commented as फलप्रेप्सुना.

वा – Explained as वा शब्दः चार्थे. The word वा means विकल्प or anyone among options in general but here there is no scope for vikalpa and hence it is to be taken to mean ‘and’.

बहुलायासम् – The quality of rajas makes one to act. When rajas is more, it leads to even unwanted exertion and then becomes बहुलायासम्.

साहङ्कारेण – Indicates the misconceived feeling that for all works self only is the cause – सर्वत्र स्वयमेव हेतुः इत्यभिमानः Swamy Deshikan explains.

Sloka 18.25

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ 25 ॥

अनुबन्धं The pain that comes along when a karma is performed क्षयं and loss of wealth हिंसां च and injury caused to living beings पौरुषम् अनपेक्ष्य without considering one’s capability मोहात् out of delusion यत् कर्म आरभ्यते whatever karma is started तत् तामसम् उच्यते that is said to be taamasa karma.

कृते कर्मणि अनुबद्ध्यमानं दुःखम् अनुबन्धः, क्षयः - कर्मणि क्रियमाणे अर्थविनाशः, हिंसा - तत्र प्राणिपीडा; पौरुषम् - आत्मनः कर्मसमापनसामर्थ्यम्, एतानि अनपेक्ष्य – अविमृश्य, मोहात् - परमपुरुषकर्तृत्वाज्ञानाद् यत् कर्म आरभ्यते, तत् तामसम् उच्यते ।

कृते कर्मणि अनुबद्ध्यमानं दुःखम् अनुबन्धः, - The grief that follows when a karma is performed is known as anubandha,

क्षयः - कर्मणि क्रियमाणे अर्थविनाशः, - loss of wealth while performing the karma,

हिंसा - तत्र प्राणिपीडा; - himsaa is sufferings caused to living beings,

पौरुषम् - आत्मनः कर्मसमापनसामर्थ्यम्, - one's capability to take the karma to completion is paurusha,

एतानि अनवेक्ष्य – अविमृश्य, - without considering all these carefully,

मोहात् - परमपुरुषकर्तृत्वज्ञानाद् – out of delusion – means ignorant of the fact of the agency of Paramatman in every act,

यत् कर्म आरभ्यते, तत् तामसम् उच्यते – whatever karma is begun that is said to be taamasa karma.

अनुबन्धम् – The उपसर्ग अनु means following... as related to karma it indicates the pains that follow while performing karma. Similarly क्षय indicates the defect in such karmas of the nature of loss of wealth.

हिंसाम् – In general sufferings caused to self and others.

पौरुष - Is the opposite of दैव and so आत्मनः कर्मसमापनसामर्थ्यम्.

अनवेक्ष्य – Not thinking thru the above defects which can come while performing karmas before starting any karma. Since what is going to happen later cannot be perceived directly, results are not pratyaksha and it should be known thru shastra and also using logic inline with it – युक्ति. Not doing that is told here as अनवेक्ष्य – अविमृश्य.

मोहात् – Since ignorance in aspects such as अनुबन्ध and others have been told already, this word means ignorance of अकर्तृत्वज्ञान explained in Bhashya as परमपुरुषकर्तृत्व अज्ञानात्.

Sloka 18.26

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ 26 ॥

मुक्तसङ्गः Not attached to fruits अनहंवादी one who does say that he is the doer धृत्युत्साहसमन्वितः has dhriti (steady) and utsaaha (zeal) सिद्ध्यसिद्ध्योः निर्विकारः his mind is steady and unaffected by gain and loss कर्ता सात्त्विक उच्यते such an agent is said to be saattvika.

मुक्तसङ्गः - फलसङ्गरहितः, अनहंवादी - कर्तृत्वाभिमानरहितः, धृत्युत्साहसमन्वितः - आरब्धे कर्मणि

यावत्कर्मसमाप्त्यवर्जनीयदुःखधारणं धृतिः, उत्साहः - उद्युक्तचेतस्त्वम्, ताभ्यां समन्वितः, सिद्ध्यसिद्ध्योः निर्विकारः - युद्धादौ कर्मणि तदुपकरणभूतद्रव्यार्जनादिषु च सिद्ध्यसिद्ध्योः अविकृतचित्तः कर्ता सात्त्विक उच्यते ।

मुक्तसङ्गः - फलसङ्गरहितः, - Free from attachment to fruits,

अनहंवादी - कर्तृत्वाभिमानरहितः, - one who does not have the selfish feeling of agency,

धृत्युत्साहसमन्वितः – endowed with dhriti and utsaaha,

आरब्धे कर्मणि यावत्कर्मसमाप्त्यवर्जनीयदुःखधारणं धृतिः, - dhriti is the ability to tolerate pain and others which are unavoidable till the completion of karma,

उत्साहः - उद्युक्तचेतस्त्वम्, - utsaaha is having a mind that is positively actively engaged,

ताभ्यां समन्वितः, - one endowed with both these,

सिद्ध्यसिद्ध्योः निर्विकारः – unaffected by siddhi and asiddhi,

युद्धादौ कर्मणि तदुपकरणभूतद्रव्यार्जनादिषु च सिद्ध्यसिद्ध्योः अविकृतचित्तः – means having a mind that remains firm and undisturbed with the gains and losses in war and such acts and while earning materials needed for them,

कर्ता सात्त्विक उच्यते – such a doer is said to be saadvika.

मुक्तसङ्गः - Bhashya for this is फलसङ्गरहितः because sanga of the form of kartrutvabhimaana is already negated by अनहंवादी. By these, absence of the other sanga of the form of 'इदं मम कर्म' - this karma is mine – स्वकीयतानुसन्धान is also implied.

अनहंवादी – One who speaks 'not mine'. But speech follows the mind – what is thought is spoken it is said. So अनहंवादी is explained as कर्तृत्वाभिमानरहितः. Abhimaana is thinking in mind.

सिद्ध्यसिद्ध्योः - By मुक्तसङ्गः absence of attachment to svarga and such fruits is told. So here it is about दृष्टफल and hence explained in bhashya as युद्धादौ and द्रव्यार्जनादिषु. Or it can also be taken that the result of मुक्तसङ्गत्व is निर्विकारत्व.

Sloka 18.27

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ 27 ॥

रागी Being desirous कर्मफलप्रेप्सुः interested in the fruits of karma लुब्धः miserly हिंसात्मकः harms others अशुचिः unclean हर्षशोकान्वितः has excess joy and grief कर्ता such an agent राजसः परिकीर्तितः is said to be raajasa kartaa.

रागी - यशोऽर्थी, कर्मफलप्रेप्सुः - कर्मफलार्थी, लुब्धः - कर्मपेक्षितद्रव्यव्ययस्वभावरहितः, हिंसात्मकः - परान् पीडयित्वा तैः कर्म कुर्वाणः, अशुचिः - कर्मपेक्षितशुद्धिरहितः, हर्षशोकान्वितः - युद्धादौ कर्मणि जयादिसिद्ध्यसिद्ध्योः हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ।

रागी - यशोऽर्थी, - raagee means one who is after fame,

कर्मफलप्रेप्सुः - कर्मफलार्थी, - interested in fruits of karma,

लुब्धः - कर्मपेक्षितद्रव्यव्ययस्वभावरहितः, - miserly – means not interested in spending on materials needed for performance of karma,

हिंसात्मकः - परान् पीडयित्वा तैः कर्म कुर्वाणः, - performs the karma by causing suffering to others,

अशुचिः - कर्मपेक्षितशुद्धिरहितः, - lacks purity needed for performance of such karmas,

हर्षशोकान्वितः - युद्धादौ कर्मणि जयादिसिद्ध्यसिद्ध्योः हर्षशोकान्वितः – experiences happiness and grief on attaining gain and pain while engaging in acts such as yuddha and others.

कर्ता राजसः परिकीर्तितः – such an agent is said to be raajasa kartaa.

रागी – Again this is explained as आनुषङ्गिक दृष्ट फलसङ्ग - ‘one desirous of fame’ and कर्मफलप्रेप्सुः is explained as desire in पारलौकिक स्वर्ग and such fruits.

लुब्धः - not spending wealth towards अपात्रs - those who do not deserve is not a bad quality. So this is explained as the bad quality of not willing to spend for materials which are essential for carrying out the karma.

हर्षशोकान्वितः - युद्धादौ कर्मणि जयादिसिद्ध्यसिद्ध्योः हर्षशोकान्वितः – shows he does not have समचित्तत्व.

अशुचिः - It is not general uncleanliness that is meant here. One may be considered शुचि for स्पर्शन but that alone does not make one eligible for performance of karma. So what is meant here is lack of purity needed for performance of karma as prescribed for that karma.

Sloka 18.28

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ 28 ॥

अयुक्तः Not eligible for performing shaastreeya karmas प्राकृतः who is asamskruta – uninstructed
स्तब्धः not motivated or rigid शठः causes harm secretly, interested in abhicaara karmas नैकृतिकः is
deceitful अलसः is lazy विषादी gets very depressed दीर्घसूत्री च plots for a long time to cause misery
to others कर्ता तामसः उच्यते such an agent is said to be taamasa.

अयुक्तः - शास्त्रीयकर्मायोग्यः विकर्मस्थः, प्राकृतः - अनधिगतविद्यः, स्तब्धः - अनारम्भशीलः, शठः -
अभिचारादिकर्मरुचिः, नैकृतिकः - वञ्चनपरः, अलसः - आरब्धेषु अपि कर्मसु मन्दप्रवृत्तिः, विषादी - अतिमात्रावसादशीलः,
दीर्घसूत्री - अभिचारादिकर्म कुर्वन् परेषु दीर्घकालवर्त्यनर्थ-पर्यालोचनशीलः, एवंभूतो यः कर्ता स तामसः ।

अयुक्तः - शास्त्रीयकर्मायोग्यः विकर्मस्थः, - ayuktah means one who is not eligible to perform shaastreeya
karmas and is engaged in karmas opposed to that,

प्राकृतः - अनधिगतविद्यः, - who does not possess knowledge of shastras,

स्तब्धः - अनारम्भशीलः, - rigid or has lot of inertia – means has the nature of not starting karmas,

शठः - अभिचारादिकर्मरुचिः, - has great desire in abhichaara and such karmas,

नैकृतिकः - वञ्चनपरः, - naikrutikah means deceitful,

अलसः - आरब्धेषु अपि कर्मसु मन्दप्रवृत्तिः, - lazy – slows down even karmas which he has begun to
perform,

विषादी - अतिमात्रावसादशीलः, - undergoes severe depressions,

दीर्घसूत्री - अभिचारादिकर्म कुर्वन् परेषु दीर्घकालवर्त्यनर्थ-पर्यालोचनशीलः, - engaged in abhicaara and such
karmas – blackmagic and so on, he plots for a long time to cause evil to others,

एवंभूतो यः कर्ता स तामसः – such an agent is said to be taamasa kartaa.

अभिचारिक कर्मs are of two types – कृष्णेन्द्रजाल – black magic – harming others – killing enemies
and so on. It is said in atharva veda – तेनाहमिन्द्रजालेन अमून् तमसाभिदधामि सर्वान् (अथर्व.वे. 8-8-8) as
Indrajaala. Some are for getting rid of gandharvas, spirits which seize people and so on.

शुक्लेन्द्रजाल – some say पौष्टिकसूक्तः are शुक्लेन्द्रजाल suktas. They are for अभ्युदय only - attaining happiness in life.

Sloka 18.29

एवं कर्तव्यकर्मविषयज्ञाने कर्तव्ये च कर्मणि अनुष्ठातरि च गुणतः त्रैविध्यम् उक्तम्; इदानीं सर्वतत्त्व-सर्वपुरुषार्थ-
निश्चयरूपाया बुद्धेः धृतेः च गुणतः त्रैविध्यम् आह –

एवं कर्तव्यकर्मविषयज्ञाने कर्तव्ये च कर्मणि अनुष्ठातरि च गुणतः त्रैविध्यम् उक्तम्; - Thus the three varieties in the knowledge of the karma which ought to be performed, in the karma itself which ought to be done and the performer of the karma according to the three gunas – satva, rajas and tamas were told.

इदानीं सर्वतत्त्व-सर्वपुरुषार्थ-निश्चयरूपाया बुद्धेः धृतेः च गुणतः त्रैविध्यम् आह – Now the three-fold nature of buddhi which is of the nature of firm resolve in respect of all realities and all purusharthas (goal of humans) and dhruti based on gunas is going to be told.

The three kinds of knowledge were told. Now the three-fold nature of buddhi is going to be told. The words buddhi and jnaana are synonyms. So is there not repetition (punarukti)? To make it clear that there is no repetition, the difference between the two is told as कर्तव्यकर्मविषयज्ञाने and सर्वतत्त्व-सर्वपुरुषार्थ-निश्चयरूपाया बुद्धेः. The need arises because buddhi means firm resolve - अध्यवसाय or निश्चय – which comes from study of shastra etc and which is needed prior to performance of karma. Such buddhi is different from the knowledge at the time of performing karma and is the cause of such anusandhaana. So it is present before कर्मानुष्ठान. Hence the three varieties in it also need to be understood.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ 29 ॥

धनञ्जय Hey Arjuna, बुद्धेः of buddhi धृतेश्चैव and also of dhruti गुणतः त्रिविधं भेदं differences in the three types based on Gunas पृथक्त्वेन प्रोच्यमानम् being told separately अशेषेण शृणु listen to completely.

बुद्धिः - विवेकपूर्वकं निश्चयरूपं ज्ञानम्, धृतिः - आरब्धायाः क्रियायाः विघ्नोपनिपाते अपि धारणम्, तयोः सत्त्वादिगुणतः त्रिविधं भेदं पृथक्त्वेन प्रोच्यमानं यथावत् शृणु ।

बुद्धिः - विवेकपूर्वकं निश्चयरूपं ज्ञानम्, - Buddhi means knowledge of the form of firm resolve with discrimination.

धृतिः - आरब्धायाः क्रियायाः विघ्नोपनिपाते अपि धारणम्, - dhruti means to continue with perseverance the kriyaa which is started inspite of many obstacles.

तयोः सत्त्वादिगुणतः त्रिविधं भेदं पृथक्त्वेन प्रोच्यमानं यथावत् शृणु – The three varieties in both these, namely buddhi and dhruti, which happens due to the three gunas such as satva and others, being told separately, hear from ME as they exist.

विवेकपूर्वकम् – With the discriminatory knowledge – that means being enquired into fully with proper refutation of all other views.

धृतिः - आरब्धायाः क्रियायाः विघ्नोपनिपाते अपि धारणम्, - Dhruti is of three types as useful to the three kinds of अनुष्ठान. Its general nature is going to be told is the meaning. Dhruti is also a special type of buddhi that is of the form of firm resolution.

Sloka has – अशेषेण शृणु – means listen to it without any doubt or wrong understanding.

धनञ्जय – This sambodhane indicates that one should also win over wealth of the form of shama and others just like worldly wealth etc.

Sloka 18.30

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ 30 ॥

या बुद्धिः That buddhi which प्रवृत्तिं knows the dharma which is the means to wordly prosperity, निवृत्तिं च and means to liberation, कार्याकार्ये and what ought to be done and what is prohibited भयाभये fear that comes on transgressing shastra and being fearless when following shastra बन्धं मोक्षं च the true nature of samsara and true nature of getting rid of samsara वेत्ति knows all these सा पार्थ सात्त्विकी know that buddhi as saatvika buddhi.

प्रवृत्तिः - अभ्युदयसाधनभूतो धर्मः, निवृत्तिः - मोक्षसाधनभूतो धर्मः, तौ उभौ यथावस्थितौ या बुद्धिः वेत्ति, कार्याकार्ये - सर्ववर्णानां प्रवृत्तिनिवृत्तिधर्मयोः, अन्यतरनिष्ठानां देशकालावस्थाविशेषेषु, 'इदं कार्यम् इदम् अकार्यम्' इति च या वेत्ति, भयाभये - शास्त्रातिवृत्तिः भयस्थानं, तदनुवृत्तिः अभयस्थानं, बन्धं मोक्षं च - संसारयाथात्म्यं तद्विगमयाथात्म्यं च या वेत्ति, सा सात्त्विकी बुद्धिः ।

प्रवृत्तिः - अभ्युदयसाधनभूतो धर्मः, - The terms are explained as per context here. Pravrutti means dharma which is the means to attaining wordly prosperity.

निवृत्तिः - मोक्षसाधनभूतो धर्मः, - nivrutti means that which leads to liberation.

तौ उभौ यथावस्थितौ या बुद्धिः वेत्ति, - that buddhi which knows these two as they are,

कार्याकार्ये - सर्ववर्णानां प्रवृत्तिनिवृत्तिधर्मयोः, अन्यतरनिष्ठानां देशकालावस्थाविशेषेषु, 'इदं कार्यम् इदम् अकार्यम्' इति च या वेत्ति, - kaaryaakaarye means for all varnas who have resorted to one of the two – pravrutti or nivrutti dharmas, the buddhi which knows to discriminate as 'this is to be done, this is not to be done' in specific desha, kaala and avasthaas, the same may not be applicable at all times or all places all avasthas etc.

भयाभये - शास्त्रातिवृत्तिः भयस्थानं, तदनुवृत्तिः अभयस्थानं, - bhayaabhaye means – transgressing the commands of shastra leads to fear and following it leads to being fearless,

बन्धं मोक्षं च - संसारयाथात्म्यं तद्विगमयाथात्म्यं च – bandha, moksha means the real nature of samsara and also the nature of getting rid of samsara,

या वेत्ति, सा सात्त्विकी बुद्धिः – that buddhi which knows these is saatvika buddhi.

प्रवृत्तिं च निवृत्तिं च – As told, प्रवृत्तिलक्षणं धर्मं प्रजापतिरथाब्रवीत् । निवृत्तिं लक्षणं धर्मं ऋषिर्नारायणोऽब्रवीत्' (भा. मो. 2.19-4,2) – these two words denote the primary karmas.

That is also dharma – आज्ञानुज्ञाविभागेन द्विधा शास्त्रीय पद्धतिः it is said. आज्ञा is that which has to be done. If that is not performed, there will be pratyavaaya. So these are nitya naimittikas which have to be done. There is no fruit other than avoiding Bhagavan's nigraha. अनुज्ञा is that which is permitted but need not be done. That is for some fruits such as svarga, long life and so on. If not done also there is no problem. If done, a mumukshu has to do without desire in fruits else it will bind one.

तौ उभौ यथावस्थितौ या बुद्धिः वेत्ति, - In the next sloka raajasa is told as अयथावत् प्रजानाति. So here it is specifically told as यथावस्थितौ वेत्ति in order to rule out raajasa and taamasa.

कार्याकार्ये – These terms denote the drushta and adrushta vyaapaara useful for the primary karma. They also denote what is possible and what is not possible as told, शरीरे बलमायुश्च वयः कालं च कर्म च । समीक्ष्य धर्मवित् बुद्ध्या प्रायश्चित्तानि निर्दिशेत्' (बो.सू. 1-1-16), 'देशं कालं तथात्मानम्' etc.

भयाभये – For those who have the wisdom of realities, bhaya and abhaya are caused by the all controlling Ishvara only. Following his orders which is shastra leads to abhaya and transgressing it leads to bhaya. Bhagavan said earlier निग्रहः किं करिष्यति – शास्त्रस्य निग्रहः किं करिष्यति – purvajanma vaasanas are so strong that they pull one in all directions. One should focus on increasing satva guna so that the buddhi needed for following shastra can be developed. That will lead to abhaya.

संसारयाथात्म्यम् – By the word याथात्म्य in bhashya, the arguments that bondage is not real and liberation is attaining an inert state where there is no experience – पाषाणकल्प – etc. all these are set aside.

Sloka 18.31

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ 31 ॥

पार्थ Hey Arjuna, यया by which buddhi धर्मम् अधर्मम् knows dharma as adharma च and कार्यम् अकार्यमेव and what ought to be done as that which should not be done अयथावत् प्रजानाति thus in a wrong way perceives सा बुद्धिः राजसी such buddhi is said to be raajasee buddhi.

यया पूर्वोक्तं द्विविधं धर्मं तद्विपरीतं च तन्निष्ठानां देशकालावस्थादिषु कार्यं च अकार्यं च यथावत् न जानाति सा राजसी बुद्धिः ।

By which buddhi one knows the two types of dharmas told earlier in a wrong way and does not know as should be known, what ought to be done and what ought not to be done in those respective desha, kaala and avasthaas, that buddhi is raajasee buddhi.

पूर्वोक्तं द्विविधं धर्म – The word dharma denotes both pravrutti dharma and nivrutti dharma as per the vyutpatti धृतिसाधनं धर्मः. So bhashya is पूर्वोक्तं द्विविधं धर्म.

Sloka 18.32

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ 32 ॥

या बुद्धिः That buddhi which तमसावृता being covered by tamas अधर्मं धर्मं इति knows adharma as dharma च सर्वार्थान् विपरीतान् मन्यते and understands everything in a wrong way पार्थ सा तामसी Hey Arjuna, such buddhi is said to be taamasee buddhi.

तामसी तु बुद्धिः तमसा आवृता सती सर्वार्थान् विपरीतान् मन्यते । अधर्मं धर्मं, धर्मं च अधर्मम्, सन्तं च अर्थम् असन्तम्, असन्तं च अर्थं सन्तम्, परं च तत्त्वं अपरम्, अपरं च तत्त्वं परम् । एवं सर्वं विपरीतं मन्यते इत्यर्थः ।

तामसी तु बुद्धिः तमसा आवृता सती सर्वार्थान् विपरीतान् मन्यते – But the taamasee buddhi being enveloped by tamas knows everything as opposed to their real nature.

अधर्मं धर्मं, धर्मं च अधर्मम्, - It thinks adharma as dharma, dharma as adharma

सन्तं च अर्थम् असन्तम्, असन्तं च अर्थं सन्तम्, - what exists as not existing, what does not exist as existing,

परं च तत्त्वं अपरम्, अपरं च तत्त्वं परम् – knows paratatva as aparatatva and aparatatva as paratatva

एवं सर्वं विपरीतं मन्यते इत्यर्थः – thus it knows everything in the wrong way is the meaning.

तमसावृता – By telling तामसी itself the fact that its cause is tamas is known. So तमसावृता is explained as being enveloped by tamas which blocks the flow of knowledge at the time of perception.

सर्वार्थान् – This includes what is सिद्ध and what is साध्य, everything – what is told and what is not told etc. BY this it is clear that baahya matas and kudrushti matas are all taamasa. It is said by Manu as, या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः । सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः' (मनु. 12-95).

The difference between raajasa and tammasa is summarized by Swamy Deshikan as – असमग्रवेदनम्, अन्यथावेदनं च राजस्याम्, यथावन्न जानाति इति व्याख्यानात्; तामस्यां तु सर्वं विपरीतं मन्यते, सर्वार्थान् इत्युक्तेः इत्येके – Some say that incomplete knowledge of things and wrong perception is raajasa as Bhahsya is यथावत् न जानाति. And taamasa is where everything is known as opposed to reality because bhashya mentions सर्वार्थान्.

अन्ये त्वाहुः - प्रकारान्यथात्वं प्रकार्यन्यथात्वं च विशेषः । यद्यपि उभयत्र अधिष्ठानभूते धर्मिणि अतद्धर्म एवाध्यास्ते; तथाऽपि स्वरूपनिरूपकधर्मवैपरीत्ये तामसता; यथा शुक्तिरजतभ्रमे; निरूपितस्वरूपविशेषकधर्मवैपरीत्ये तु राजसता; यथा पीतशंखभ्रम इति – Others say that the difference is in wrong perception of prakaara (mode) and prakaari (object qualified by the mode). In both cases wrong attributes are superimposed on the qualified object (dharmi). Even then, in case of taamasa buddhi, a conch is wrongly perceived as silver as it is shining like a silver. So the very object is perceived wrongly. While in raajasa buddhi, a conch is seen as yellow conch instead of white due to reflection of yellow colour on it from the object placed next to it. So it is the attribute that is perceived wrongly.

These are two views Swamy Deshikan mentions here.

Sloka 18.33

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ 33 ॥

यया धृत्या By which dhriti मनःप्राणेन्द्रियक्रियाः the functions of mind, prana and senses, अव्यभिचारिण्या योगेन धारयते are supported or borne with single minded yoga, सा धृतिः that dhriti or steadfastness पार्थ Hey Arjuna, सात्त्विकी is saatvikee dhriti.

यया धृत्या योगेन अव्यभिचारिण्या मनःप्राणेन्द्रियाणां क्रियाः पुरुषो धारयते, योगो - मोक्षसाधनभूतं भगवदुपासनम्, योगेन प्रयोजनभूतेन अव्यभिचारिण्या योगोद्देशेन प्रवृत्ताः तत्साधनभूता मनःप्रभृतीनां क्रियाः यया धृत्या धारयते, सा सात्त्विकी इत्यर्थः ।

यया धृत्या योगेन अव्यभिचारिण्या – By which steadfastness, through unswerving single minded yoga, मनःप्राणेन्द्रियाणां क्रियाः पुरुषो धारयते, - a person supports or controls the functions of mind, prana and senses,

योगो - मोक्षसाधनभूतं भगवदुपासनम्, - yoga here means upasana of Bhagavan which is the means to attaining moksha,

योगेन प्रयोजनभूतेन अव्यभिचारिण्या योगोद्देशेन – by means of yoga which is useful, only for the purpose of achieving the end goal of yoga with single minded focus,

प्रवृत्ताः तत्साधनभूता मनःप्रभृतीनां क्रियाः –the functions of the mind, praana and senses which are instruments for achieving it are engaged,

यया धृत्या धारयते, सा सात्त्विकी इत्यर्थः - by which dhruti or steadfastness all these are carried through, that dhruti is saadvikee dhrutih - saadvika dhruti.

योगो - मोक्षसाधनभूतं भगवदुपासनम् – In the next sloka the raajasa dhruti is told where yoga means traivargasaadhana. Hence here yoga is explained as apavarga saadhana – mokshasaadhanabhuto bhagavadupaasanam. It is same as what was told earlier अनन्योपासना.

अव्यभिचारिण्या योगेन – vyabhicaara here is being interested in other benefits – फलान्तरसङ्ग.

Because Yoga is of the nature of immense bliss by its very nature and also through the fruits that it yields. That is explained as योगेन प्रयोजनभूतेन.

योगोद्देशेन प्रवृत्ताः - the mind, prana and senses are engaged as useful to achieving yoga.

मनःप्राणेन्द्रियाणां क्रियाः - The function of the mind is साक्षात्करणम् – achieving direct perception.

The function of praana is in performance of praanaayama which helps in winning over the sins which are obstructions to Yoga. It is said, 'यत्र मनः तत्र वायुः यत्र वायुः तत्र मनः' meaning they go together always. Also, 'पुनर्वायुपथं प्राप्य मनो भ्रमति वायवत्'. Mind also moves around following the praana. Indicates that praana and manas go together.

The function of external senses is as told, 'स्वाध्यायाद्योगमासीत् योगात् स्वाध्यायमामनेत् ।

स्वाध्याययोगसंपत्त्या परमात्मा प्रकाशते' (वि. 6-6-2) – after getting up from Yoga उत्थानकाल – one should engage in योगाङ्गs - accessories to yoga – such as svaadhyaya etc. and at the time of प्रत्याहार the senses should be withdrawn. These are the functions of senses towards achieving yoga.

Dhruti is the specific expression of buddhi. It is knowledge which is of the nature of firm resolve being formed with discrimination – विवेकपूर्वकनिश्चयज्ञान. It helps one to take to completion whatever is started.

So the steadfastness which one has controlling the mind, senses etc to engage in yoga till the final goal is achieved is saatvika dhruti.

Sloka 18.34

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ 34 ॥

तु यया धृत्या But by which dhruti फलाकाङ्क्षी one who is desirous of enjoying the fruits प्रसङ्गेन being greatly attached धर्मकामार्थान् धारयते supports functions that are means to achieving dharma, kaama and artha, सा धृतिः that dhruti अर्जुन राजसी Hey Arjuna, is raajasee dhruti.

फलाकाङ्क्षी पुरुषः प्रकृष्टसङ्गेन धर्मकामार्थान् यया धृत्या धारयते, सा राजसी । धर्मकामार्थ-शब्देन तत्साधनभूता मनःप्राणेन्द्रियक्रिया लक्ष्यन्ते । 'फलाकाङ्क्षी' इति अत्र अपि फलशब्देन राजसत्वाद् धर्मकामार्था एव विवक्षिताः । अतो धर्मकामार्थपेक्षया मनःप्रभृतीनां क्रियाः यया धृत्या धारयते, सा राजसी इति उक्तं भवति ।

फलाकाङ्क्षी पुरुषः प्रकृष्टसङ्गेन – A person who is desirous of fruits, with strong attachment, धर्मकामार्थान् यया धृत्या धारयते, - holds on to dharma, kaama and artha with whatever dhruti, सा राजसी – that dhruti is raajasee dhruti.

धर्मकामार्थ-शब्देन तत्साधनभूता मनःप्राणेन्द्रियक्रिया लक्ष्यन्ते – The word धर्मार्थकाम denotes the acts of mind, praana and senses to attain dharma, kaama and artha.

'फलाकाङ्क्षी' इति अत्र अपि फलशब्देन राजसत्वाद् धर्मकामार्था एव विवक्षिताः – Even in phalaakaankshee, the word phala denotes dharma, kaama and artha only because of raajasa nature of purusha.

अतो धर्मकामार्थपेक्षया मनःप्रभृतीनां क्रियाः यया धृत्या धारयते, सा राजसी इति उक्तं भवति – So whatever dhruti supports the activities of mind, praana and senses with a desire to attain dharma, kaama and artha, such dhruti is raajasee dhruti is the meaning.

प्रसङ्गेन – this word in the sloka does not mean something which is praasangika or incidental as such a meaning is of no use in this context. It means प्रकृष्ट सङ्गेन – with strong attachment.

धर्मकामार्थान् – According to context, these words denote their respective means which are the acts of mind, vitals and senses.

फलाकाङ्क्षी – The word phala in general includes all fruits. Apavarga is also phala which is attained thru saatvika tyaga etc. But that is not meant here. In this context as applicable to raajasa dhruti, the meaning of phala is limited to dharma, kaama and artha only.

धर्मकामार्थान् यया धृत्या धारयते – is explained as धर्मकामार्थपेक्षया मनःप्रभृतीनां क्रियाः यया धृत्या धारयते as per the intended meaning of the words.

Sloka 18.35

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा तामसी मता ॥ 35 ॥

यया By which dhruti दुर्मेधा: one with cruel mind स्वप्नं भयं शोकं विषादं मदमेव च न विमुञ्चति supports dream here it means sleep, fear, grief, depression and arrogance or infatuation सा धृतिः that dhruti पार्थ Hey Partha, तामसी is taamasa dhruti.

यया धृत्या स्वप्नं – निद्रां, मदं - विषयानुभवजनितं मदं स्वप्नमदौ उद्दिश्य प्रवृत्ता मनःप्राणादीनां क्रियाः दुर्मेधाः न विमुञ्चति - धारयति । भयशोकविषादशब्दाः च भयशोकादिदायि विषयपराः । तत्साधनभूताः च मनःप्राणादिक्रियाः यया धारयते, सा धृतिः तामसी ।

यया धृत्या स्वप्नं – निद्रां, - With which dhruti, svapna means dream sleep,

मदं - विषयानुभवजनितं मदं – मदम् means infatuation from experience of senses,

स्वप्नमदौ उद्दिश्य प्रवृत्ता मनःप्राणादीनां क्रियाः – the activities of mind, praana and others to attain svapna and mada,

दुर्मेधाः न विमुञ्चति - धारयति – a person with vipareeta buddhi or perverse mind does not leave – means he supports it,

भयशोकविषादशब्दाः च भयशोकादिदायि विषयपराः – the words bhaya, shoka, vishaada denote the objects which cause bhaya, shoka etc.

तत्साधनभूताः च मनःप्राणादिक्रियाः – the activities of mind, praana and others which are means to attain them,

यया धारयते, सा धृतिः तामसी – with whichever dhruti these activities are supported that dhruti is taamasee dhruti.

स्वप्नम् – svapna shabda also denotes सषुप्ति, hence the meaning is specifically given as निद्राम्.

मदम् – This is explained as विषयानुभवजनितं मदम् – as it has its roots in perverse mindedness.

स्वप्नमदौ उद्दिश्य प्रवृत्ता मनःप्राणादीनां क्रियाः – dream and such things are not under our control. So how to support them is explained thus – they do not mean svapna itself but the activities of the mind, praana etc which are carried out towards attaining them.

In the sloka the order is स्वप्नं, भयं शोकं विषादं मदम् – but in commentary Bhashyakarakar groups svapna and मद together as they lead to the feeling of happiness - सुखाभिमान. And भय etc are grouped together.

दुर्मेधाः means दुर्मेधस्त्वात् – medhaa means wisdom. The cause of moving away from medhaa is दुर्मेधस्त्वम्. That is why न विमुञ्चति is told as धारयति. Dhruti can be present even in one who is scared because he does not know what is going to come in future. And because of perverse mind, he keeps doing things which may cause fear.

Things which cause fear are strong antagonism etc which arise out of durmaana or arrogance.

The cause of grief is killing relatives etc due to hatred and such feelings.

विषाद or sorrow or depression is caused due to वृथावित्तव्यय etc. - when money is spent in a wasteful way etc.

Sloka 18.36 – first half

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

भरतर्षभ Hey Arjuna, इदानीं तु but now त्रिविधं सुखं मे शृणु listen to the nature of sukha which is of three types.

पूर्वोक्ताः सर्वे ज्ञानकर्मकर्त्रादयो यच्छेषभूताः, तत् च सुखं गुणतः त्रिविधम् इदानीं शृणु ।

Listen now to the three types of sukha to which everything told earlier such as knowledge, karma and kartru are subservient, based on the gunas,

The word तु indicates the sangati to the next section.

भरतर्षभ – This sambodhane indicates that Arjuna has the eligibility to acquire such saatvikasukha.

इदानीम् – When the desire to know the different types of साध्य has arisen after knowing the nature of different types of साधन is the bhaava.

Sloka 18.36 – second half

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ 36 ॥

यत्र In which sukha अभ्यासात् due to practicing for long time रमते enjoys immense happiness दुःखान्तं च निगच्छति and attains the end of all grief.

यस्मिन् सुखे चिरकालाभ्यासात् क्रमेण निरतिशयां रतिं प्राप्नोति, दुःखान्तं च निगच्छति - निखिलस्य सांसारिकस्य दुःखस्य अन्तं निगच्छति ।

यस्मिन् सुखे चिरकालाभ्यासात् क्रमेण निरतिशयां रतिं प्राप्नोति, - In which sukha one attains incomparable joy gradually due to practicing for a long time.

दुःखान्तं च निगच्छति - निखिलस्य सांसारिकस्य दुःखस्य अन्तं निगच्छति – and reaches the end of sorrow – that means reaches the end of all the sorrows of samsara.

चिरकालाभ्यासात् – The सात्त्विकसुख does not immediately bring joy. Hence it needs practice for long period of time.

क्रमेण निरतिशयां रतिम् – In this world also many kinds of pleasures are experienced that are very meager and are attained with practice. In order to negate that, bhashya is निरतिशयां रतिम् – incomparable joy which is most liked.

दुःखान्तम् – The scope of the word दुःख is not reduced here and hence it means that one crosses over all sorrows.

Sloka 18.37

तद् एव विशिनष्टि –

Bhagavan tells the specificities of the same again.

The avatarika indicates what is going to be told next. It is going to be told that such sukha expects repeated practice and it ends all sorrow and hence it is of utmost use.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ 37 ॥

यत् तत् That sukha which अग्रे at the beginning विषमिव is like poison परिणामे and in the end अमृतोपमम् is equal to amruta आत्मबुद्धिप्रसादजम् and is the result of the blissful feeling arising from the mind focused on the Self तत् सुखम् सात्त्विकं प्रोक्तम् that sukha is said to be saatvika sukha.

यत् तत् सुखम्, अग्रे - योगोपक्रमवेलायां बह्वायाससाध्यत्वाद् विविक्तस्वरूपस्य अननुभूतत्वात् च विषम् इव - दुःखम् इव भवति; परिणामे अमृतोपमं - परिणामे - विपाके अभ्यासबलेन विविक्तात्मस्वरूपाविर्भावे अमृतोपमं भवति; तत् च आत्मबुद्धिप्रसादजम् - आत्मविषया बुद्धिः आत्मबुद्धिः, तस्याः निवृत्तसकलेतरविषयत्वं प्रसादः, निवृत्त सकलेतरविषय बुद्ध्या विविक्तस्वभावात्मानुभवजनितं सुखम् अमृतोपमं भवति, तत् सुखं सात्त्विकं प्रोक्तम् ।

यत् तत् सुखम्, अग्रे - योगोपक्रमवेलायां – That sukha which is अग्रे means at the time of beginning Yoga,

बह्वायाससाध्यत्वाद् – because of needing great strenuous effort,

विविक्तस्वरूपस्य अननुभूतत्वात् च – and also because the nature of the self as different and distinct is not yet experienced,

विषम् इव - दुःखम् इव भवति; - will be like poison – means as though painful.

परिणामे अमृतोपमं - परिणामे - विपाके – and at the time of fructification,

अभ्यासबलेन विविक्तात्मस्वरूपाविर्भावे अमृतोपमं भवति; - becomes like amruta or most enjoyable due to the power of repeated practice and due to experiencing the nature of Self as distinct and different.

तत् च आत्मबुद्धिप्रसादजम् - आत्मविषया बुद्धिः आत्मबुद्धिः, - and that is born of the pleasantness of the knowledge of Self – here आत्मबुद्धि means intellect focused on the Self;

तस्याः निवृत्तसकलेतरविषयत्वं प्रसादः, - such intellect being turned away from everything else is the pleasantness or serenity.

निवृत्त सकलेतरविषय बुद्ध्या – With the intellect which is turned away from all other objects, विविक्तस्वभावात्मानुभवजनितं सुखम् अमृतोपमं भवति, - the joy arising from the experience of the nature of distinct Atman will be nectarine or most blissful.

तत् सुखं सात्त्विकं प्रोक्तम् – such sukha is said to be saativika sukha.

यत्तत् – Such addressing as यत्, तत् indicates it is well known in shruti etc. Like shruti says यतो वा इमानि भूतानि जायन्ते, तत् ऐक्षत, etc.

विषमिव – This indicates that it seems as though it has only harmful effect. That means for the dullminded ones it does not appeal. That is explained in bhashya as दुःखमिव भवति.

अभ्यासबलेन विविक्तात्मस्वरूपाविर्भावः अमृतोपमं भवति - There is no object such as sukha which gets transformed into amruta. So it is explained like this. The experience of the nature of the Self which happens from repeated practice is like amruta.

आत्मबुद्धिप्रसादजम् – The प्रसाद of बुद्धि told is the elimination of all impurities of the nature of contact with objects which are unworthy of contact. That is explained as निवृत्त सकलेतर विषयत्वम्.

It is said that such sukha is equal to amruta as it gets rid of old age, death etc. and it is most enjoyable and impossible to leave once experienced. And the experience of the bliss of Paramatman is included in the experience of the true nature of the Self as subservient to only Bhagavan and hence is not separately told here.

Sloka 18.38

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ 38 ॥

यत्तत् That sukha which विषयेन्द्रियसंयोगात् due to the contact of senses with their objects अग्रे
अमृतोपमं is equal to amruta at the time of experience परिणामे विषमिव and is like poison at the end
तत् सुखं that sukha राजसं स्मृतम् is said to be raajasa.

अग्रे - अनुभववेलायां विषयेन्द्रियसंयोगाद् यत् तद् अमृतम् इव भवति, परिणामे - विपाके विषयाणां सुखतानिमित्तक्षुधादौ
निवृत्ते तस्य च सुखस्य निरयादिनिमित्तत्वाद् विषम् इव पीतं भवति; तत् सुखं राजसं स्मृतम् ।

अग्रे - अनुभववेलायां – ‘agre’ means at the time of experience of sense objects,

विषयेन्द्रियसंयोगाद् यत् तद् अमृतम् इव भवति, - that which will be like amruta due to the contact of
senses with their objects,

परिणामे - विपाके – and in the end when it is giving the fruits,

विषयाणां सुखतानिमित्तक्षुधादौ निवृत्ते – when the hunger and others that are the causes of sukha are
gone,

तस्य च सुखस्य निरयादिनिमित्तत्वाद् विषम् इव पीतं भवति; - because that sukha becomes the cause of
hell etc. it will be as though drinking poison only,

तत् सुखं राजसं स्मृतम् – such sukha is said to be raajasa sukha.

विषयाणाम् – Means food, drink etc which are the objects of senses.

क्षुधादौ निवृत्ते – This indicates the cause of negativity of raajasa sukha. This has been told as, ‘अग्रेः
शीतेन तोयस्य तृषा भक्तस्य च क्षुधा । क्रियते सुखकर्तृत्वं तद्विलोमस्य चेतारैः’ (वि.पु. 1-17-64) and ‘क्षुत् तृष्णोपशमं
तद्वत् शीताद्युपशमं सुखम् । मन्यते बालबुद्धित्वात् दुःखमेव हि तत्पुनः’ (वि.पु. 1-17-60). (Prahlada says).

तस्य च सुखस्य निरयादिनिमित्तत्वाद् विषम् इव पीतं भवति – It is not that if the cause of sukha is absent it
can be neglected because it causes great grief afterwards is explained as निरयादिनिमित्तत्वाद्
विषम् इव.

Sloka 18.39

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ 39 ॥

यत् सुखम् That sukha which अग्रे at the time of experience अनुबन्धे च and also at the time it fructifies आत्मनोमोहनं causes delusion to one निद्रालस्य प्रमादोत्थं and is caused by sleep, laziness and accidental mistakes तत् such sukha तामसमुदाहृतम् is said to be taamasa.

यत् सुखम् अग्रे च अनुबन्धे च - अनुभववेलायां विपाके च आत्मनो मोहनं - मोहहेतुः भवति; मोहः अत्र यथावस्थित वस्त्वप्रकाशः अभिप्रेतः । निद्रालस्यप्रमादोत्थं - निद्रालस्यप्रमादजनितम्, निद्रादयो हि अनुभववेलायाम् अपि मोहहेतवः । निद्राया मोहहेतुत्वं स्पष्टम्; आलस्यम् – इन्द्रियव्यापारमान्द्यम्; इन्द्रियव्यापारमान्द्ये च ज्ञानमान्द्यं भवति एव; प्रमादः कृत्यानवधानरूप इति तत्रापि ज्ञानमान्द्यं भवति; ततः च तयोः अपि मोहहेतुत्वम्; तत् सुखं तामसम् उदाहृतम् । अतो मुमुक्षुणा रजस्तमसी अभिभूय सत्त्वम् एव उपादेयम् इति उक्तं भवति ।

यत् सुखम् अग्रे च अनुबन्धे च - अनुभववेलायां विपाके च – That sukha which ‘agre’ means at the time of experience and ‘anubandhe ca’ means when it reaches its maximum,

आत्मनो मोहनं - मोहहेतुः भवति; - becomes the cause of delusion to one.

मोहः अत्र यथावस्थित वस्त्वप्रकाशः अभिप्रेतः – The meaning of ‘moha’ here is that the true nature of objects as they exist not being perceived.

निद्रालस्यप्रमादोत्थं - निद्रालस्यप्रमादजनितम्, - caused by sleep, laziness and accidental errors.

निद्रादयो हि अनुभववेलायाम् अपि मोहहेतवः – it is true that sleep and others delude one even at the time of experience.

निद्राया मोहहेतुत्वं स्पष्टम्; - So it is clear that sleep causes moha or delusion.

आलस्यम् – इन्द्रियव्यापारमान्द्यम्; - laziness is lack of sharpness in the functioning of senses.

इन्द्रियव्यापारमान्द्ये च ज्ञानमान्द्यं भवति एव; - When the sense organs are dull, knowledge also will be so.

प्रमादः कृत्यानवधानरूप इति तत्रापि ज्ञानमान्द्यं भवति; - ‘pramaada’ is not being attentive to what ought to be done. So that also can dampen knowledge.

ततः च तयोः अपि मोहहेतुत्वम्; - Because of that laziness and accidental errors also are causes of moha or delusion.

तत् सुखं तामसम् उदाहृतम् – That sukha is said to be taamasa sukha.

अतो मुमुक्षुणा रजस्तमसी अभिभूय सत्त्वम् एव उपादेयम् इति उक्तं भवति – So a mumukshu – an aspirant desiring to get liberated from this samsara, should put efforts to subdue rajas and tamas and should resort to increasing satva is said by this.

यथावस्थितवस्तु अप्रकाशः - The word moha is explained thus in respect of sleep. That is because sleep does not cause wrong perception – विपरीतज्ञान.

Raajasa and taamasa sukha – The difference is that raajasa sukha causes moha at the time विपाकदशा- fructification (it was told previously as परिणामे विषमिव) while taamasa sukha deludes one even at the time of experience.

आलस्यम् इन्द्रियव्यापारमान्द्यम् – If a question is raised – one who is lazy does not act but there is no absence of knowledge in him. It is clarified as laziness reduces the sharpness of senses to act. And as per the functioning of senses, their effects are also affected. Dimness of knowledge means it reveals meager things. It does not reveal other objects.

Laziness and pramaada are associated with ignorance. When knowledge is not sharp, it gradually leads to ignorance.

Nidraa – How sleep causes sukha is due to exertion, rest etc. When the limbs are tired, reduced sharpness of senses reduces the activities of limbs and thereby causes some sukha.

अनवधान – not paying attention to things – how can this cause sukha is by eliminating the effort needed to focus the mind on things. That leads to sukha.

So the advice is that one should not resort to sleep at wrong time (such as sandhyaa kaala) just because it causes sukha which is in reality taamasa sukha. Smruti says 'यामद्वयं शयानस्तु ब्रह्मभूयाय कल्पते' (द.स्मृ.).

अतः सत्त्वमेव उपादेयमित्युक्तं भवति – Bhashyakarar makes it clear that the teachings done so far should translate into anushthaana. So the essence of teaching all the differences among saatika sukha, raajas and taamas is to say that one should acquire saatvika sukha.

Sloka 18.40

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ 40 ॥

पृथिव्यां वा Either on earth, दिवि वा पुनः देवेषु or among the Gods in heaven प्रकृतिजैः एभिः त्रिभिः गुणैः by these three Gunas born of prakruti मुक्तं यत् सत्त्वं any creature that is not affected तत् न अस्ति does not exist.

पृथिव्यां मनुष्यादिषु दिवि देवेषु वा प्रकृतिसंसृष्टेषु ब्रह्मादिस्थावरान्तेषु प्रकृतिजैः एभिः त्रिभिः गुणैः मुक्तं यत् सत्त्वं – प्राणिजातं, न तद् अस्ति ।

पृथिव्यां मनुष्यादिषु दिवि देवेषु वा – Among humans and others on Earth or among Gods in Heaven, प्रकृतिसंसृष्टेषु ब्रह्मादिस्थावरान्तेषु – starting from Brahma and down to the immobile creatures, प्रकृतिजैः एभिः त्रिभिः गुणैः मुक्तं यत् सत्त्वं – प्राणिजातं, न तद् अस्ति – There is no entity, meaning living creature that is free from these three Gunas born of Prakruti.

The गुणकार्य - effects of the three Gunas of Prakruti are concluded in this sloka. There are more aspects of the three Gunas being told later स्वभावप्रभवैर्गुणैः etc. But the effects of gunas are taught so far. Bhagavan says all embodied creatures irrespective of belonging to higher or lower class experience the fruits of karma in specific places and at specific times as per their karma before attaining moksha which is of the nature of crossing over the effects of the Gunas of prakruti and attaining Bhagavan in the shuddhasatvamaya loka. So till then, all creatures cannot get rid of the effects of the Gunas of prakruti is told here.

दिवि देवेषु – The gods in heaven have abundance of Satva is indicated by this. In the same way what is told as पृथिव्याम् includes humans and others. This mainly addresses raajasa and taamasa adhikaris.

ब्रह्मादिस्थावरान्तेषु - It includes all as told in आब्रह्मस्तम्बपर्यन्ताः जगदन्तर्व्यवस्थिताः (वि.ध. 104-22) etc

सत्त्वम् प्रकृतिजैर्मुक्तम् – The word satva here does not denote the satva guna of prakruti but the host of living creatures. This indicates that they are bound by Gunas till end of samsara.

Swamy Desikan's

Tatparya Chandrika

(Gita Bhashyam – Chapter 18 – Part 2)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this
eBook in the Godha Series at Sadagopan.Org

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**Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 18 – Part 2)**



Swamy Desikan, Thiruvahindrapuram

**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**



Sri:

Srimad Ramanuja Gita Bhashyam – 18th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

श्रीभगवद्गीताभाष्ये अष्टादशोऽध्यायः

(Part Two)

Sloka 18.41

भाष्यावतारिका

'त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) इत्यादिषु मोक्षसाधनतया निर्दिष्टः त्यागः संन्यासशब्दार्थाद् अनन्यः, स च क्रियमाणेषु एव कर्मसु कर्तृत्वत्यागमूलः, फलकर्मणोः त्यागः; कर्तृत्वत्यागः च परमपुरुषे कर्तृत्वानुसन्धानेन इति उक्तम् । एतत् सर्वं सत्त्वगुणवृद्धिकार्यम् इति सत्त्वोपादेयताज्ञापनाय सत्त्वरजस्तमसां कार्यभेदाः प्रपञ्चिताः । इदानीम् एवंभूतस्य मोक्षसाधनतया क्रियमाणस्य कर्मणः परमपुरुषाराधनवेषताम्, तथा अनुष्ठितस्य च कर्मणः तत्प्राप्तिलक्षणं फलं प्रतिपादयितुं ब्राह्मणाद्यधिकारिणां स्वभावानुबन्धि सत्त्वादिगुणभेदभिन्नं वृत्त्या सह कर्तव्यकर्मस्वरूपम् आह –

'त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) इत्यादिषु – What was told earlier as 'some attain amrutatva through tyaaga' and such teachings,

मोक्षसाधनतया निर्दिष्टः त्यागः संन्यासशब्दार्थाद् अनन्यः, - tyaaga which was told as the means to attaining moksha is no different from the meaning of the word sanyaasa.

स च क्रियमाणेषु एव कर्मसु कर्तृत्वत्यागमूलः, फलकर्मणोः त्यागः; - and that is nothing but renunciation of fruits and karma which has its roots in renunciation of agency in karmas which are being performed only.

कर्तृत्वत्यागः च परमपुरुषे कर्तृत्वानुसन्धानेन इति उक्तम् – and renunciation of agency is attribution of agency to Paramapurusha or thinking that Paramapurusha is the agent. All these were told.

एतत् सर्वं सत्त्वगुणवृद्धिकार्यम् इति सत्त्वोपादेयताज्ञापनाय सत्त्वरजस्तमसां कार्यभेदाः प्रपञ्चिताः - All these are the effects of increase in sattva guna. So to remind that one should put efforts to cultivate sattva guna, the differences in the effects of sattva, rajas and tamas were explained in detail.

इदानीम् एवंभूतस्य मोक्षसाधनतया क्रियमाणस्य कर्मणः परमपुरुषाराधनवेषताम्, - Now the fact that the karma which is such and is performed as means to moksha is of the form of worship of the Supreme Person, Paramapurusha,

तथा अनुष्ठितस्य च कर्मणः तत्प्राप्तिलक्षणं फलं प्रतिपादयितुं - and in order to establish the fruits which are attained from the karma that is performed thus,

ब्राह्मणाद्यधिकारिणां स्वभावानुबन्धि सत्त्वादिगुणभेदभिन्नं वृत्त्या सह कर्तव्यकर्मस्वरूपम् आह - the nature of karma which is different due to the differences in Gunas such as sattva and others as associated with the inherent nature of adhikaris such as brahmana and others is going to be told along with their occupations.

It was told that all creatures in samsara are under the sway of the three Gunas. Now the karmas which apply according to the adhikaara of the respective adhikaris who have acquired different bodies based on the differences in the respective Gunas is going to be examined.

The main subject matter examined here is indicated by the ref 'त्यागेनैके अमृतत्वमानशुः'.

संन्यासशब्दार्थादनन्यः - It indicates that what is told in shruti as त्यागेनैके and संन्यासयोगात् - are pertaining to the same subject matter.

एवं भूतस्य - Means being associated with the three kinds of tyaaga.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ 41 ॥

ब्राह्मणक्षत्रियविशां च शूद्राणां कर्माणि The karmas of brahmanas, kshatriyas, vaishyas and shudras परन्तप Hey Arjuna, स्वभावप्रभवैः caused by the effects of karmas of yore, गुणैः प्रविभक्तानि they are classified based on sattva and other gunas.

ब्राह्मणक्षत्रियविशां स्वकीयो भावः स्वभावः, ब्राह्मणादिजन्महेतुभूतं प्राचीनं कर्म इत्यर्थः । तत्प्रभवाः सत्त्वादयो गुणाः । ब्राह्मणस्य स्वभावप्रभवो रजस्तमोऽभिभवेन उद्भूतः सत्त्वगुणः; क्षत्रियस्य स्वभावप्रभवः तमस्सत्त्वाभिभवेन उद्भूतो रजोगुणः, वैश्यस्य स्वभावप्रभवः सत्त्वरजोऽभिभवेन अल्पोद्विक्तः तमोगुणः, शूद्रस्य स्वभावप्रभवः तु रजः सत्त्वाभिभवेन अत्युद्विक्तः तमोगुणः । एभिः स्वभावप्रभवैः गुणैः सह प्रविभक्तानि कर्माणि शास्त्रैः प्रतिपादितानि । ब्राह्मणादय एवंगुणकाः तेषां च एतानि कर्माणि वृत्तयः च एता इति हि विभज्य प्रतिपादयन्ति शास्त्राणि ।

ब्राह्मणक्षत्रियविशां स्वकीयो भावः स्वभावः, - 'svabhaava' means 'svakeeyo bhaavah' of brahmana, kshatriya and vaishyas,

ब्राह्मणादिजन्महेतुभूतं प्राचीनं कर्म इत्यर्थः – that means the praacheena karma that is the cause of births such as brahmana and others.

तत्प्रभवाः सत्त्वादयो गुणाः - from that sattva and other gunas are formed.

ब्राह्मणस्य स्वभावप्रभवो रजस्तमोऽभिभवेन उद्भूतः सत्त्वगुणः;- The guna originating from the inherent nature of brahmana is sattva guna which dominates suppressing rajas and tamo gunas.

क्षत्रियस्य स्वभावप्रभवः तमस्सत्त्वाभिभवेन उद्भूतो रजोगुणः, - The guna formed from the inherent nature of kshatriya is rajo guna which becomes dominant subduing tamas and sattva gunas.

वैश्यस्य स्वभावप्रभवः सत्त्वरजोऽभिभवेन अल्पोद्विक्तः तमोगुणः, - The guna born of the inherent nature of vaishya is tamo guna which is slightly dominant suppressing sattva and rajo gunas.

शूद्रस्य स्वभावप्रभवः तु रजः सत्त्वाभिभवेन अत्युद्विक्तः तमोगुणः – while the guna arising from the inherent nature of a shudra is tamo guna that is very dominant suppressing rajas and sattva gunas.

एभिः स्वभावप्रभवैः गुणैः सह प्रविभक्तानि कर्माणि शास्त्रैः प्रतिपादितानि – karmas which are divided among them according to the Gunas that are born of these inherent natures are established by the shastras.

ब्राह्मणादय एवंगुणकाः तेषां च एतानि कर्माणि वृत्तयः च एता इति हि विभज्य प्रतिपादयन्ति शास्त्राणि – Shastras establish clearly with proper division that brahma and others have such gunas and these are the karmas performed by them and these are their occupations.

वृत्त्या सह – Along with their occupations for living. They are going to be told as कृषिगोरक्ष्यादीनि later.

ब्राह्मणक्षत्रियविशाम् – All these three categories are eligible for vedaadhyayana and so are grouped together. The abundance of sattva and other gunas are based on pracheena karmas. The karmas which have their cause in those sattva and other gunas are told as 'svabhaava' or unique attribute of those who have excess of those gunas. This is told in Vishnu Purana as 'कर्मवश्या गुणाद्भेदे सत्त्वाद्याः पृथिवीपते' (वि.पु. 1-13-70).

The division of gunas is told in detail in ब्राह्मपुराण and others. In Mahabharata it is said, 'तमः शूद्रे रजः, क्षत्रे ब्राह्मणे सत्त्वमुत्तमम्' (भा.आश्व. 39-11).

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः - Is explained as स्वभावप्रभवैः गुणैः सह प्रविभक्तानि कर्माणि – What is told as गुणैः is explained as गुणैः सह – because the division of Gunas that are अतीन्द्रिय – beyond sense perception is also to be known from shastra. Division of karma cannot be attributed to agency of Gunas etc. – so it is explained as gunaih saha. So the division is done by shastra. It does not mean स्वरूपविभाग – so explained as शास्त्राणि प्रतिपादयन्ति – they have established without any mix up.

वृत्तयः in Bhashya means जीवनोपायाः - occupation for living.

In that the gunas of Brahmanas are told now.

Sloka 18.42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्राह्मं कर्म स्वभावजम् ॥ 42 ॥

शमः Controlling external senses दमः controlling the organ, mind तपः bodily strain essential to follow shastra शौचं eligibility to perform shaastreeya karmas क्षान्तिः equanimity of mind आर्जवमेव च and straightforwardness ज्ञानं knowledge of reality विज्ञानम् knowledge of unique attributes of the Supreme reality आस्तिक्यं firm understanding that the teachings of Vedas are true ब्राह्मं कर्म स्वभावजम् these are the karmas born of the inherent nature of brahmanas.

शमः - बाह्येन्द्रियनियमनम् । दमः - अन्तःकरणनियमनम् । तपः - भोगनियमनरूपः शास्त्रसिद्धः कायक्लेशः । शौचं - शास्त्रीयकर्मयोग्यता । क्षान्तिः - परैः पीड्यमानस्यापि अविकृतचित्तता । आर्जवं - परेषु मनोज्ञरूपं बाह्यचेष्टाप्रकाशनम् ।

ज्ञानं - परावरतत्त्वयाथात्म्यज्ञानम् । विज्ञानं - परतत्त्वगतासाधारणविशेषविषयं ज्ञानम् । आस्तिक्यं - वैदिकार्थस्य कृत्स्नस्य सत्यतानिश्चयः प्रकृष्टः, केनापि हेतुना चालयितुमशक्य इत्यर्थः, भगवान् पुरुषोत्तमो वासुदेवः परब्रह्मशब्दाभिधेयो निरस्तनिखिलदोषगन्धः स्वाभाविकानवधिकातिशय ज्ञानशक्त्याद्यसंख्येयकल्याणगुणगणो निखिलवेदवेदान्तवेद्यः, स एव निखिलजगदेककारणं निखिलजगदाधारभूतः, निखिलस्य स एव प्रवर्तयिता, तदाराधनभूतं च वैदिकं कृत्स्नं कर्म, तैः तैः आराधितो धर्मार्थकाममोक्षाख्यं फलं प्रयच्छति, इति अस्य अर्थस्य सत्यतानिश्चयः आस्तिक्यम् । 'वेदैश्च सर्वैरहमेव वेद्यः ।' (15-15) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) 'मयि सर्वमिदं प्रोतम् ।' (7-7) 'भोक्तारं यज्ञतपसां.....ज्ञात्वा मां शान्तिमृच्छति ॥' (5-29) 'मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।' (7-7) 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥' (18-46) 'यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।' (10-3) इति ह्युच्यते । तद् एतद् ब्राह्मणस्य स्वभावजं कर्म ।

शमः - बाह्येन्द्रियनियमनम् – शमः means control of external senses.

दमः - अन्तःकरणनियमनम् – damah means control of internal sense organ which is the mind.

तपः - भोगनियमनरूपः शास्त्रसिद्धः कायक्लेशः – tapas means bodily strain of the form of controlling experience of pleasures as per what is ordained in the shastra.

शौचं - शास्त्रीयकर्मयोग्यता – shaucha fitness to perform shastraaya karma.

क्षान्तिः - परैः पीड्यमानस्यापि अविकृतचित्तता – kshaanti means being undisturbed in mind even though being tortured by others.

आर्जवं - परेषु मनोऽनुरूपं बाह्यचेष्टाप्रकाशनम् – aarjava means having all external actions towards others, aligned with the thoughts.

ज्ञानं - परावरतत्त्वयाथात्म्यज्ञानम् – jnaana is true knowledge of the para and avara tatvas – higher and lower realities.

विज्ञानं - परतत्त्वगतासाधारणविशेषविषयं ज्ञानम् – vijnaana means knowledge of the unique distinguishing characteristics found in the Supreme Reality.

आस्तिक्यं - वैदिकार्थस्य कृत्स्नस्य सत्यतानिश्चयः प्रकृष्टः, केनापि हेतुना चालयितुमशक्य इत्यर्थः - aastikya means strong resolve that the entire teachings of Vedas are true. That means such firm resolve which is unshakable by any reason whatsoever. And the firm resolve about the truths is of the nature of:

भगवान् पुरुषोत्तमो वासुदेवः परब्रह्मशब्दाभिधेयो – Bhagavan Purushottama vasudeva who is denoted by the term parabrahman,

निरस्तनिखिलदोषगन्धः स्वाभाविकानवधिकातिशय ज्ञानशक्त्याद्यसंख्येयकल्याणगुणगणो – is of the nature of rejecting everything evil from far and being an abode to the host of natural unsurpassed glorious innumerable auspicious attributes such as knowledge, power and others.

निखिलवेदवेदान्तवेद्यः,- He is the ONE known from the entirety of Vedas and vedantas,

स एव निखिलजगदेककारण – HE is only the sole cause of the entire universe,

निखिलजगदाधारभूतः,- HE is the support of the entire universe,

निखिलस्य स एव प्रवर्तयिता, - HE is the actuator or motivator of everything,

तदाराधनभूतं च वैदिकं कृत्स्नं कर्म, - all the vaidika karmas are of the form of HIS worship,

तैः तैः आराधितो धर्मार्थकाममोक्षाख्यं फलं प्रयच्छति, - HE only bestows the fruits known as dharma, artha, kaama and moksha being worshipped by those vaidika karmas,

इति अस्य अर्थस्य सत्यतानिश्चयः आस्तिक्यम् – the firm conviction that these vedic teachings are all the absolute truths is aastikya.

And these are told as:

'वेदैश्च सर्वैरहमेव वेद्यः ।' (15-15) – I am only known from all Vedas,

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) – I am the cause of the entire world consisting of sentients and non-sentients. Everything is functioning because of ME.

'मयि सर्वमिदं प्रोतम् ।' (7-7) – All these are supported by ME.

'भोक्तारं यज्ञतपसां.....ज्ञात्वा मां शान्तिमृच्छति ॥' (5-29) – 'Knowing ME who accepts the offerings of Yajna, tapas etc, who is the Supreme Lord of all worlds, who is the dearest friend of all beings, a yogi or meditator attains peace.

'मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।' (7-7) – Hey Arjuna, there is no other thing superior to ME.

'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥' (18-46) – From whom originate all beings, by whom all this is pervaded, by worshipping HIM by his karmas, a person attains the ultimate.

'यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।' (10-3) इति ह्युच्यते – He who knows ME as the Supreme Lord having no beginning, as unborn and supporter, controller and Overlord of all worlds'

तद् एतद् ब्राह्मणस्य स्वभावजं कर्म - That this is the karma born of the inherent nature of a brahmana.

शमः दमः - These were explained earlier itself but were told again to make it clear that there is no difference in meaning when it is ordained for specific classes.

नियमनम् – This word in Bhashya indicates that it is possible for one to control the senses with effort.

आस्तिक्यम् – अस्ति मतिरस्ति आस्तिकः तद्भावाः आस्तिक्यम् – If that is in respect of things that are अप्रामाणिक then it will be defective. In respect of pratyaksha vishayas there is nothing special. Even in shaastreeya If some parts are doubtful it would lead to कुट्टि. So it is stated clearly as entire Vedas - वैदिकस्य कृत्तस्य – Entire Vedas are pramaana. Vedas consist of vidhi vakyas, arthavada vakyas etc. Vidhi vakyas are those that enjoin some karma while arthavada vakyas are meant to glorify the karmas so that one can get motivated to perform them. Whether arthavada vakyas are also svatah pramaana or only as accessory to vidhi vakya etc is discussed and in our sidhanta all are equally valid – entire veda is svatah pramaana. Arthavaada vakyas also have equal validity. Veda vakyas such as वायव्यं श्वेतमालभेत भूतिकामो वायुर्वै क्षेपिष्ठा देवता वायुमेव स्वेन भागधेयेनोपधावति etc. In the same way aikya shrutis are pramaana while bheda shrutis are to be taken in secondary sense etc. and nirguna vakyas overrule saguna vakyas and so on – all these views do not give equal validity to entire Vedas. We say if even one mantra of the Veda is taken as not valid, the validity of entire Vedas would be under doubt. So that is not possible as Vedas are valid in their entirety. And because they are apaurusheya, they are without the defects of an author and they cannot be stultified by any other pramaana such as pratyaksha, anumaana etc. So such firm understanding that the teachings of entire Vedas is true is aastikya told here.

And what are those teachings which are true are also clearly summarized in bhashya as भगवान् पुरुषोत्तमो वासुदेवः परब्रह्मशब्दाभिधेयो - Veda says नारायण परं ब्रह्म तत्त्वं नारायणः परः and so on. निरस्तनिखिलदोषगन्धः - अपहृतपाप्मा विजरो विमृत्युः and so on. स्वाभाविकानवधिकातिशय ज्ञानशक्त्याद्यसंख्येयकल्याणगुणगणो - परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च and so on. निखिलवेदवेदान्तवेद्यः, - सर्वे वेदा यत्रैकं भवन्ति, सर्वे वेदा यत्पदमामनन्ति (तै.आ.). स एव निखिलजगदेककारणं निखिलजगदाधारभूतः, निखिलस्य स एव प्रवर्तयिता - एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः (सुबाल), तदाराधनभूतं च वैदिकं कृत्स्नं कर्म, - स ब्रह्मा स शिवः सेन्द्रः सोक्षरः परमं स्वराट् (महा), तैः तैः आराधितो धर्मार्थकाममोक्षाख्यं फलं प्रयच्छति, इति अस्य अर्थस्य सत्यतानिश्चयः आस्तिक्यम्.

ज्ञानं विज्ञानम् - Because vijnaana is told alongside jnaana, it is explained as more profound.

वेदैश्च सर्वैरहमेव वेद्यः - The quintessence of all Vedas is taught in the same way in this gita shastra also is indicated by this pramana.

ब्राह्मं कर्म - The word ब्राह्मम् is ब्रह्मणः कर्म - brahma denotes braahmana jaati.

Sloka 18.43

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ 43 ॥

शौर्यं Valour तेजः quality of not being overpowered by others धृतिः steadfastness to take to completion of any work that is started दाक्ष्यं efficiency at work युद्धे चाप्यपलायनं not turning away in war दानम् donation ईश्वरभावश्च capability to ruler over others क्षात्रं स्वभावजं कर्म these are the duties born of the inherent nature of kshatriyas.

शौर्यं - युद्धे निर्भयप्रवेशसामर्थ्यम् । तेजः - परैः अनभिभवनीयता । धृतिः आरब्धे कर्मणि विघ्नोपनिपाते अपि तत्समापनसामर्थ्यम् । दाक्ष्यं - सर्वक्रियानिर्वृत्तिसामर्थ्यम् । युद्धे च अपि अपलायनं - युद्धे च आत्ममरणनिश्चये अपि अनिवर्तनम्, दानम् - आत्मीयस्य धनस्य परस्वत्वापादनपर्यन्तः त्यागः, ईश्वरभावः - स्वव्यतिरिक्त सकलजन नियमनसामर्थ्यम्, एतत् क्षत्रियस्य स्वभावजं कर्म ।

शौर्यं - युद्धे निर्भयप्रवेशसामर्थ्यम् - shaurya is capability to plunge into a battle without fear,

तेजः - परैः अनभिभवनीयता - quality due to which it is impossible for others to overpower,

धृतिः आरब्धे कर्मणि विघ्नोपनिपाते अपि तत्समापनसामर्थ्यम् – dhriti is the ability to take to completion of any work that is begun despite obstacles on the way,

दाक्ष्यं - सर्वक्रियानिर्वृत्तिसामर्थ्यम् – ability to perform all works efficiently,

युद्धे च अपि अपलायनं - युद्धे च आत्ममरणनिश्चये अपि अनिवर्तनम्, - while in battle not turning away even when death is certain,

दानम् - आत्मीयस्य धनस्य परस्वत्वापादनपर्यन्तः त्यागः,- 'daana' is parting with one's own money till making it someone else's possession.

ईश्वरभावः - स्वव्यतिरिक्त सकलजन नियमनसामर्थ्यम्,- 'eeshvara bhaava' is the ability to control everyone else,

एतत् क्षत्रियस्य स्वभावजं कर्म - This is the duty of a kshatriya born of his inherent nature.

शौर्यम् – There is a usage 'शूरं भीरुम्' where the word shura is used as opposed to a coward. Hence explained in bhashya as निर्भय प्रवेश सामर्थ्यम्.

तेजः - tejas is the quality due to which it is impossible for others to overpower one. When Krishna came as doota to kaurava sabha, Duryodhana had instructed everyone not to stand up when Krishna enters the hall. But what happened was the moment Krishna entered the hall, everyone stood up being conquered by the tejas of Bhagavan. No one could sit at that time. That is tejas.

The difference between दाक्ष्य and धृति is shown as विघ्नोपनिपातेऽपि. दाक्ष्य is the ability to efficiently carrying out the work and dhriti is the ability to not giveup something that is started till completion despite many obstacles.

युद्धे चापि – The word अपि here indicates extreme case and hence explained as आत्ममरणनिश्चयेऽपि.

ईश्वरभावश्च – This denotes the power to punish the wicked and protect the wise – दुष्टनिग्रह, शिष्टानुग्रह सामर्थ्य.

स्वव्यतिरिक्तसकलजन – The word सकलजन includes all those in the country.

Sloka 18.44

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

कृषि Agriculture of the form of growing plants गोरक्ष्य rearing of cattle वाणिज्यं trade of the form of buying and selling वैश्यकर्म स्वभावजम् these are the duties born of the inherent nature of a vyshya.

कृषिः – सस्योत्पादनं कर्षणम् । गोरक्ष्यं - पशुपालनम् इत्यर्थः । वाणिज्यं - धनसंचयहेतुभूतं क्रयविक्रयात्मकं कर्म । एतद् वैश्यस्य स्वभावजं कर्म ।

krushi means cultivation of plants. Gorakshyam means rearing cattle. vaaNiija means trade of the form of buying and selling leading to amassing wealth. These are the duties born of the inherent nature of a vyshya.

कृषिः - The meaning is given based on popular usage and special derivation. Its nature is कर्षण – cultivation. The result is growing plants.

गोरक्ष्यम् – गौः रक्ष्या यत्र तत्कर्म गोरक्ष्यम् or it can be गौरक्ष्यम् also as per गां रक्षतीति गोरक्षः तस्य कर्म गौरक्ष्यम्. In the same way वाणिजः कर्म वाणिज्यम्, विशः कर्म वैश्यम्.

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ 44 ॥

परिचर्यात्मकं कर्म The duty of service शूद्रस्य अपि स्वभावजं is born of the inherent nature of a shudra.

पूर्ववर्णत्रयपरिचर्यारूपं शूद्रस्य स्वभावजं कर्म । तद् एतत् चतुर्णां वर्णानां वृत्तिभिः सह कर्तव्यानां शास्त्रविहितानां यज्ञादिकर्मणां प्रदर्शनार्थम् उक्तम् । यज्ञादयो हि त्रयाणां वर्णानां साधारणाः, शमदमादयः अपि त्रयाणां वर्णानां मुमुक्षूणां साधारणाः । ब्राह्मणस्य तु सत्त्वोद्रेकस्य स्वाभाविकत्वेन शमदमादयः सुखोपादाना इति कृत्वा तस्य शमादयः स्वभावजं कर्म इति उक्तम् । क्षत्रियवैश्ययोः तु स्वतो रजस्तमःप्रधानत्वेन शमदमादयो दुःखोपादाना इति कृत्वा न तत्कर्म इति उक्तम् । ब्राह्मणस्य वृत्तिः याजनाध्यापनप्रतिग्रहाः । क्षत्रियस्य जनपदपरिपालनम् । वैश्यस्य कृष्यादयो यथोक्ताः । शूद्रस्य तु कर्तव्यं वृत्तिः च पूर्ववर्णत्रयपरिचर्या एव ।

पूर्ववर्णत्रयपरिचर्यारूपं शूद्रस्य स्वभावजं कर्म – The karma born of the inherent nature of a shudra is of the nature of service to the three classes told earlier.

तद् एतत् चतुर्णां वर्णानां वृत्तिभिः सह कर्तव्यानां शास्त्रविहितानां यज्ञादिकर्मणां प्रदर्शनार्थम् उक्तम् – What was told is just an indication of yajna and other karmas ordained as duties in the shastras along with the occupations of the four classes.

यज्ञादयो हि त्रयाणां वर्णानां साधारणाः, - Yajna and others are common to the three classes.

शमदमादयः अपि त्रयाणां वर्णानां मुमुक्षूणां साधारणाः – shama and other are also common to mumukshus of all three classes.

ब्राह्मणस्य तु सत्त्वोद्रेकस्य स्वाभाविकत्वेन शमदमादयः सुखोपादाना इति कृत्वा तस्य शमादयः स्वभावजं कर्म इति उक्तम् – it was told that shama and others are the karma born of the nature of a brahmana because it is very easy for a brahmana to acquire shama and such gunas due to the natural abundance of sattva in a brahmana.

क्षत्रियवैश्ययोः तु स्वतो रजस्तमःप्रधानत्वेन शमदमादयो दुःखोपादाना इति कृत्वा न तत्कर्म इति उक्तम् – So it was not told as the duties of kshatriya and vaishya as it is difficult to acquire shama and such gunas for them due to the dominance of rajas and tamas respectively in them which happens naturally for them.

ब्राह्मणस्य वृत्तिः याजनाध्यापनप्रतिग्रहाः – The occupation of a brahmana is yaajana – officiating as priest in yaagas, teaching Vedas and receiving gifts.

क्षत्रियस्य जनपदपरिपालनम् – For a kshatriya the occupation is protecting the people of the nation.

वैश्यस्य कृष्यादयो यथोक्ताः – for a vyshya cultivation and other as told earlier.

शूद्रस्य तु कर्तव्यं वृत्तिः च पूर्ववर्णत्रयपरिचर्या एव – while for a shudra the occupation and duty is service to the three earlier varnas.

परिचर्यात्मकम् – As known from the shastras, this service told here is to the three varnas told and hence bhashya is पूर्ववर्णत्रय परिचर्यारूपम्.

The qualities of shama and others are common to mumukshus of all three varnas. Even then according to what was told as स्वभावप्रभवैः – it is natural for a braahmana and so is easy to acquire and hence it is specifically told for a braahmana.

It is said विप्रसेवैव शूद्रस्य विशिष्टं कर्म कीर्त्यते – as per that bhashya is that their duty and occupation is service to three varnas.

How is it justified as there are many pramanas which seem to be indicating otherwise - Even in Gita, it is said स्त्रियोवैश्याः तथा शूद्राः तेऽपि यान्ति परां गतिम् (9-32). वसन्ते दीक्षयेद्विप्रं ...हेमन्ते शूद्रमेव च । स्त्रियं च वर्षाकाले तु पञ्चरात्रविधानतः । So for shudras and others who have taken दीक्षा – भगवदर्चना and others are clearly told. In Mahabharata ब्राह्मणैः क्षत्रियैः वैश्यैः शूद्रैश्च कृतलक्षणैः । अर्चनीयश्च सेव्यश्च नित्ययुक्तैः

स्वकर्मसु | सात्वतं विधिमास्थाय गीतस्सङ्कर्षणेन यः (भा.भी. 66-39). Also, न स्वरः प्रणवोङ्गानि नाप्यन्यविधयस्तथा । स्त्रीणां तु शूद्रजातीनां मन्त्रमात्रोक्तिरिष्यते| (अष्टाश्वरकल्प 1-102). In puranas it is clearly told that vratas such as ekadashee etc are common to all. It is also said न शूद्रा भगवद्भक्ताः विप्राभागवताः स्मृताः - that bhagavathas in all four varnas are equal. By all these it looks as though वर्णत्रयपरिचर्या may not be needed and how did Bhagavan say that is the doubt. The answer is explained by Swamy Deshikan like this – Even for shudras who have विशिष्टसंस्कारगुणविशेष – several dharma visheshas are specified. Even then they should perform them giving primary importance to service to three varnas which is their pradhaana dharma. And they should be performed with the feeling of परिचर्या only.

In रहस्याम्नाय it is said – ज्ञान-ज्ञापन-सम्प्रेषण-कर्मा ब्राह्मणः । ज्ञान-परित्राणकर्मा क्षत्रियः । ज्ञान-बीजवर्धनकर्मा वैश्यः । ज्ञान-पर्युत्थानकर्मा शूद्रः । Here पर्युत्थान means परिचर्या.

Other pramanas are praising the greatness of bhagavad bhakti. And सर्ववर्णेषु ते शूद्राः येह्यभक्ताः जनार्दने is to ridicule those who are not devoted Lord.

The main reason for such praise or ridicule is the internal quality of sattva guna. The ब्राह्मण्य of ब्राह्मण is told in shruti as पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । पाण्डित्यं च बाल्यं च निर्विद्याथ मुनिः । अमौनं मौनं च निर्विद्याथ ब्राह्मणः. That is why it is said विष्णुक्रान्तं वासुदेवं विजानन् विप्रो विप्रत्वं गच्छते तत्त्वदर्शी and चण्डालमपि वृत्तस्थं तं देवा ब्राह्मणं विदुः.

ब्राह्मण्य and other jaatis are due to differences in sattva and other gunas associated with the body. So even if internal gunas such as sattva and other become abundant for one, the jaati still continues and hence till the association with that body ends the orders of the jaati exist. That is why though Vidura was a brahmavit he stopped teaching after some point and said though he had the knowledge he did not have the अधिकार that is he was not eligible to teach due to his birth and followed his varna dharma. He says शूद्रयोनावहं जातो नातोऽन्यद्वक्तुमुत्सहे (भा.उ. 41-5). So statements such as 'one who has bhagavad bhakti is not a shudra' etc. is to say that one should not neglect or disrespect a Bhagavad Bhakta which ever class he belongs to. Anyone of any class can gain bhagavad bhakti by acquiring sattva guna.

Sloka 18.45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ 45 ॥

स्वे स्वे As told above in one's own respective कर्मणि karmas अभिरतः नरः a person who is willingly engaged संसिद्धिं लभते attains paramapada. स्वकर्मनिरतः One who is devoted to karmas born of his inherent nature सिद्धिं यथा विन्दति how such a one attains Paramapada, तत् शृणु listen to that.

स्वे स्वे - यथोदिते कर्मणि अभिरतो नरः संसिद्धिं - परमपदप्राप्तिं लभते । स्वकर्मनिरतो यथा सिद्धिं विन्दति - परमं पदं प्राप्नोति, तथा शृणु ।

स्वे स्वे - यथोदिते कर्मणि अभिरतो नरः – A person who is devoted to his own karmas,

संसिद्धिं - परमपदप्राप्तिं लभते – attains samsiddhi – means Paramapada.

स्वकर्मनिरतो यथा सिद्धिं विन्दति - परमं पदं प्राप्नोति, तथा शृणु - How a person who is devoted to his own duties attains Paramapada, listen to that.

स्वे स्वे कर्मणि – To the question 'what is the need to know the division of varna dharma in moksha shastra?', the answer is given here. The meaning of samsiddhim is given as Paramapada itself. This is going to be told later as शाश्वतं पदमव्ययम् (18-56) later.

The word सिद्धि is about नैष्कर्म्यसिद्धि which is told later. Following varna and ashrama dharmas culminates in that which is paramapraapya is told here.

To the question that for a shudra who is devoted to his varna dharmas how can Paramapada praapti happen as he does not have adhikaara for upaasanaa etc. The answer is that it leads to attaining better births subsequently and ends in attainment of parama pada. It is said by shaunaka as, 'धर्मव्याधादयोऽप्यन्ये पूर्वाभ्यासाज्जुगुप्सिते । वर्णावरत्वे संप्राप्ताः संसिद्धिं श्रमणी यथा' (वि.ध. 102-30). Dharmavyaadha was जातिस्मर – he remembered his earlier birth. Even then he was devoted to his varna dharma. The story of Kaushika brahmana who leaves his parents and goes for tapas and then finds that a Gruhini had more powers than him due to performance of varna ashrama dharma and she directs him to Dharmavyaadha – who looks after his parents very devotedly and tells him what one should do – Dharmavyadha gives general directions but does

not do upadesha. All these show how when one is devoted to one's own varna dharma attains the ultimate.

स्वकर्मनिरतः - Now the karmas told in Vedas are about worshipping Indra and other Gods who give limited fruits. So how can they lead to Paramapada praapti – that is told in the next sloka. How can one attain Paramapada is told in the following slokas.

Sloka 18.46

यतः प्रवृत्तिर्भूतानां येन सर्वमिदम् ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ 46 ॥

यतः From whom भूतानां प्रवृत्तिः all activities such as creation of all beings etc., happen, येन इदं सर्वं ततं by whom all this is pervaded, तं स्वकर्मणा अभ्यर्च्य worshipping HIM by the karmas enjoined for one मानवः सिद्धिं विन्दति a person attains siddhi or perfection.

यतो भूतानाम् उत्पत्त्यादिका प्रवृत्तिः, येन च सर्वम् इदं ततं, स्वकर्मणा तं - माम् इन्द्राद्यन्तरात्मतया अवस्थितम् अभ्यर्च्य मत्प्रसादात् मत्प्राप्तिरूपां सिद्धिं विन्दति मानवः । मत्त एव सर्वम् उत्पद्यते, मया च सर्वम् इदम् ततम् इति पूर्वम् एव उक्तम् - 'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।' (7-67) 'मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।' (9-4) 'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ॥' (9-10) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) इत्यादिषु ।

यतो भूतानाम् उत्पत्त्यादिका प्रवृत्तिः, - From whom the activities such as creation etc. of all beings happen,

येन च सर्वम् इदं ततं, - by whom all this is pervaded,

स्वकर्मणा तं - माम् इन्द्राद्यन्तरात्मतया अवस्थितम् अभ्यर्च्य – worshipping HIM – means worshipping ME who is present as the inner self of Indra and other devas,

मत्प्रसादात् मत्प्राप्तिरूपां सिद्धिं विन्दति मानवः – with my grace man attains perfection of the form of attaining ME.

मत्त एव सर्वम् उत्पद्यते, मया च सर्वम् इदम् ततम् इति पूर्वम् एव उक्तम् – It was told earlier itself that everything originates from ME only and everything is pervaded by ME as,

'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।' (7-67) – I am the cause of the origin and end of the entire universe. Hey Arjuna, there is nothing superior to ME',

'मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।' (9-4) – This entire Universe is pervaded by ME having unmanifested form,

'मयाध्यक्षेण प्रकृतिः स्यूते सचराचरम् ॥' (9-10)- Hey Arjuna, by ME who is capable of controlling, this prakruti following my willing creates this world of mobile and immobile entities,

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) इत्यादिषु - I am the cause of the origin of this world consisting of sentients and non-sentients. Everything is functioning because of ME only' and such statements.

It is told here that Bhagavan, the cause and inner controller of all is only denoted by all words denoting Indra and other gods in the ultimate sense as Indra and other gods are created by HIM and are HIS sharira and so all varna and ashrama dharmas are of the form of Paramatman only and thus are means to attaining the ultimate perfection.

प्रवृत्तिः - This does not indicate just actions and so bhashya is उत्पत्त्यादिकम् – creation and others. Because this word is used along with the word भूत which denotes sentient and non-sentients, it means all kinds of activities.

ततम् – This means Pervasion and that is as inner controller.

The word तम् in sloka is explained in bhashya as माम् – and the reason is explained as मत्त एव सर्वमुत्पद्यते.

It was told that since the varna and ashrama dharmas are all in very essential and svabhaava and they cannot be given up. When performed as Bhagavan's worship, they become the means to attaining paramapada. Now the same varna and ashrama dharmas when combined with main dharmas as told earlier दैवमेवापरे यज्ञम् etc are included as an integral part of karmayoga.

And they cannot be given up even by Jnanayogaadhikaris – those fit to practice Jnanayoga. All these are reminded again here.

Sloka 18.47

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मः Karmayoga which can be naturally practiced by oneself विगुणः even though not very well performed स्वनुष्ठितात् परधर्मात् श्रेयान् is superior to well performed Jnana Yoga which is another's dharma.

एवं त्यक्तकर्तृत्वादिको मदाराधनरूपः स्वधर्मः - स्वेन एव उपादातुं योग्यो धर्मः । प्रकृतिसंसृष्टेन हि पुरुषेण इन्द्रियव्यापाररूपः कर्मयोगात्मको धर्मः सुकरो भवति । अतः कर्मयोगाख्यः स्वधर्मो - विगुणः अपि परधर्माद् - इन्द्रियजयनिपुणपुरुषधर्माद् ज्ञानयोगात् सकलेन्द्रियनियमनरूपतया सप्रमादात् कदाचित् स्वनुष्ठितात् श्रेयान् ।

एवं त्यक्तकर्तृत्वादिको मदाराधनरूपः स्वधर्मः – Thus performed without the idea of agency and others and which is of the form of MY worship, is svadharma

- स्वेन एव उपादातुं योग्यो धर्मः - means dharma which is fit to be accepted by one,

प्रकृतिसंसृष्टेन हि पुरुषेण इन्द्रियव्यापाररूपः कर्मयोगात्मको धर्मः सुकरो भवति – of the form of the activities of the sense organs, the dharma which is karmayoga, becomes easy to be performed by a person who is associated with prakruti.

अतः कर्मयोगाख्यः स्वधर्मो - विगुणः अपि – So the svadharma known as Karmayoga, even though not done well,

परधर्माद् - इन्द्रियजयनिपुणपुरुषधर्माद् ज्ञानयोगात् सकलेन्द्रियनियमनरूपतया सप्रमादात् कदाचित् स्वनुष्ठितात् श्रेयान् - is superior to another's dharma – which is Jnanayoga which belongs to one who has mastered the art of winning over the senses, and which is prone to mistakes due to being of the form of control of all the senses and which is rarely performed well.

स्वधर्मः - Here this word does not mean varna and ashrama dharmas. Because if it is so then it would lead to one adopting dharmas prescribed for some other varna. And that is not proper because it will lead to adharma as it is prohibited. Like the dharmas of a kshatriya are prohibited for a brahmana, the dharmas of a grihastha are prohibited for a sanyasi. So like that, it cannot

be said to be 'shreyaan' compared to dharmas of other varna or ashrama performed better. We cannot say punya is better than papa. So we cannot also say vaidika dharma is shreyaskara compared to वेदबाह्य dharma. So the words स्वधर्म and परधर्म are denoting what was taught earlier – karmayoga and jnana yoga.

The word स्व does not denote jaati. So स्वधर्म is about karma and would mean निष्कामकर्म according to context. The meaning of विगुणोऽपि is that even if it is permitted in अमुख्यकल्प for want of any other option. When मुख्यकल्प may not be possible, one may be permitted based on certain conditions in amukhya kalpa itself.

So परः is one who is different from karmayogaadhikaari who is addressed with the word स्व and hence it would mean one who is eligible for ज्ञानयोग. When Jnanayoga is said to be prone to accidental mistakes, how can it become स्वनुष्ठित – performed well – is explained as कदाचित् – some time or very rarely it is done well is the meaning.

तद् एव उपपादयति –

The same is being reasoned out.

What is going to be told as स्वभावनियतम् in the coming sloka is not about what is enjoined for a jaati is made clear in avataarikaa as तदेव – meaning the same subject matter of karma yoga being superior is going to be dealt with.

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 47 ॥

स्वभावनियतं कर्म Karmayoga which is niyata as per the svabhaava कुर्वन् performing it किल्बिषं नाप्नोति will not attain samsara which is of the form of sin.

प्रकृतिसंसृष्टस्य इन्द्रियव्यापाररूपतया स्वभावत एव नियतत्वात् कर्मणः कर्म कुर्वन् किल्बिषं - संसारं न आप्नोति, अप्रमादत्वात् कर्मणः । ज्ञानयोगस्य सकलेन्द्रियनियमनसाध्यतया सप्रमादत्वात् तन्निष्ठः तु प्रमादात् किल्बिषं प्रतिपद्येत अपि ।

प्रकृतिसंसृष्टस्य इन्द्रियव्यापाररूपतया स्वभावत एव नियतत्वात् कर्मणः – For one who is associated with prakruti performing karma is natural as it is of the form of functioning of sense organs,

कर्म कुर्वन् किल्बिषं - संसारं न आप्नोति, - performing karma he will not attain samsara.

अप्रमादत्वात् कर्मणः – because karma does not involve any accidental mistakes.

ज्ञानयोगस्य सकलेन्द्रियनियमनसाध्यतया – While Jnanayoga is possible only with control of all the senses,

सप्रमादत्वात् – and because it has possibility of accidental mistakes,

तन्निष्ठः तु प्रमादात् किल्बिषं प्रतिपद्येत अपि - and one who is established in it can attain samsara due to the possibility of accidental mistakes.

किल्बिषम् – The meaning of this word is explained as samsara as it denotes what is most undesirable.

Sloka 18.48

अतः कर्मनिष्ठा एव ज्यायसी इति तृतीयाध्यायोक्तं स्मारयति ।

For that reason Bhagavan reminds what was told in the third chapter – that karmanishthaa only is superior.

In order to remove any doubts that something else is being taught here and also to increase respect in karmanishthaa and also to show there is no repetition – punarukti, bhashya explains as तृतीयाध्यायोक्तं स्मारयति.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ 48 ॥

कौन्तेय Hey Arjuna, सहजं कर्म karma that is according to one's nature सदोषमपि न त्यजेत् should not be given up even if associated with defects. धूमेन अग्निरिव Is it not that just as fire is covered with smoke, सर्वारम्भाः दोषेण आवृताः हि all endeavours are enveloped with defects.

अतः सहजत्वेन सुकरम् अप्रमादं च कर्म सदोषं - सदुःखम् अपि न त्यजेत् । ज्ञानयोगयोग्यः अपि कर्मयोगम् एव कुर्वीत इत्यर्थः । सर्वारम्भाः - कर्मरम्भा ज्ञानारम्भाः च हि दोषेण - दुःखेन धूमेन अग्निः इव आवृताः । इयांस्तु विशेषः - कर्मयोगः सुकरः अप्रमादः च, ज्ञानयोगः तद्विपरीतः इति ।

अतः सहजत्वेन सुकरम् अप्रमादं च कर्म – So because it is natural and easy to perform and is without accidental mistakes, karma

सदोषं - सदुःखम् अपि न त्यजेत् – though has defects that means is associated with grief, it should not be given up.

ज्ञानयोगयोग्यः अपि कर्मयोगम् एव कुर्वीत इत्यर्थः – That means even one who is fit for Jnanayoga should perform only karmayoga.

सर्वारम्भाः - कर्मरम्भा ज्ञानारम्भाः च हि – all endeavours – that means all endeavours with karma and jnaana are,

दोषेण - दुःखेन धूमेन अग्निः इव आवृताः – are enveloped with defect or grief just as fire is covered by smoke.

इयांस्तु विशेषः - कर्मयोगः सुकरः अप्रमादः च,- But this is the difference – karmayoga is easy to perform, does not involve any accidental mistakes,

ज्ञानयोगः तद्विपरीतः इति - while Jnanayoga is just the opposite of that.

सहजम् – Sahaja means as it is naturally enjoined due to the reminiscent impressions of praacheena karma.

सदोषम् – This word does not mean papa or sin as karmayoga is something ordained and is without any sin. Also it is clearly told for karmayoga as न त्यजेत् – if it was sinful that would not be possible as what is sinful one should reject. So the word सदोषत्व should be interpreted as having कायक्लेश etc. only. And why is that needed to be told means those who are lazy may give up even those karmas which may cause physical strain. So that needs to be told.

अपि in सदोषमपि – stresses the point that karmayoga only is good even for one who is fit for Jnanayoga.

सर्वारम्भाः - The aspect of सदुःखत्व is equal to both karmayogi and a Jnanayogi. But the difference is – in karmaarambha only kaayaklesha is present. While in Jnaanaarambha there is great strain due to controlling the mind and other senses for experiencing the self.

Sloka 18.49

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ 49 ॥

सर्वत्र In all aspects such as phala, sambandha etc. असक्तबुद्धिः having the idea of non-attachment जितात्मा having won over the mind विगतस्पृहः having no desire in one's agency संन्यासेन through renunciation of fruits of karma परमां नैष्कर्म्यसिद्धिम् अधिगच्छति one attains the superior dhyana nishthaa – steadfastness of meditation.

सर्वत्र - फलादिषु असक्तबुद्धिः, जितात्मा – जितमनाः, परमपुरुषकर्तृत्वानुसन्धानेन आत्मकर्तृत्वे विगतस्पृहः, एवं त्यागाद् अनन्यत्वेन निर्णीतेन संन्यासेन युक्तः कर्म कुर्वन् परमां नैष्कर्म्यसिद्धिम् अधिगच्छति - परमां ध्याननिष्ठां ज्ञानयोगस्य अपि फलभूताम् अधिगच्छति इत्यर्थः । वक्ष्यमाणध्यानयोगावाप्तिं सर्वेन्द्रियकर्मोपरतिरूपाम् अधिगच्छति ।

सर्वत्र - फलादिषु असक्तबुद्धिः, - Here sarvatra means in respect of fruits and others, having no attachment,

जितात्मा – जितमनाः, - meaning of atma here is manas or mind, having controlled the mind,

परमपुरुषकर्तृत्वानुसन्धानेन आत्मकर्तृत्वे विगतस्पृहः, - not having desire in ones' own agency because of the firm understanding that Paramapurusha is the agent,

एवं त्यागाद् अनन्यत्वेन निर्णीतेन संन्यासेन युक्तः – thus one who is equipped with sanyaasa which has been firmly decided as not different from tyaaga,

कर्म कुर्वन् परमां नैष्कर्म्यसिद्धिम् अधिगच्छति – performing the karma, attains he ultimate naishkarmya siddhi,

परमां ध्याननिष्ठां ज्ञानयोगस्य अपि फलभूताम् अधिगच्छति इत्यर्थः – that means attains superior 'dhyana nishthaa' steadfastness of meditation which is also the fruit of jnaana yoga.

वक्ष्यमाणध्यानयोगावाप्तिं सर्वेन्द्रियकर्मोपरतिरूपाम् अधिगच्छति - That means he attains dhyana yoga that is going to be told later and which is of the form of cessation of the functions of all senses.

विगतस्पृहः - Since विगतस्पृहः is also told after सर्वत्रासक्तबुद्धिः , it is about कर्तृत्वत्याग and explained as आत्मकर्तृत्वे विगतस्पृहः which includes rejecting the idea of agency even in the dream state etc.

संन्यासेनाधिगच्छति - This is not to be taken as meaning jnaanayoga because in the sloka first what is said is कर्म न त्यजेत् will not be then proper. And at the beginning of this chapter sanyaasa, त्यागा are same was told and त्यागा was explained as karma-sambandha-phala त्यागा etc.

नैष्कर्म्यसिद्धिम् - This is not about Moksha here. That is because after telling सिद्धिं प्राप्तः, further kartavya is told. Also this is not just about jnaana yoga as there is a visheshaNā परमाम्. Mere नैष्कर्म्य would mean Jnana Yoga. So this denotes the beginning of the fruit of jnaana nishthaa and hence explained as परमां ध्याननिष्ठाम्.

Sloka 18.50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ 50 ॥

कौन्तेय Hey Arjuna, सिद्धिं प्राप्तः having attained perfection of dhyana ज्ञानस्य to that knowledge of the nature of meditation या परानिष्ठा whichever is the ultimate goal ब्रह्म that atman यथा आप्नोति in whichever way one attains तथा समासेनैव मे निबोध that process please do know from ME briefly.

सिद्धिं प्राप्तः - आप्रयाणाद् अहरहः अनुष्ठीयमान कर्मयोगनिष्पाद्यध्यानसिद्धिं प्राप्तो, यथा - येन प्रकारेण वर्तमानो ब्रह्म प्राप्नोति, तथा समासेन मे निबोध । तद् एव ब्रह्म विशिष्यते - निष्ठा ज्ञानस्य या परा इति । ज्ञानस्य ध्यानात्मकस्य या परा निष्ठा - परमप्राप्यम् इत्यर्थः ।

सिद्धिं प्राप्तः - आप्रयाणाद् अहरहः अनुष्ठीयमान कर्मयोगनिष्पाद्यध्यानसिद्धिं प्राप्तो, - one who has attained perfection - means perfection in meditation which happens when karmayoga which is performed every day till one departs, attains fruition,

यथा - येन प्रकारेण वर्तमानो ब्रह्म प्राप्नोति, - yathaa means being in what way, attains Brahman,

तथा समासेन मे निबोध – that know from ME briefly.

तद् एव ब्रह्म विशिष्यते - निष्ठा ज्ञानस्य या परा इति – that Brahman is being qualified further as ‘निष्ठा ज्ञानस्य या परा’,

ज्ञानस्य ध्यानात्मकस्य या परा निष्ठा - परमप्राप्यम् इत्यर्थः - which means ultimate goal of knowledge of the nature of constant meditation – that Brahman. (which is the Self).

सिद्धिं प्राप्तः - The cause of such siddhi is explained as आप्रयाणात् अहरहरनुष्ठीयमान etc.

Because brahma praapti is told for one who is said to have attained siddhi, the word siddhi is explained as something other than Brahman and that is ध्यानसिद्धिम्.

मे निबोध – Know from ME – understand firmly is the meaning.

यथा – Explained in bhashya as येन प्रकारेण वर्तमानः - Being in what way – the प्रापक प्रकार through various activities performed by one as detailed in slokas that follow.

निष्ठा ज्ञानस्य या परा – Brahma Jnaana is the perfection of knowledge of the form of dhyana. That is the ultimate goal attained through the means. So bhashya is तदेव ब्रह्म विशिष्यते.

The word Jnaana ends in dhyana and hence ज्ञानस्य ध्यानात्मकस्य is the bhashya.

Slokas 18.51, 52, 53

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ 51 ॥

विविक्तसेवी लब्धाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 52 ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ 53 ॥

विशुद्धया बुद्ध्या With purified buddhi, युक्तः being endowed with, धृत्या with firm resolution आत्मानं नियम्य च controlling the mind, शब्दादीन् विषयान् त्यक्त्वा driving away the objects of senses such as shabda and others, रागद्वेषौ व्युदस्य having given up raga (passion) and dvesha (hatred),

विविक्तसेवी staying in a lonely place लघ्वाशी consuming limited quantity of food, यतवाक्काय-मानसः controlling speech and mind, नित्यं ध्यानयोगपरः always meditating, वैराग्यं समुपाश्रितः having resorted to vairaagya (dispassion),

अहङ्कारं having the idea of atman in what is not the atman, बलं the force of vaasana which is the cause of that ahankaara, दर्पं the result of that which is arrogance कामं क्रोधं desire and anger, परिग्रहं owning things विमुच्य having given up all these, निर्ममः having the diea of non-possession in what does not belong to one शान्तः being peaceful ब्रह्मभूयाय कल्पते one becomes eligible to the experience of Self as it exists.

बुद्ध्या विशुद्ध्या - यथावस्थितात्मतत्त्वविषयया युक्तः, धृत्या आत्मानं नियम्य च - विषयविमुखीकरणेन योगयोग्यं मनः कृत्वा, शब्दादीन् विषयान् त्यक्त्वा - असन्निहितान् कृत्वा, तन्निमित्तौ च राषद्वेषौ व्युदस्य, विविक्तसेवी - सर्वैः ध्यानविरोधिभिः विविक्ते देशे वर्तमानः, लघ्वाशी - अत्यशनानशनरहितः, यतवाक्कायमानसः - ध्यानाभिमुखीकृत-कायवाङ्मनोवृत्तिः, ध्यानयोगपरो नित्यम् - एवंभूतः सन् आप्रयाणाद् अहरहः ध्यानयोगपरः, वैराग्यं समुपाश्रितः - ध्येय-तत्त्वव्यतिरिक्तविषय-दोषावमर्शेन तत्र तत्र विरागतां वर्धयन्, अहङ्कारम् - अनात्मनि आत्माभिमानं, बलं - तद्वृद्धिहेतुभूत वासनाबलं तन्निमित्तं दर्पं कामं क्रोधं परिग्रहं विमुच्य, निर्ममः - सर्वेषु अनात्मीयेषु आत्मीयबुद्धिरहितः, शान्तः आत्मानुभवैकसुखः, एवंभूतो ध्यानयोगं कुर्वन् ब्रह्मभूयाय कल्पते - (ब्रह्मभावाय कल्पते) सर्वबन्धविनिर्मुक्तो यथावस्थितम् आत्मानम् अनुभवति इत्यर्थः ।

बुद्ध्या विशुद्ध्या - यथावस्थितात्मतत्त्वविषयया युक्तः, - Being endowed with the buddhi about the true nature of the reality of Self,

धृत्या आत्मानं नियम्य च - विषयविमुखीकरणेन योगयोग्यं मनः कृत्वा, - making the mind fit for practice of Yoga by withdrawing it from the sense objects – this is pratyahaara,

शब्दादीन् विषयान् त्यक्त्वा - असन्निहितान् कृत्वा, - relinquishing shabda and other sense objects – means making them not come near,

तन्निमित्तौ च राषद्वेषौ व्युदस्य, - destroying desire and hatred which arise out of sense objects,

विविक्तसेवी - सर्वैः ध्यानविरोधिभिः विविक्ते देशे वर्तमानः, - staying in a place which is free from all hindrances to practice of meditation,

लघ्वाशी - अत्यशनानशनरहितः, - not eating too much or too less,

यतवाक्कायमानसः - ध्यानाभिमुखीकृत-कायवाङ्मनोवृत्तिः, - directing all functions of body, speech and mind towards meditation,

ध्यानयोगपरो नित्यम् - एवंभूतः सन् आप्रयाणाद् अहरहः ध्यानयोगपरः, - being endowed with all the above and being dedicated to yoga of meditation every day till departing from the body,

वैराग्यं समुपाश्रितः - ध्येय-तत्त्वव्यतिरिक्तविषय-दोषावमर्शेन तत्र तत्र विरागतां वर्धयन्, - resorting to dispassion – means cultivating dispassion towards objects other than the object of meditation after due consideration of the defects in them,

अहंकारम् - अनात्मनि आत्माभिमानं, - having the idea of self in what is not the Self,

बलं - तद्वृद्धिहेतुभूत वासनाबलं – the force of reminiscent impressions which increase ahankaara, तन्निमित्तं दर्पं कामं क्रोधं परिग्रहं – and the result of ahankaara which are arrogance, desire, anger, sense of possession and all these,

विमुच्य, - giving up completely,

निर्ममः - सर्वेषु अनात्मीयेषु आत्मीयबुद्धिरहितः,- not having the idea of possession in everything that does not belong to one,

शान्तः आत्मानुभवैकसुखः, - being calm – means finding joy only in the experience of the Self,

एवंभूतो ध्यानयोगं कुर्वन् – being such one who is engaged in dhyana yoga,

ब्रह्मभूयाय कल्पते – (ब्रह्मभावाय कल्पते) सर्वबन्धविनिर्मुक्तो यथावस्थितम् आत्मानम् अनुभवति इत्यर्थः - experiences the Self as it exists being freed from all bonds.

बुद्ध्या विशुद्धया – The word बुद्धि here is about brahma told here and विशुद्धि means that buddhi which is complete and without any defect of the nature of doubt, wrong understanding etc.

धृत्या – This denotes the saatvika dhruti told earlier. That is explained as विषय विमुखीकरणेन.

Controlling the mind with dhruti is told. Since relinquishing sense objects is told here it is

असन्निहितान् कृत्वा – keeping them away. That shows that proximity of sense objects affects even a Jitendriya.

वैराग्यं समुपाश्रितः - The meaning is even in respect of sense objects which are far away, one should control the subtle attachment.

विविक्तसेवी – Here विविक्तत्व means रहितत्व. Here as per context, being freed from everything that obstructs meditation is meant – सर्वैः ध्यानविरोधिभिः विविक्ते देशे.

यतवाक्कायमानसः - Directing body, speech and mind to be favourable to meditation. Making the body favourable means adopting stable posture. For speech it is giving up things other than Pranava and others. What is useful to meditation only is needed. For the mind it is concentrating on shubhsaashraya.

नित्यम् – For ever – means every day till one departs from the body – आप्रयाणादहरहः is bhashya.

वैराग्यं समुपाश्रितः - The vairaagya which is already present should be firmly established. This is explained as विरागतां वर्धयन्.

बल – Giving up bala – is not about the power of body or mind or praana because they are not opposed to yoga. So what is to be given up is the force of vaasanaa.

दर्पः - Arrogance comes from ahankaara. Even arrogance arising from योगित्व, शान्तत्व etc should be given up. आपस्तम्ब says हृष्टो दृप्यति, दृप्तो धर्ममतिक्रामति.

शान्तः - Withdrawal of the functions of body, speech and mind is already told and so this is interpreted as that which results in शम – and explained as आत्मानुभवैकसुखः - When one does not find joy in experience of external objects then withdrawal of senses and giving up anger etc happen. And when will one not find joy in experience of external objects? Only when one finds joy in the experience of self. Then only one finds peace.

एवं युक्तः ध्यानयोगं कुर्वन् – This shows dhyana is the अङ्ग and all the things told so far are अङ्गs or accessories to dhyana.

ब्रह्मभूयाय – Considering what is told in the next sloka, here the word brahma is taken to mean शुद्धात्म – hence explained as सर्वबन्धविनिर्मुक्तो यथावस्थितम् आत्मानम् अनुभवति.

Sloka 18.54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ 54 ॥

ब्रह्मभूतः One who has realized the nature of Self प्रसन्नात्मा having a mind that is pure - without any impurity, न शोचति does not grieve about anything other than Bhagavan. न काङ्क्षति And does not desire anything else also. सर्वेषु भूतेषु With respect to all beings other than Bhagavan, समः he will be equally disposed in respect of being unconcerned, परां मद्भक्तिं लभते and attains parabhakti in ME.

ब्रह्मभूतः – आविर्भूतापरिच्छिन्न-ज्ञानैकाकार-मच्छेषतैकस्वभावात्मस्वरूपः, 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।' (7-5) इति हि स्वशेषता उक्ता । प्रसन्नात्मा - क्लेशकर्मादिभिः अकलुषस्वरूपो मद्भक्तिरिक्तं न कंचन भूतविशेषं प्रति शोचति; न किंचन काङ्क्षति; अपि तु मद्भक्तिरिक्तेषु सर्वेषु भूतेषु अनादरणीयतायां समो निखिलं वस्तुजातं तृणवन्मन्यमानो मद्भक्तिं लभते पराम् - मयि सर्वेश्वरे निखिलजगदुदयविभवलयलीले - निरस्तसमस्तहेयगन्धे अनवधिकातिशय-असंख्येय-कल्याणगुणगणैकताने लावण्यामृतसागरे श्रीमति पुण्डरीकनयने स्वस्वामिनि अत्यर्थप्रियानुभवरूपां परां भक्तिं लभते ।

ब्रह्मभूतः – आविर्भूतापरिच्छिन्न-ज्ञानैकाकार-मच्छेषतैकस्वभावात्मस्वरूपः,- One who has realized the Self which is of the nature of unlimited knowledge alone and of the nature of being subservient to only ME,

'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।' (7-5) इति हि स्वशेषता उक्ता – that fact of subservience to ME was told as 'know MY higher prakruti different from this',

प्रसन्नात्मा - क्लेशकर्मादिभिः अकलुषस्वरूपो – being of pure nature untouched by klesha, karma and such impurities,

मद्भक्तिरिक्तं न कंचन भूतविशेषं प्रति शोचति;- such a one does not grieve about any being other than ME.

न किंचन काङ्क्षति; - he does not aspire for anything else also.

अपि तु मद्भक्तिरिक्तेषु सर्वेषु भूतेषु अनादरणीयतायां समो – on the other hand, being equally disposed towards indifference towards all beings other than MYSELF,

निखिलं वस्तुजातं तृणवन्मन्यमानो – treating all things as equal to a blade of grass,

मद्भक्तिं लभते पराम् – attains parabhakti in ME, which means

मयि सर्वेश्वरे निखिलजगदुदयविभवलयलीले – in ME who is the Supreme Lord, who have the acts of creation, sustenance and dissolution of entire universe as sport,

निरस्तसमस्तहेयगन्धे – who is of the nature of destroying even the slightest scent of all evil,

अनवधिकातिशय-असंख्येय-कल्याणगुणगणैकताने – is an abode to host of auspicious qualities that are innumerable and of unsurpassed glory,

लावण्यामृतसागरे – is an ocean of nectarine all round beauty,

श्रीमति पुण्डरीकनयने – who is ever associated with Sridevi and whose eyes are like the Lotus,

स्वस्वामिनि अत्यर्थप्रियानुभवरूपां परां भक्तिं लभते - in his MASTER, attains parabhakti in ME which is of the form of most loving experience.

What is taught here is that, the experience of Self which is attained through Karmayoga and others makes one fit for attaining parabhakti. Because when the true nature of the Self is realized, it reveals the nature of subservience to Bhagavan – शेषत्वज्ञान because of which great devotion in Paramatman arises. That is told in Bhashya as मच्छेषतैकस्वभाव-आत्मस्वरूपः. The aspect of sheshatva being an integral part of svarupa was told earlier itself is reminded as इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्. The paraa prakruti which is jivatman is also Bhagavan's – मे Bhagavan says. That means it is subservient to ME.

प्रसन्नात्मा – As said 'रागादि दूषिते चित्ते नास्पदी मधुसूदनः' – if Parabhakti has to arise, all impurities should be dispelled. This state is when all klesha, karma etc are removed. As said in Yogasutra क्लेश कर्मविपाकाशयैः (यो.सू. 1-24) - these are the impurities. क्लेश is अहङ्कार, अविद्या, राग, द्वेष and अभिनिवेश are five kleshas. कर्म is of the form of पुण्य-पाप. विपाक is कर्मफल. They are jaati, ayus and bhoga. आशय is संस्कारs.

न शोचति – What was told in sixth chapter यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते (6-22) is said here.

न कांक्षति – Reminds what was told as यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः (6-22). Here another paatha is found न हृष्यति which is not popular and so not accepted in our bhashya.

समः सर्वेषु भूतेषु - अपि तु मद्भक्तिरिक्तेषु सर्वेषु भूतेषु अनादरणीयतायां समो - When one experiences atmaanubhava, then total disinterest in external objects happens. Then because of learning that

paramaatma anubhava is incomparable, there will be desire to experience that. That is indicated as मद्गतितिरिक्तेषु. The cause of absence of shoka or desire is the discriminatory knowledge of para and avara tattvas.

मयि सर्वेश्वरे – All aspects that are to be contemplated upon during upaasanaa and are established in even other shastras are told starting with this. This indicates that taking refuge in anyone who is also part of those that are ruled over ईशितव्य - is of no use.

निखिलजगदुदयविभवलयलीले – To the question who is to be meditated upon – कश्च ध्येयः which is also raised by the upanishat, answer is given as कारणं तु ध्येयः (अथर्व. 3) – one who is the sole cause of the universe is only to be meditated upon. That is indicated here.

निरस्तसमस्तहेयगन्धे – There is no reason why one would have indifference or one would turn away from such Bhagavan is the bhaava.

अनवधिकातिशय-असंख्येय-कल्याणगुणगणैकताने – The excellence of every single quality is most attractive. When all are together what to say? All the qualities of Bhagavan that are most useful while taking refuge are summarized here.

लावण्यामृतसागरे – This indicates the qualities of दिव्यमङ्गलविग्रह of Bhagavan which is शुभाश्रय.

श्रीमति – Shree is to be resorted to by all. And such Sridevi is ever residing in Bhagavan inseparably is indicated by the मतुप् pratyaya used in नित्ययोग here. Shruti also declares this aspect as ह्रीश्च ते लक्ष्मीश्च पत्न्यौ (ना.) etc. In Smruti also, नित्यैवैषा जगन्माता विष्णोश्च श्रीरनपायिनी (वि.पु. 1-8-17). By this उपास्यत्व, प्राप्यत्व are all indicated.

पुण्डरीकनयने – This is उपलक्षण for अवयवसौन्दर्य. लावण्य is समुदायशोभा. Bhagavan's कटाक्ष is most purifying. Shruti declares – तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उद्गते उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद (छा. 1-6-7) – thus telling that पुण्डरीकाक्षत्व is for upaasanaa of one who desires to liberate chetanas of all sins. The पावनतमत्व of Bhagavan's ईक्षण is told as यं पश्येन्मधुसूदनः (भा.मो. 349-73), चक्षुषा तव saumyena पूतास्मि (रा.अ. 74-13) etc.

स्वस्वामिनि – If all these are put on one side for developing bhakti, स्वामित्व is on other side. This indicates that HE is the Lord of all without exception.

Sloka 18.55

तत्फलम् आह -

The fruit of that is told now,

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 55 ॥

यः यावान् च अस्मि Having which svarupa and svabhaava, and endowed with which attributes and glories I am present, मां such ME भक्त्या तत्त्वतः अभिजानाति he will know as is through bhakti told previously. मां तत्त्वतः ज्ञात्वा Having known ME as I exist in reality तदनन्तरं subsequent to that knowledge of reality ततः because of Bhakti मां विशते he will enter into ME, means he will attain ME.

स्वरूपतः स्वभावतः च यः अहं, गुणतो विभूतितो यावान् च अहम् । तं माम् एवरूपया भक्त्या तत्त्वतो अभिजानाति । मां तत्त्वतो ज्ञात्वा तदनन्तरं - तत्त्वज्ञानानन्तरं ततो - भक्तितो मां विशते - प्रविशति । तत्त्वतः स्वरूप-स्वभाव-गुणविभूतिदर्शनोत्तरकालभाविन्या अनवधिकातिशयभक्त्या मां प्राप्नोति इत्यर्थः । अत्र तत इति प्राप्तिहेतुतया निर्दिष्टा भक्तिः एव अभिधीयते, 'भक्त्या त्वनन्यया शक्यः' (11-54) इति तस्या एव तत्त्वतः प्रवेशहेतुत्वाभिधानात् ।

स्वरूपतः स्वभावतः च यः अहं, - Whatever I am in my essential nature (svarupa) and by svabhaava (inherent characteristics),

गुणतो विभूतितो यावान् च अहम् – and by attributes and glories whatever is my expanse,

तं माम् एवरूपया भक्त्या तत्त्वतो अभिजानाति – such ME he knows with this form of bhakti.

मां तत्त्वतो ज्ञात्वा तदनन्तरं - तत्त्वज्ञानानन्तरं – Having known ME in reality, subsequent to that tattva jnaana,

ततो - भक्तितो मां विशते - प्रविशति – tatah means by means of that devotion, will enter into ME.

तत्त्वतः स्वरूप-स्वभाव-गुणविभूतिदर्शनोत्तरकालभाविन्या – that which arises subsequent to the vision of real nature, svabhaava, guna and vibhuti,

अनवधिकातिशयभक्त्या मां प्राप्नोति इत्यर्थः – through that bhakti which is of unsurpassed excellence he will attain ME is the meaning.

अत्र तत इति प्राप्तिहेतुतया निर्दिष्टा भक्तिः एव अभिधीयते,- Here the word ततः denotes bhakti only that is told to be the cause of attainment.

'भक्त्या त्वनन्यया शक्यः' (11-54) इति तस्या एव तत्त्वतः प्रवेशहेतुत्वाभिधानात् - Such bhakti only was told as the cause of attaining me in reality as , 'Through undiluted bhakti only one can get my vision' (11-54).

Here parabhakti, parajnaana and paramabhakti are told – which is told by Bhashyakarakar only.

यावान् यश्चास्मि – Here the word यः means what I am by nature and svabhaava (inherent characteristics). That means the स्वरूप of dharma endowed with जगत्कारणत्व (cause of the universe), सर्वेश्वरत्व (Supreme Lordship) and others told earlier.

स्वभावतः - The स्वरूपनिरूपकधर्मः that are to be meditated upon in ALL Brahnavidyas is denoted by svabhaava. They are सत्यत्व, ज्ञानत्व, अनन्तत्व, आनन्दत्व, अमलत्व. All other attributes are निरूपित-स्वरूप-विशेषण. गुण denotes all attributes such as ज्ञान, शक्ति and other infinite qualities.

ततः - Because it was told earlier as 'भक्त्या त्वनन्यया शक्यः अहमेवं विधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप' – that bhakti which is single-minded, undiluted is the cause of attainment, the same is told here also as भक्तिः.

Even यथावत् ज्ञान is attained through bhakti only. There is difference in the intensity of bhakti and thus bhakti is only the cause of everything. Bhakti in that state only is the direct cause of moksha also is told as तत्त्वतः प्रवेशहेतुत्वाभिधानात्.

Sloka 18.56

एवं वर्णाश्रमोचितनित्यनैमित्तिककर्मणां परित्यक्तफलादिकानां परमपुरुषाराधनरूपाणाम् अनुष्ठितानां विपाक उक्तः ।
इदानीं काम्यानाम् अपि कर्मणाम् उक्तेन एव प्रकारेण अनुष्ठितानां स एव विपाक इत्याह –

एवं वर्णाश्रमोचितनित्यनैमित्तिककर्मणां परित्यक्तफलादिकानां परमपुरुषाराधनरूपाणाम् अनुष्ठितानां विपाक उक्तः – In this way the fruition of the nitya and naimittika karmas suitable to varna and ashrama performed with renunciation of fruits and others and as a form of worship of Parama Purusha was told.

इदानीं काम्यानाम् अपि कर्मणाम् उक्तेन एव प्रकारेण अनुष्ठितानां स एव विपाक इत्याह – Now even for kaamya karmas, that are performed in the same way as told, the state of fruition is the same is told.

In order to remove any doubt that after telling about Jnana nishthaa, now karma nishthaa is going to be told, the sangati is given by Bhashyakarar clearly. It states that in karma nishthaa itself the way of fruition of a sub-variety of karmas is going to be told.

विपाकः - This word denotes the final state of what was told told in the previous slokas – parabhakti, parajnaana and paramabhakti.

सर्वकर्मण्यपि सदा कुर्वाणो मद्गुपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ 56 ॥

मद्गुपाश्रयः Having taken refuge in ME सर्वकर्मणि अपि all the karmas सदा कुर्वाणः one who keeps performing always मत्प्रसादात् through my grace शाश्वतम् अव्ययं पदम् आप्नोति attains the place that is permanent and immutable.

न केवलं नित्यनैमित्तिककर्माणि अपि तु सर्वाणि काम्यानि अपि कर्माणि, मद्गुपाश्रयः - मयि संन्यस्तकर्तृत्वादिकः, कुर्वाणो मत्प्रसादात् शाश्वतं पदम् अव्ययम् - अविकलं प्राप्नोति । पद्यते इति पदम्, मां प्राप्नोति इत्यर्थः ।

न केवलं नित्यनैमित्तिककर्माणि – Not only nitya and naimittika karmas,

अपि तु सर्वाणि काम्यानि अपि कर्माणि,- but all the kaamya karmas also,

मद्गुपाश्रयः - मयि संन्यस्तकर्तृत्वादिकः, - having taken refuge in ME – means having attributed the agency and others to ME,

कुर्वाणो मत्प्रसादात् शाश्वतं पदम् अव्ययम् - अविकलं प्राप्नोति – one who performs, would attain through my grace the eternal place that is immutable – means without any deficiency.

पद्यते इति पदम्, मां प्राप्नोति इत्यर्थः - padam means that which is attained. Attains ME is the meaning.

सर्वकर्मणि – The word सर्व denotes that which was not mentioned earlier among shaastreeya karmas only. That is way explained as न केवलम्.

शाश्वतं पदमव्ययम् – The same praapya told in previous sloka is told here also qualified as पदम्. Hence explained as पद्यते इति पदम् मां प्राप्नोति इत्यर्थः.

Sloka 18.57

यस्माद् एवं तस्मात् –

Because of what reason it is so, because of that,

What was told as the means to attaining Parama Purushaarth is because later उपायानुशासन is going to be done - the means is going to be ordained. That is told in this sangati bhashya.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ 57 ॥

चेतसा With the buddhi that one is niyaamyā (ruled over) being subservient or sheshabhūta सर्वकर्माणि all karmas मयिसंन्यस्य having surrendered unto ME मत्परः contemplating that I am only the goal to be attained बुद्धियोगम् उपाश्रित्य having resorted to such buddhiyoga सततं all the time मच्चित्तः भव focus your mind on ME.

चेतसा - आत्मनो मदीयत्वमन्नियाम्यत्वबुद्ध्या, उक्तं हि 'मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।' (3-30) इति; सर्वकर्माणि सकर्तृकाणि साराध्यानि मयि संन्यस्य, मत्परः - अहम् एव फलतया प्राप्यः इति अनुसंदधानः; कर्माणि कुर्वन् इमम् एव बुद्धियोगम् उपाश्रित्य सततं मच्चित्तो भव ।

चेतसा - आत्मनो मदीयत्वमन्नियाम्यत्वबुद्ध्या, - chetasaa – is explained as with the understanding that one belongs to ME and is being ruled over by ME,

उक्तं हि 'मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।' (3-30) इति; - it was told earlier as 'having surrendered all karmas unto ME who is the Paramatman with the mind focused on Paramatman'.

सर्वकर्माणि सकर्तृकाणि साराध्यानि मयि संन्यस्य, - surrendering unto ME all karmas with the respective agents and objects of worship,

मत्परः - अहम् एव फलतया प्राप्यः इति अनुसंदधानः; - contemplating that I am only the fruit to be attained, कर्माणि कुर्वन् – being engaged in performance of karmas,

इमम् एव बुद्धियोगम् उपाश्रित्य – having resorted to this buddhiyoga only,

सततं मच्चित्तो भव - focus your mind on ME all the time.

चेतसा – The sloka merely states चेतसा सर्वकर्माणि मयि संन्यस्य – in order to indicate that the word चेतसा here means whatever is needed for that kind of karmasanyasa. So explained as आत्मनो मदीयत्वमन्नियाम्यत्व बुद्ध्या.

सर्वकर्माणि – The word सर्व includes the svarupa as well as everything connected with karmas. So explained as सकर्तृकाणि साराध्यानि.

बुद्धियोगम् – This indicates अकर्तृत्वानुसन्धान etc that are unique to a mumukshu.

Sloka 18.58

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ 58 ॥

मच्चित्तः Having focused your mind on ME, सर्वदुर्गाणि all difficulties related to samsara मत्प्रसादात् तरिष्यसि you will cross over with my grace. अथ त्वम् अहङ्कारात् Now due to arrogance of the nature I only know, न श्रोष्यसि चेत् if you do not listen to ME, विनङ्क्ष्यसि you will perish.

एवम् मच्चित्तः सर्वकर्माणि कुर्वन् सर्वाणि सांसारिकाणि दुर्गाणि मत्प्रसादाद् एव तरिष्यसि । अथ त्वम्, अहङ्कारात् - अहम् एव कृत्याकृत्यविषयं सर्वं जानामि इति भावात्, मदुक्तं न श्रोष्यसि चेत्, विनङ्क्ष्यसि - विनष्टो भविष्यसि । न हि कश्चित् मद्भक्तिरिक्तः कृत्स्नस्य प्राणिजातस्य कृत्याकृत्ययोः ज्ञाता प्रशासिता वा अस्ति ।

एवम् मच्चित्तः सर्वकर्माणि कुर्वन् – Thus having focused your mind on ME and performing all karmas, सर्वाणि सांसारिकाणि दुर्गाणि मत्प्रसादाद् एव तरिष्यसि – you will cross over all difficulties related to samsara with my grace only.

अथ त्वम्, अहङ्कारात् - अहम् एव कृत्याकृत्यविषयं सर्वं जानामि इति भावात्,- on the other hand, due to ahankaara – attitude that I only know what ought to be done and what not,

मदुक्तं न श्रोष्यसि चेत्, - if you do not listen to what was told by ME,

विनङ्क्ष्यसि - विनष्टो भविष्यसि – you will perish.

न हि कश्चित् मद्घातिरिक्तः कृत्स्नस्य प्राणिजातस्य कृत्याकृत्ययोः ज्ञाता प्रशासिता वा अस्ति - Is it not that there is no one other than ME who knows or governs what ought to be done and what not in respect of all the beings.

मच्चित्तः - What was told in previous sloka is reiterated here. This ordains that karma should be done with the buddhiyoga told previously. Hence because it motivates him to engage in war and others that are svadharma, bhashya is मच्चित्तः सर्व कर्माणि कुर्वन्. What is ordained is not that just that one should focus the mind on Bhagavan as the resolve not to engage in war is also negated later.

दुर्गाणि – This word though denotes hill, forest and such things (places difficult to access), here it is taken as per context to mean सांसारिकाणि दुर्गाणि – difficulties associated with samsara.

मत्प्रसादात् तरिष्यसि – It is concluded that karmayoga only is his duty because karmayoga of the form of nitya, naimittika, kaamyas performed with the buddhivishesha told would yield the ultimate fruit of attainment of Bhagavan. By the word मत्प्रसादात्, it is also made clear that karma itself does not give fruit or something called अपूर्व is created from karma performed and that would give the fruit at the right time etc. All these are rejected and Bhagavan's grace only is the cause of all phalas is told.

अहङ्कारात् – The attitude that would make one not listen to good teachings – explained as अहमेव सर्वं जानामीति भावात्.

विनङ्क्ष्यसि – The आत्मनाश that has been continuing from beginningless time (अनादिकाल) will continue in future also is the bhaava. Reminds of what was told as बुद्धिनाशात् प्रणश्यसि. Bhagavan is telling 'there is no one more dear to you than ME and I know what is good all beings'. So Bhagavan is not cursing Arjuna here by telling विनङ्क्ष्यसि but HE is telling that HE is आसन्नतम – most dear.

Sloka 18.59

यद्यहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ 59 ॥

यदि In case अहङ्कारम् आश्रित्य with the false sense of independence that I know what is good and what is not - hita and ahita न योत्स्ये इति मन्यसे if you think that you will not engage in war, एषः ते व्यवसायः this resolve about your independence मिथ्या will be false. प्रकृतिः त्वां नियोक्ष्यति Because prakruti will force you to engage in war.

यदि अहङ्कारम् - आत्मनि हिताहितज्ञाने स्वातन्त्र्याभिमानम्, आश्रित्य मन्त्रियोगम् अनादृत्य न योत्स्ये इति मन्यसे, एष ते स्वातन्त्र्यव्यवसायो मिथ्या भविष्यति । यतः प्रकृतिः त्वां युद्धे नियोक्ष्यति - मत्स्वातन्त्र्योद्विग्नं त्वाम् अज्ञं प्रकृतिः नियोक्ष्यति ।

यदि अहङ्कारम् - आत्मनि हिताहितज्ञाने स्वातन्त्र्याभिमानम् आश्रित्य,- In case resorting to the false sense of freedom that 'I know what is good and what is not',

मन्त्रियोगम् अनादृत्य न योत्स्ये इति मन्यसे,- if you think 'I will not engage in war' ignoring my command, एष ते स्वातन्त्र्यव्यवसायो मिथ्या भविष्यति – this resolve of your independence will become false.

यतः प्रकृतिः त्वां युद्धे नियोक्ष्यति - because prakruti will compel you to engage in war.

मत्स्वातन्त्र्योद्विग्नं त्वाम् अज्ञं प्रकृतिः नियोक्ष्यति - that is prakruti will enage you who is ignorant and are disturbed about my sovereignty.

In the previous sloka, Bhagavan told that if Arjuna does not listen to what was told and wants to turn away from war, he would perish as अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि. Now Bhagavan says that turning away from war itself is not possible.

There may be a doubt here – If I have to engage in karmayoga that is alright. Then if I choose any one of the karmayogas as told earlier other than yuddha nothing bad should happen. Is it not so? That is answered here. This is the sacred duty of a kshatriya as it is dharma yuddha. If he turns away it will be due to ahankaara.

अहङ्कारमाश्रित्य – The result to resorting to ahankaara is told as मन्त्रियोगमनादृत्य – ignoring my command. That is the meaning of न श्रोष्यसि.

एष व्यवसायः - This is explained as स्वातन्त्र्यव्यवसायः. The resolve of स्वातन्त्र्याभिमान. Or resolve as a result of स्वातन्त्र्याभिमान.

प्रकृतिः त्वां नियोक्ष्यति – How can prakruti which is inert compel one is the doubt that arises. So the meaning is that if you do not listen to ME, being under the sway of prakruti, you will engage only in acts that are not good for you. If you listen to ME it becomes my responsibility to protect you and I will make you engage in acts that are good. That is the bhaava.

Sloka18.60

तद् उपपादयति –

That is justified as reasonable.

How prakruti impels one in various ways is shown. So there is no punarukti here. Prakruti is told as svabhaava. Earlier also स्वभाव प्रभवैः गुणैः (18-41) was explained similarly.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥ 60 ॥

कौन्तेय Hey Arjuna स्वभावजेन born of the inherent nature of a kshatriya स्वेनकर्मणा by your karma निबद्धः being bound अवशः not being under control यत् मोहात् कर्तुं नेच्छसि that which you do not desire to do out of delusion तत् अपि that war also करिष्यसि you will engage in.

स्वभावजं हि क्षत्रियस्य कर्म शौर्यं, स्वभावजेन शौर्याख्येन स्वेन कर्मणा निबद्धः, तत एव अवशः, परैः धर्षणम् असहमानः त्वम् एव तत् युद्धं करिष्यसि, यद् इदानीं मोहाद् - अज्ञानात् कर्तुं न इच्छसि ।

स्वभावजं हि क्षत्रियस्य कर्म शौर्यं,- the duty born of the inherent nature or natural tendency of a kshatriya is displaying valour,

स्वभावजेन शौर्याख्येन स्वेन कर्मणा निबद्धः,- being bound by your own duty known as valour born of your nature,

तत एव अवशः, - and being under control for that reason only,

परैः धर्षणम् असहमानः त्वम् एव तत् युद्धं करिष्यसि,- you will only engage in war not tolerating the attack of others,

यद् इदानीं मोहाद् - अज्ञानात् कर्तुं न इच्छसि - which out of moha – means ignorance you are not desiring to do now.

स्वभावजम् – Though the word prakruti denotes body and other modifications of prakruti, here the word svabhaava denotes what was told as शौर्यं तेजः धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥.

स्वेन – That which is natural for a kshatriya.

शौर्यम् – capability to plunge into a war without any fear. The karma as a result of that is told as बन्धक here – as निबद्धः. Arjuna has always exhibited his kshatriya svabhava – if someone ridicules him he cannot tolerate. He takes a vow once if anyone talks bad of his Gaandheeva, he will kill that person and if he cannot he will do agni pravesha. Once dharmaraja is caught in great difficulty when Bhishma is waging a fierce battle. Somehow dharmaraja escapes and comes end says what is the use of gaandheeva? Now Arjuna cannot kill dharmaraja and so he says he will do agni pravesha. Then Krishna comes and rescues him. All these show his natural qualities as a kshatriya.

That is indicated by .. अवशोऽपि – Here the word अपि has the meaning – even if you do not respect my words by some other means you will anyway end up doing it. That is, having not engaged in war when it is proper time, you will face ridicule from others and not being able to tolerate it, you will anyway end up in waging a war is the meaning.

Sloka 18.61

सर्वं हि भूतजातं सर्वेश्वरेण मया पूर्वकर्मानुगुण्येन प्रकृत्यनुवर्तने नियमितम्, तत् शृणु –

All beings whoever it is, is controlled by ME to act following prakruti according to each one's previous karma. Listen to that.

In this sloka, Bhagavan is telling that Paramatman is the cause of all functions of all beings. The inherent dependency (स्वभाव पारतन्त्र्य) that was told is also due to ME only. And because I am (Bhagavan is) the general cause of everything सधारणकारण, there is no defect of any sort. That is what Bhagavan is telling now.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 61 ॥

अर्जुन Hey Arjuna, ईश्वरः the all-controlling Paramatman, यन्त्रारूढानि सर्वभूतानि all being that are mounted on the machine that is body, senses and others मायया making them revolve thru the maaya made of Gunas भ्रामयन् सर्व भूतानां हृद्देशे तिष्ठति stays in the heart of all beings.

ईश्वरः - सर्वनियमनशीलो वासुदेवः सर्वभूतानां हृद्देशे – सकलप्रवृत्तिनिवृत्तिमूल ज्ञानोदय प्रदेशे तिष्ठति । कथं किं कुर्वन् तिष्ठति? यन्त्रारूढानि सर्वभूतानि मायया भ्रामयन् - स्वेन एव निर्मितं देहेन्द्रियावस्थं प्रकृत्याख्यं यन्त्रम् आरूढानि सर्वभूतानि स्वकीयया सत्त्वादिगुणमय्या मायया गुणानुगुणं प्रवर्तयन् तिष्ठति इत्यर्थः । पूर्वम् अपि एतद् उक्तम् 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिज्ञानमपोहनं च' (15-15) इति; 'मत्तः सर्वं प्रवर्तते' (10-8) इति च । 'य आत्मनि तिष्ठन्' (शत. ब्रा. 1-13-1) इत्यादिका श्रुतिश्च ।

ईश्वरः - सर्वनियमनशीलो वासुदेवः – Ishvara means Vasudeva who is of the nature of controlling everything,

सर्वभूतानां हृद्देशे – सकलप्रवृत्तिनिवृत्तिमूल ज्ञानोदय प्रदेशे तिष्ठति – Is present in the heart of all beings – that is in the place where the knowledge that is the cause of all functions of the form of pravrutti (for spiritual upliftment) and nivrutti (for wordly benefits) arises.

कथं किं कुर्वन् तिष्ठति? – How and doing what does HE exist there?

यन्त्रारूढानि सर्वभूतानि मायया भ्रामयन् – Making all beings mounted on a machine revolve through maaya.

स्वेन एव निर्मितं देहेन्द्रियावस्थं प्रकृत्याख्यं यन्त्रम् आरूढानि सर्वभूतानि – All being mounted on a machine called prakruti which is present in the state of body and senses and which is created by HIM only.

स्वकीयया सत्त्वादिगुणमय्या मायया – by HIS own maaya made of sattva and other gunas,

गुणानुगुणं प्रवर्तयन् तिष्ठति इत्यर्थः – HE is present there making them function according to the gunas.

पूर्वम् अपि एतद् उक्तम् – This was told earlier also as,

'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिज्ञानमपोहनं च' (15-15) इति; - 'I am present in the heart of all and memory, knowledge and loss of knowledge are all due to ME',

'मत्तः सर्वं प्रवर्तते' (10-8) इति च – And also as 'everything is functioning because of ME onnly'.

'य आत्मनि तिष्ठन्' (शत. ब्रा. 1-13-1) इत्यादिका श्रुतिश्च - The shruti also declares, 'One who, dwelling in the Atman' and so on.

ईश्वरः - The meaning of this word is ordainer or ruler. In order to remove any doubts that it is not denoting other lords such as indra and others, the यौगिकार्थ is told as सर्वनियमनशीलो वासुदेवः. The word वासुदेव also denotes सर्वव्यापकत्व - one who is all pervading. The explanation of Vasudeva is given as सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः ततः स वासुदेवेति विद्वद्भिः परिपठ्यते (वि.पु). Why is he residing in everyone;s heart – to do niyamana – अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा.

हृद्देशे – Why is it that one who is all pervading is said to be present in the heart specifically? That is explained as it is the place where all knowledge causing pravrutti and nivrutti functions arises.

यन्त्रारूढानि – The word यन्त्र indicates the collectivity of body and senses according to the meaning of the word yantra. In kathopanishat it is said शरीरं रथमेव तु – where body is metaphorically told as chariot. In shvetashvatara it is told, सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे..पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति (श्वे. 1-6) – In the wheel of Brahman which is bruhat – great, सर्वजीवे – which makes all being live, सर्वसंस्थे – in which all are placed (during dissolution) – हंसो भ्राम्यति - the jiva migrates.

मायया – As it was told earlier मम माया – this is explained in bhashya as स्वकीयया मायया. ईश्वर does not make beings function by possessing them like a spirit. But he makes them function according to their reminiscent impressions by invoking the feelings of sattva and other gunas. This is told as अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः... मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् (श्वे. 4-9)

Though it is said ईश्वरः indirectly here, it is none other than Vasudeva Krishna only who is addressed thus. That is established in Subalopanishat as 'सर्वभूतान्तरात्मा अपहतपाप्मा दिव्यो देव एको नारायणः'. HE is the inner self of all beings it is said.

Sloka 18.62

एतन्मायानिवृत्तिहेतुम् आह –

The cause of removal of that maaya is told now.

While the Supreme One, who is independent, impels all beings through HIS maaya, how can the other dependent one cross over that maaya is told in the coming sloka.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 62 ॥

भारत Hey Arjuna, तमेव सर्व भावेन शरणं गच्छ Surrender unto HIM only whole heartedly in all ways. तत् प्रसादात् Through HIS grace, परां शान्तिं destruction of all bonds of karma शाश्वतं स्थानं and also the eternal abode प्राप्स्यसि you will attain.

यस्माद् एवं तस्मात् तम् एव - सर्वस्य प्रशासितारम् आश्रितवात्सल्येन त्वत्सारथ्ये अवस्थितम् 'इत्थं कुरु' इति च शासितारं, सर्वभावेन - सर्वात्मना शरणं गच्छ - सर्वात्मना अनुवर्तस्व । अन्यथाऽपि तन्मायाप्रेरितेन अज्ञेन त्वया युद्धादिकरणम् अवर्जनीयम्; तथा सति नष्टो भविष्यसि । अतो तदुक्तप्रकारेण युद्धादिकं कुरु इत्यर्थः । एवं कुर्वाणः तत्प्रसादात् परां शान्तिं - सर्वकर्मबन्धोपशमं, शाश्वतं च स्थानं प्राप्स्यसि । यद् अभिधीयते श्रुतिशतैः - 'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।' (ऋ. सं. 1-2-6-5) 'ते ह नाकं महिमानः सचन्ते, यत्र पूर्वं साध्याः सन्ति देवाः ।' (पु.सू. 'यत्र ऋषयः प्रथमजा ये पुराणाः' (यजु. सं. 4-7-13) । 'परेण नाकं निहितं गुहायाम्' (महाना. 8-14) 'यो अस्याध्यक्षः परमे व्योमन् ।' (तै.ब्रा. 2-8-9) 'अथ यदतः परो दिवो ज्योतिर्दीप्यते' (छा. 3-12-7), 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' (क. उ. 3-9) इत्यादिभिः ।

यस्माद् एवं तस्मात् तम् एव - सर्वस्य प्रशासितारम् - Because the reality is like this, HIM only - means the Supreme ruler of all,

आश्रितवात्सल्येन त्वत्सारथ्ये अवस्थितम् - and He who has motherly love towards those who have taken refuge in HIM, and who has now become your charioteer,

'इत्थं कुरु' इति च शासितारं,- and who ordains as 'do like this',

सर्वभावेन - सर्वात्मना शरणं गच्छ - सर्वात्मना अनुवर्तस्व - surrender unto HIM whole heartedly - follow HIM wholeheartedly.

अन्यथाऽपि तन्मायाप्रेरितेन अज्ञेन त्वया युद्धादिकरणम् अवर्जनीयम्; - And even if you do not follow HIM, being impelled by HIS maaya. waging war and others are unavoidable by you who is ignorant.

तथा सति नष्टो भविष्यसि - And if it happens so, you will perish.

अतो तदुक्तप्रकारेण युद्धादिकं कुरु इत्यर्थः - So engage in war and others as instructed by HIM is the meaning.

एवं कुर्वाणः तत्प्रसादात् परां शान्तिं – सर्वकर्मबन्धोपशमं, शाश्वतं च स्थानं प्राप्स्यसि – Following HIS orders, through HIS grace, you will get rid of the bonds of all karmas and also attain eternal abode.

यद् अभिधीयते श्रुतिशतैः – And this is being told by hundreds of shruti vakyas.

'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।' (ऋ. सं. 1-2-6-5) – 'Nitya Suri's see the Paramapada or Supreme Abode of that Vishnu all the time',

'ते ह नाकं महिमानः सचन्ते, यत्र पूर्वे साध्याः सन्ति देवाः ।' (पु.सू. – 'Worshipping Bhagavan Narayana, they attained that Parama Pada where age-old devatas known as saadhyas dwell'.

'यत्र ऋषयः प्रथमजा ये पुराणाः' (यजु. सं. 4-7-13) – where Rushis who are the firstborn and age old dwell'.

'परेण नाकं निहितं गुहायाम्' (महाना. 8-14) – 'that amrutatva which is present in parama vyoma above bhagavalloka',

'यो अस्याध्यक्षः परमे व्योमन् ।' (तै.ब्रा. 2-8-9) – 'HE dwelling in the Parama Vyoma presides over this'

'अथ यदतः परो दिवो ज्योतिर्दीप्यते' (छा. 3-12-7), - 'Now the Jyoti which shines forth brilliantly above that dyuloka'

'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' (क. उ. 3-9) इत्यादिभिः - He attains the Parama pada of Vishnu which is the end of the path of samsara.

यस्मादेवम् – Because it is so – that is because everything is dependent on Ishvara and not possible to eliminate in any other way.

तस्मत् तमेव – HIS maaya can be removed only by HIM and who else can do it? Is indicated by this.

सर्वस्य प्रशासितारम् and अश्रित वात्सल्येन – These two indicate HIS supremacy – परत्व and accessibility – सौलभ्य. Both are essential for complete protection. Just supremacy is of no use if not accessible like मेरुपर्वत or mere accessibility without supremacy is also useless just like a blade of grass. Or even other devatas who do not have Supremacy cannot give complete protection. Only Bhagavan who has both can take care of us and hence one has to take refuge in HIM only.

On who is स्वतन्त्र is now being your charioteer and has become परतन्त्र due to आश्रितवात्सल्य is the bhaava.

सर्वभावेन – The word भाव denotes मनोवृत्ति – the function of the mind. Hence bhashya is सर्वात्मना. That means contemplating on the facts that Vasudeva is अन्तर्यामी, उपदेष्टा, प्राप्य, प्रापक everything as told वासुदेवः सर्वम्.

शरणम् – This word means गोप्तृ or protector through upadesha. Bhagavan is protecting through his teachings. Bhashya is अनुवर्तस्व – that shows one should do anushtaana as per upadesha. Whatever was taught has to be practiced. That is told as sharanaagati here. That is explained further as तदुक्त प्रकारेण.

तत्प्रसादात् – Earlier it was told मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि (18-58). The same is told as तत्प्रसादात् here. Crossing over all difficulties only will lead to परा शान्ति. The words परां शान्तिम् means crossing over the bondage of karma which is अनिष्टनिवृत्ति. And स्थानं प्राप्स्यसि is इष्टप्राप्ति. The word शाश्वतम् indicates that it is not the place of Brahma and others which is not shaashvata.

And Bhashyakarar shows with shruti references that such a one attains परमपद. विष्णोः परमं पदम् – means there is a place Paramapada of Vishnu. So the words परमं पदम् is not about svarupa of Vishnu but a permanent place known as Parama Pada.

श्रुतिशतैः - Those who have studied the Vedas know this very clearly in indicated here. The shruti vakyas declaring the existence of parama pada show that एकमेवाद्वितीयम् (छा. 6-2-1) and others which say there was only one entity in the beginning mean that the world which is created is merged into paramatman and do not include Paramapada. Parama pada is not the subject of creation as it is eternal.

शाश्वतं स्थानम् – This is nothing but the place of Paramatman as established in various prakaranas. The place of brahma and others are all hell compared to Paramatman's place is told in Mahabharata as रम्याणि कामचाराणि विमानानि सभास्तथा । आक्रीडा विविधा राजन् पद्मिन्यश्चामलोदकाः । एते वै निरयास्तात स्थानस्य परमात्मनः । In Vishnu Purana it is said, एकान्तिनः सदा ब्रह्मध्यायिनो योगिनो हि ये । तेषां तत्परमं स्थानं यद्वै पश्यन्ति सूरयः (वि.पु. 1-6-39).

Sloka 18.63

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ 63 ॥

इति Thus गुह्यात् गुह्यतरं the most secret of the secrets ज्ञानं knowledge ते मया आख्यातम् has been taught to you by ME. एतत् अशेषेण विमृश्य Deliberating on this completely यथा इच्छसि तथा कुरु do as you like.

इति - एवं ते मुमुक्षुभिः अधिगन्तव्यं ज्ञानं सर्वस्माद् गुह्याद् गुह्यतरं कर्मयोगविषयं ज्ञानयोगविषयं भक्तियोगविषयं च सर्वम् आख्यातम् । एतद् अशेषेण विमृश्य स्वाधिकारानुरूपं यथा इच्छसि तथा कुरु - कर्मयोगं, ज्ञानयोगं, भक्तियोगं वा यथेष्टम् आतिष्ठ इत्यर्थः ।

इति - एवं ते मुमुक्षुभिः अधिगन्तव्यं ज्ञानं – Thus – means in this manner the knowledge that is to be acquired by a seeker of liberation,

सर्वस्माद् गुह्याद् गुह्यतरं कर्मयोगविषयं ज्ञानयोगविषयं भक्तियोगविषयं च सर्वम् आख्यातम् – The most secret teaching of all secret teachings – which is the knowledge of karmayoga, jnanayoga and bhaktiyoga has been fully told to you.

एतद् अशेषेण विमृश्य – Deliberating on this fully,

स्वाधिकारानुरूपं यथा इच्छसि तथा कुरु - do as you like according to your adhikaara.

कर्मयोगं, ज्ञानयोगं, भक्तियोगं वा यथेष्टम् आतिष्ठ इत्यर्थः - That means perform either karmayoga or jnanayoga or bhaktiyoga as per your liking.

Bhagavan Krishna finally tells that engaging in war is Arjuna's duty because one should not give up nitya and naimittika karmas in any discipline such as karmayoga and others. In order to establish this and encourage Arjuna to engage in war, Bhagavan taught all the inner meanings of the entire adhyaatma shastra. So there is nothing else to be taught further and that Arjuna should deliberate on the teachings taught so far about karmayoga, jnanayoga and bhaktiyoga and that he should adopt any of them as per his adhikaara.

इदं ते ज्ञानमाख्यातम् – here the word ते indicates 'to you' who has surrendered and become a shishya with the prayer यत् श्रेयस्स्यात् निश्चितं ब्रूहि तन्मे.

गुह्यात् गुह्यतरम् – What is गुह्य is explained as knowledge of supersensory aspects अतीन्द्रियविषयसु such as स्वर्ग and other पुरुषार्थसु and the means to attain them which are all told in Vedas. This is very secretive knowledge compared to the knowledge of worldly aspects such as आयुर्वेद, धनुर्वेद, गान्धर्ववेद, अर्थनीति and such shastras. And what is गुह्यतर is the knowledge of मोक्षोपाय which is to be performed as per one's adhikaara by मुमुक्षुसु, and the knowledge that is extracted from उपबृम्हणसु that is about अतीन्द्रियविषयसु and that can be known from Vedanta – that is गुह्यतर.

विमृश्य एतदशेषेण – This shows that what all is taught in this Gita Shastra is all गुह्यतरज्ञान only.

मया – Taught by none other than ME who is more dear to you and has supreme attributes such as सर्वज्ञत्व and others.

स्वाधिकारानुरूपम् – Nothing should be given up simply but one should choose based on one's adhikaara.

यथेच्छसि तथाकुरु – This does not apply to whether he should wage war or not because Bhagavan said यद्यहङ्कारमाश्रित्य न योत्स्य इति मन्यसे । मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति and so on. So it is about the choice among the three yogas taught. Do as you like does not mean do anything but chose one of the yogas taught which is the teaching of this entire shastra. Also for performing any of the yogas, one should perform nitya naimittika karmas and varnashrama dharmas. So decide what is right for you among the three yogas taught and then chose the right one is the teaching here.

Guhya – secret knowledge is about the means to attain svarga and such purusharthas and that is also known from the Vedas. That is performing yaagas and so on and it is rahasya jnaana known from Vedas.

Among the various purusharthas told in Vedas, the means to attain moksha is guhyatara – more secret knowledge compared to svarga sadhana and such.

After telling the guhyatara, the guhyatama – that which is the ultimate secret knowledge among the means to moksha – is told next.

Sloka 18.64

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 64 ॥

सर्वगुह्यतमं मे परमं वचः My supreme teaching which is the most secret teaching of all the secrets
भूयः शृणु listen to again. मे दृढम् इष्टोऽसि इति You are most dear to ME ततः ते हितम् वक्ष्यामि and
because of that I am telling what is good to you.

सर्वेषु एतेषु गुह्येषु भक्तियोगस्य श्रेष्ठ्यात् गुह्यतमम् इति पूर्वम् एव उक्तम् - 'इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।' (9-1)
इत्यादौ । भूयः अपि तद्विषयं परमं मे वचः शृणु । इष्टोऽसि मे दृढम् इति ततः ते हितं वक्ष्यामि ।

सर्वेषु एतेषु गुह्येषु भक्तियोगस्य श्रेष्ठ्यात् गुह्यतमम् इति पूर्वम् एव उक्तम् – Among all the secret knowledge
Bhaktiyoga was told as the most secret knowledge earlier itself.

'इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।' (9-1) इत्यादौ – as 'but this most secret of teachings I am telling you,
who is without any jealousy' and so on.

भूयः अपि तद्विषयं परमं मे वचः शृणु – Listen to the supreme teaching about it again from ME.

इष्टोऽसि मे दृढम् इति ततः ते हितं वक्ष्यामि - You are most dear to ME and so I am telling you what is
good to you.

In this and the next slokas, the quintessence of the shastra which is bhakti yoga is being told.
Karma, jnana and bhakti yoga are superior to all other knowledge and so told as गुह्यतर. Now
among them which is गुह्यतम – most supreme is decided here. What was told in गीतार्थसङ्ग्रह as
शास्त्रसारार्थ उच्यते is told here. And as an accessory to this quintessential knowledge, the prapatti
which is सारतम is told in the चरम श्लोक. The words सर्वगुह्यतमम् and भूयः remind us of the teachings
of 9th chapter and that is indicated in bhashya as पूर्वमेवोक्तम्.

परमं वचः - This is supreme teaching – means there is nothing more to be told beyond this. Or it
may indicate that the object of teaching is supreme and so the teaching is also supreme.

It is told that भगवद्योग is superior to all yajnas as यस्मात् धर्मात् परो धर्मो विद्यते नेह कश्चन (भा.मो. 256-1)

परमात्मदर्शन is also told as superior to all others as इज्याचार दमार्हिसादानस्वाध्याय कर्मणाम् । अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् (याज्ञ्य. आ. 8). Here आत्मदर्शन is परमात्मदर्शन.

इष्टोऽसि – This is told to make it clear that Bhagavan is not simply praising Arjuna for the sake of praising. दृढम् इष्टः means अत्यर्थप्रिय. As told earlier प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रियः (7-17). And that is why I am teaching what is good to you is what Bhagavan is telling.

Sloka 18.65

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 65 ॥

मद्भक्तः Being my devotee मन्मनाभव meditate on ME. मद्याजी worship ME. मां नमस्कुरु Do obeisance unto ME. मामेव एष्यसि Being thus you will attain ME only. सत्यं This truth ते प्रतिजाने I solemnly affirm to you. मे प्रियोऽसि Because you are dear to ME.

वेदान्तेषु - 'वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।' (श्वे. 3-8), 'तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय' (महाना), इत्यादिषु विहितं वेदनध्यानोपासनादिशब्दवाच्यं दर्शनसमानाकारं स्मृतिसन्तानम् अत्यर्थप्रियम् इह 'मन्मना भव' इति विधीयते । मद्भक्तः - अत्यर्थ मत्प्रियः, अत्यर्थमत्प्रियत्वेन निरतिशयप्रियां स्मृतिसंततिं कुरुष्व इत्यर्थः । मद्याजी - तत्रापि मद्भक्त इति अनुषज्यते, यजनं पूजनम्, अत्यर्थप्रियमदाराधनपरो भव । आराधनं हि परिपूर्णशेषवृत्तिः । मां नमस्कुरु - नमो नमनं, मयि अतिमात्रप्रह्वीभावम् अत्यर्थप्रियं कुरु इत्यर्थः । एवं वर्तमानो मामेवैष्यसि, एतत् सत्यं ते प्रतिजाने - तव प्रतिज्ञां करोमि; न उपच्छन्दनमात्रम् । यतः त्वं प्रियः असि मे । 'प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः' (7-17) इति पूर्वम् एव उक्तम् । यस्य मयि अतिमात्रा प्रीतिः वर्तते, मम अपि तस्मिन् अतिमात्रा प्रीतिः भवति इति तद्वियोगम् असहमानः अहं तं मां प्रापयामि । अतः सत्यम् एव प्रतिज्ञातं मामेवैष्यसि इति ।

वेदान्तेषु - 'वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।' (श्वे. 3-8), 'तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय' (महाना), इत्यादिषु विहितं – What is told in Vedantas as , 'I know this Purusha, Narayana, who is of great excellence, is effulgent like the Sun and is beyond mula prakruti', 'One who knows this Paramatman thus gets liberated in this birth itself. There is no other way for liberation' and such others,

वेदनध्यानोपासनादिशब्दवाच्यं – denoted by the words वेदन, ध्यान, उपासन and others,

दर्शनसमानाकारं स्मृतिसन्तानम् अत्यर्थप्रियम् – the continuous stream of thought that is most pleasant and equal to vivid perception,

इह 'मन्मना भव' इति विधीयते – that only is enjoined here as 'मन्मना भव'.

मद्भक्तः - अत्यर्थ मत्प्रियः, अत्यर्थमत्प्रियत्वेन निरतिशयप्रियां स्मृतिसंततिं कुरुष्व इत्यर्थः – Madbhakta: means having great love towards ME, that is with great love towards ME contemplate on ME with continuous stream of thoughts that is unsurpassably pleasant.

मद्याजी - तत्रापि मद्भक्त इति अनुषज्यते, यजनं पूजनम्, अत्यर्थप्रियमदाराधनपरो भव – Even in 'madyaajee' the word 'madbhakta' is to be taken along, yajana means worshipping, So madyaajee means engage in my worship which is most pleasant.

आराधनं हि परिपूर्णशेषवृत्तिः – Is it not that aaraadhana or worship is an act of complete subservience.

मां नमस्कुरु - नमो नमनं, मयि अतिमात्रप्रह्वीभावम् अत्यर्थप्रियं कुरु इत्यर्थः – maam namaskuru – namah means namana or prostrating. Prostrate before ME with complete obedience with great love.

एवं वर्तमानो मामेवैष्यसि, - Performing thus, you will attain ME only.

एतत् सत्यं ते प्रतिजाने - तव प्रतिज्ञां करोमि; - This is the truth and my solemn promise to you.

न उपच्छन्दनमात्रम् – Not just to lure you promising something attractive.

यतः त्वं प्रियः असि मे - Because you are very dear to ME.

'प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः' (7-17) इति पूर्वम् एव उक्तम् – Was it not told earlier itself as 'I am most dear to a Jnaani and he is also most dear to ME'.

यस्य मयि अतिमात्रा प्रीतिः वर्तते, मम अपि तस्मिन् अतिमात्रा प्रीतिः भवति इति – In whom there is great love towards ME, I also have great love towards him.

तद्वियोगम् असहमानः अहं तं मां प्रापयामि - and due to that not being able to bear separation from him, I will make him attain ME.

अतः सत्यम् एव प्रतिज्ञातं मामेवैष्यसि इति - Hence a true solemn promise was made by ME that you will attain ME only.

वेदान्तेषु – By quoting shruti pramanas it is proved here that what is taught by this sloka मन्मना भव is a direct means to Moksha अव्यवहितफलसाधन and that is the most secret teaching गुह्यतम and is the अङ्गि – the main means.

वेदाहमेतम् – This mantra from Purushasukta indicates that other Upanishats are also declaring the same.

नान्यः पन्थाः - Indicates there is no other means to attain HIM. Since Vasudeva has been established as Purushottama is अतोऽस्मि लोके वेद च प्रथितः पुरुषोत्तमः (15-18), here the vidhi मन्मनाभव is to indicate that one should do upaasana of that महापुरुष.

If it is argued that only वेदन is told here and not भक्ति, Bhashya makes it clear that वेदनध्यानोपासनादिशब्दवाच्यम्. The word आदि includes भक्ति, सेवा and others. वेदन and उपासन are used in the same prakaranas at beginning and end or vice versa which shows वेदन is उपासन only. This is well established in शारीरकभाष्यस. And shruti itself says द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः (बृ. 4-4-5) and the same darshana and others are reiterated as आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेन (बृ. 4-4-5) where in the word निदिध्यासन is replaced by विज्ञानेन.

वेदनध्यानोपासनादिशब्दवाच्यम् दर्शनसमानाकारं स्मृतिसन्तानरूपम् - What is ordained in vakyas such as तस्मिन् दृष्टे परावरे (मु. 2-2-9), निचाय्य तं मृत्युमुखात् प्रमुच्यते (कठ. 3-15), द्रष्टव्यः (बृ. 4-4-5) and स्वप्नधीगम्यम् (मनु. 12-122) etc. is nothing but दर्शनसमानाकार achieved thru ध्रुवानुस्मृति.

स्मृतिसन्तानम् – means चित्तैकाग्र्यम्. By this तैलधारावदविच्छिन्नत्व is also indicated.

अत्यर्थप्रियम् इह – The word इह means अव्यवहित-मोक्षोपाय-उपदेशदशायाम् - in this state of teaching the direct means to moksha.

विधीयते – Though this is ordained in वेदान्तस, as Arjuna was not aware, it is ordained here as मन्मना भव.

अत्यर्थमत्प्रियः - He for whom I am most dear, is most dear to ME. As told प्रियो हि ज्ञानिनोऽत्यर्थम् (7-17).

मद्याजी – तत्रापि मद्भक्त इत्यनुषज्यते – Both मद्याजी and मां नमस्कुरु are part of अङ्गि only is indicated by तत्रापि. The word यज is not about Yagas such as ज्योतिष्टोम and others is indicated by the explanation यजनं पूजनम् in bhashya.

आराधनं हि परिपूर्णशेषवृत्तिः - Because all these are to be performed with great bhakti, what is ordained in bhagavat shastra and others as सारतम is told as आराधनं हि परिपूर्णशेषवृत्तिः.

नमो नमनम् - Since the word is not mere प्रणिपात - prostration but denotes three kinds of namana - with mind, body and speech. As that also is done with devotion (bhakti), it is explained as अतिमात्रप्रह्वीभाव - with the thought that self and everything belonging to Self is Bhagavan's and meant for Bhagavan only.

सत्यम् - This qualifies प्रतिज्ञा and not the words expressed solemnly. Bhagavan said, द्यौःपतेत् पृथिवी शीर्येत् हिमवान् शकली भवेत् । शुष्येत् तोयनिधिः कृष्णे न मे मोघं वचो भवेत्, 'द्विःशरं नाभिसन्धत्ते द्विःस्थापयति नाश्रितान् । द्विर्ददाति न चार्थिभ्यः रामो द्विर्नाभिभाषते' and so on. And so explained as न उपच्छन्दन मात्रम्. It is not like offering some sweets etc. to attract children but it is a true vow that I am taking Bhagavan says.

यस्य मयि अतिमात्रा प्रीतिः वर्तते, मम अपि तस्मिन् अतिमात्रा प्रीतिः भवति इति - In order to remove doubts that it is not possible, Bhagavan gives what is normally seen in the world - that we love dearly those who love us dearly.

Do not doubt that this is just to generate some interest in you because you are most dear to ME.

Sloka 18.66

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 66 ॥

सर्वधर्मान् All means to Moksha such as Karmayoga, Jnanayoga and Bhaktiyoga परित्यज्य performing with renunciation of agency, fruits and possession, माम् एकं only ME शरणं ब्रज contemplate as the kartaa - agent, aaraadhya - object of worship, upaaya - the means and praapya - goal. अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि I will release you from all karmas that are obstructing my attainment मा शुचः Do not grieve.

OR

सर्वधर्मान् All propitiatory rites such as kruchra, chaandraayana and others परित्यज्य giving up completely, माम् एकं only ME who is the refuge for all शरणं ब्रज surrender unto. अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि I will release you from all sins obstructing the start of Bhaktiyoga मा शुचः Do not grieve.

कर्मयोगज्ञानयोगभक्तियोगरूपान् सर्वान् धर्मान् परमनिःश्रेयस साधनभूतान् मदाराधनत्वेन अतिमात्रप्रीत्या यथाधिकारं कुर्वाण एव उक्तरीत्या फलकर्मकर्तृत्वादिपरित्यागेन परित्यज्य माम् एकम् एव कर्तारम् आराध्यं प्राप्यम् उपायं च अनुसंधत्स्व । एष एव सर्वधर्माणां शास्त्रीयपरित्यागः इति - 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः। ' (18-4) इत्यारभ्य 'सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।' (18-9) 'न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥' (18-11) इति अध्यायादौ सुदृढम् उपपादितम् । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि एवं वर्तमानं त्वां मत्प्राप्तिविरोधिभ्यः अनादिकाल-संचितानन्ताकृत्यकरण-कृत्याकरण रूपेभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि । मा शुचः - शोकं मा कृथाः ।

कर्मयोगज्ञानयोगभक्तियोगरूपान् सर्वान् धर्मान् – All dharmas of the form of Karmayoga, Jnanayoga and Bhaktiyoga,

परमनिःश्रेयस साधनभूतान् – that are the means to attain the ultimate which is liberation,

मदाराधनत्वेन अतिमात्रप्रीत्या यथाधिकारं कुर्वाण एव – performing them as per adhikaara as my worship with great love,

उक्तरीत्या फलकर्मकर्तृत्वादिपरित्यागेन परित्यज्य – renouncing them with the renunciation of phala, kartrutva and others as told,

माम् एकम् एव कर्तारम् आराध्यं प्राप्यम् उपायं च अनुसंधत्स्व – reflect on ME alone as the agent, object of worship, the goal to be attained and also the means.

एष एव सर्वधर्माणां शास्त्रीयपरित्यागः इति – this only is shaastreeya praityaaga was told ,

'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः। ' (18-4) इत्यारभ्य – 'Hey Arjuna in respect of tyaaga about which various parties are putting forth mutually opposing views, listen to the final view from ME. O Superior one among Men, has it not been told that tyaaga is of three types?', beginning thus,

'सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।' (18-9) – giving up possession, fruits such renunciation is known as saatvika tyaaga,

'न हि देहभृता शक्यं त्यक्तुं कर्मण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥' (18-11) – 'Is it not well known that it is not possible to give up karmas completely by an embodied one? But one who has renounced the fruits of karma is said to be a tyaagi',

इति अध्यायादौ सुदृढम् उपपादितम् – thus it was established firmly at the beginning of the chapter itself.

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि – I will release you from all sins,

एवं वर्तमानं त्वां मत्प्राप्तिविरोधिभ्यः अनादिकाल-संचितानन्ताकृत्यकरण-कृत्याकरण रूपेभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि – that means, you who is thus, I will release from all sins of the form of not performing what ought to be done and performing what ought not to be done that are endless and accumulated since beginningless time.

मा शुचः - शोकं मा कृथाः - Do not grieve.

अथवा

सर्वपापविनिर्मुक्तात्यर्थ-भगवत्प्रियपुरुष-निर्वर्त्यत्वाद् भक्तियोगस्य तदारम्भविरोधिपापानाम् आनन्त्यात् तत्प्रायश्चित्तरूपैः धर्मैः परिमितकालकृतैः तेषां दुस्तरतया आत्मनो भक्तियोगारम्भानर्हताम् आलोच्य शोचतः अर्जुनस्य शोकम् अपनुदन् श्रीभगवान् उवाच - सर्वधर्मान् परित्यज्य माम् एकं शरणं ब्रज इति ।

भक्तियोगारम्भविरोध्यनादिकालसंचित-नानाविधानन्तपापानुगुणान् तत्तत्प्रायश्चित्तरूपान् कृच्छ्रचान्द्रायण-कूष्माण्ड-वैश्वानर-प्राजापत्य-व्रातपति-पवित्रेष्टि-त्रिवृदग्निष्टोमादिकान् नानाविधानन्तान् त्वया परिमितकालवर्तिना दुरुन्धानान् सर्वान् धर्मान् परित्यज्य भक्तियोगारम्भसिद्धये माम् एकं परमकारुणिकम् अनालोचितविशेषाशेषलोकशरण्यम् आश्रितवात्सल्यजलधिं शरणं प्रपद्यस्व । अहं त्वा सर्वपापेभ्यो यथोदितस्वरूपभक्त्यारम्भविरोधिभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि, मा शुचः ।

सर्वपापविनिर्मुक्तात्यर्थ-भगवत्प्रियपुरुष-निर्वर्त्यत्वाद् भक्तियोगस्य – Bhaktiyoga can be performed only by those who have got rid of all the sins and have great love towards Bhagavan,

तदारम्भविरोधिपापानाम् आनन्त्यात् – and because the sins that are obstructing the start of Bhaktiyoga are endless,

तत्प्रायश्चित्तरूपैः धर्मैः परिमितकालकृतैः तेषां दुस्तरतया – and because they cannot be got rid of by the propitiatory rites that are performed in limited time,

आत्मनो भक्तियोगारम्भानर्हताम् आलोच्य – thinking that he is not eligible to begin bhaktiyoga,

शोचतः अर्जुनस्य शोकम् अपनुदन् – Arjuna, was feeling sad. Dispelling his sorrow,

श्रीभगवान् उवाच – Bhagavan said,

सर्वधर्मान् परित्यज्य माम् एकं शरणं ब्रज इति – giving up all dharmas surrender unto only ME.

भक्तियोगारम्भविरोध्यनादिकालसंचित- Accumulated from beginningless time, that which is opposed to beginning Bhaktiyoga,

नानाविधानन्तपापानुगुणान् तत्तत्प्रायाश्चित्तरूपान् – the propitiatory rites for those respective sins which are endless and of many varieties,

कृच्छ्रचान्द्रायण-कूष्माण्ड-वैश्वानर-प्राजापत्य-व्रातपति-पवित्रेष्टि-त्रिवृदग्निष्टोमादिकान् – such as krucchra, chaandraayana, Kushmanda, Vaishvanara, Prajapatya, Vratapati, Pavitreshti, Trivrdagnishtoma and others,

नानाविधानन्तान् त्वया परिमितकालवर्तिना दुरुनुष्ठानान् – which are also of many types and countless and not possible of performing by one who exists for limited time,

सर्वान् धर्मान् परित्यज्य – relinquishing all those dharmas,

भक्तियोगारम्भसिद्धये - in order to begin Bhaktiyoga,

माम् एकं परमकारुणिकम् अनालोचितविशेषाशेषलोकशरण्यम् आश्रितवात्सल्यजलधिं शरणं प्रपद्यस्व – surrender unto ME the ONE who is most compassionate, is the refuge to all the worlds without the thought of any distinction and who is an ocean of love towards those who take refuge.

अहं त्वा सर्वपापेभ्यो यथोदितस्वरूपभक्त्यारम्भविरोधिभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि, - I will release you from all sins that are opposed to beginning Bhaktiyoga of the nature told earlier.

मा शुचः - Do not grieve.

Explanations from Tatparya chandrika for first Yojana:

After teaching the way to contemplate – that is Bhagavan's worship etc while performing all the three yogas karmayoga and others told in detail and briefly earlier, in this sloka, अनिष्टनिवृत्ति is told for getting rid of all obstructions to attain इष्टप्राप्ति told in previous sloka as मामेवैष्यसि.

सर्वधर्मान् – The word सर्व here denotes karma, Jnana and bhakti yogas. The word धर्म means धृतिसाधन - धारणात् धर्म उच्यते and the three yogas are sadhanas for moksha and hence परमनिश्चयेयससाधनभूतान् is the bhashya. It could be direct means or successively through others. Bhaktiyoga is direct means while karma and jnana yoga are परम्परया sadhanas to moksha.

How do they become means to attain moksha is explained as मदाराधनत्वेन. If performed as worship of Bhagavan.

अतिमात्रप्रीत्या – This indicates total disinterest in other purusharthas - dharma, artha and kaama. The yogas should be performed with utmost love only for pleasing Bhagavan is the bhaava.

यथाधिकारं कुर्वाणः - This reminds of what was told as यथेच्छसि तथा कुरु. So यथेच्छसि does not mean 'anything you want' but it means यथाधिकारं – as per your eligibility.

कुर्वाण एव – The avadharana एव indicates that karmas have to be performed and so the स्वरूपत्याग of karma and other such views are तामस and are rejected.

फलकर्मकर्तृत्वादि परित्यागेन – In this, Karma tyaaga means स्वकीयताभिमानत्याग - giving up the idea of possession. उक्तरीत्या परित्यागेन – shows that parityaaga means that which is done as taught at the beginning of this chapter. Tyaaga and sanyaasa mean the same and that is shaastreeya tyaaga.

Even in Bhaktiyoga, other fruits such as wealth and others are to be given up. Even moksha phala is शेष to Bhagavan who is सर्वशेषि and so even in that one should not have the idea of possession. By the word आदि, giving up the idea that Indra and others are objects of worship is indicated.

परित्यागेन परित्यज्य – The word परित्यज्य means giving up completely. The scope of that is restricted here by the adjective परित्यागेन meaning shaastreeya parityaaga only.

In all other karmas – कर्तृत्व is in self, उपास्यत्व is in respect of Indra and other gods, प्राप्यत्व is in svarga and others and उपायत्व is in the karma. ज्योतिष्टोमेन स्वर्गकामो यजेत – in that the deity

worshipped is indra and such gods who are told in those respective yaagas. The agent is the yajamaana who is desirous of svarga. Praapya is svarga. Upaaya for that is jyotishtoma yaaga and such karmas only. That is how those who have not studied Vedanta think. Bhagavan is telling Arjuna not to do so. Those who have studied Vedanta and are mumukshus would think of everything as Bhagavan only. So think of ME as कर्तृ, प्राप्य, उपाय, उपास्य everything - is what Bhagavan is telling. That is indicated by the words माम् एकम् and explained in bhashya clearly as माम् एकम् एव कर्तारम् आराध्यं प्राप्यम् उपायं च अनुसंधत्स्व.

Swamy Deshikan explains how one can do that kind of anusandhaana –

कर्तारम् – कर्तुः प्रयोजकतया अन्तर्यामित्वेन, अनुमन्तृतया च अवस्थितमित्यर्थः । तदनुसन्धानात् स्वकर्तृत्वाभिमानत्यागः.

Maam ekam kartaaram – contemplate on ME as the inner controller and also as the impeller etc as that is useful to agency. Reflecting like that would help in getting rid of any idea of agency in self. So thinking Bhagavan only is the agent means contemplating on the fact that Bhagavan is present as inner controller and impeller etc and hence HE is the agent.

आराध्यम् – Giving up the idea that karmas are subservient to other gods देवतान्तर or subservient to self – देवतान्तरशेषत्व स्वशेषत्वधीत्याग. Bhagavan told clearly अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च (9-24), स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः (18-46) and so on. That leads to thinking Bhagavan only as the object of worship.

प्राप्यम् – साक्षात् परम्परया च – What is given up is svarga and other phalas. So what is to be attained is Paramatman only.

उपायम् – This is what is enjoined by शरणशब्द. Bhagavan only gives the fruits being pleased with the karmas. It is well established already in all shastras that only Paramatman who is pleased is the bestower of fruits. So one should give up the idea that the fruits that are attained at a later time after performing karmas are through yaaga, upaasana and others indicated by the words यजेत, उपासीत etc. Because karmas by themselves cannot bestow the fruits. Karma is achetana and short-lived and so on. One who is already established, eternal, and is an abode to attributes such as omniscience, True Will, benevolence and such innumerable qualities and is the ONE

worshipped by all karmas taught in shastras, that Paramatman is the bestower of fruits is what one should contemplate on.

एष एव सर्वधर्माणां शास्त्रीयपरित्यागः – So shaastreeya parityaaga is this only and not giving up the karma itself. By this all views advocating svarupatyaaga of karmas are set aside.

इति - 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः। ' (18-4) इत्यारभ्य 'सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।' (18-9) 'न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥' (18-11) इति अध्यायादौ सुदृढम् उपपादितम् – And that was very very firmly established is shown by pramanas. सुदृढम् उपपादितम् means – established in such a way that the question of giving up karmas completely based on a superficial interpretation of the word सर्वधर्मान् does not arise.

अहं – The meaning of this word is – I – who is worshipped as told, who is qualified by most auspicious qualities such as सार्वज्ञ्य-सर्वशक्तित्व-परमकारुणिकत्वादिगुणगणविशिष्टः that are useful for bestowing the fruits. HE is all-knowing and at the same time HE is all powerful also. Added to these, HE is most compassionate. All these are meant by AHAM.

त्वा – You, who have performed the upaaya with shaastreeya tyaaga as told. That is told by एवं वर्तमानम्.

सर्वपापेभ्यो मोक्षयिष्यामि एवं वर्तमानं त्वां मत्प्राप्तिविरोधिभ्यः – The word सर्वधर्मान् includes the direct means – अव्यवहित-उपाय - also. That is also known from मामेवैष्यसि. What is achieved by उपाय is प्रतिबन्धनिवृत्ति – destruction of all obstructions. After that स्वरूपाविर्भावलक्षण भगवत्प्राप्ति happens by itself is the bhaava.

अनादिकाल-संचितानन्ताकृत्यकरण-कृत्याकरण रूपेभ्यः सर्वेभ्यः पापेभ्यो – The meaning denoted by the word सर्व is explained as अनादिकाल-संचितानन्ताकृत्यकरण-कृत्याकरण रूपेभ्यः सर्वेभ्यः पापेभ्यो.

The papas are – सञ्चित and आगामि. In सञ्चित, there are two parts – आरब्ध and अनारब्ध – that which has already started to give fruits and that which is waiting to give fruits. आरब्ध or प्रारब्ध karmas itself may lead to several births in future. आगामि has two parts – बुद्धिपूर्वक – intentional and अबुद्धिपूर्वक – unintentional sins committed after starting Bhaktiyoga. Destruction of all papas means – all सञ्चित papas and that which is अबुद्धिपूर्वक in आगामि कर्मस. That is told in Brahmasutra

as तदधिगम उत्तरपूर्वाघयोः अक्षेपविनाशौ – पूर्वाघ विनाश and उत्तराघ अक्षेप. In उत्तराघ it is only sins committed अबुद्धिपूर्वक. So all the sins committed earlier and accumulated from beginningless time get destroyed completely and unintentional sins committed after start of bhaktiyoga will not affect one. But sins committed intentionally will affect. And praarabdha karma will have to be spent by experiencing. So सर्वपापेभ्यो मोक्षयिष्यामि means this. One cannot do prapatti for intentional sins that may be committed after wards. One can surrender to Bhagavan requesting 'let me not do intentional sins'. But cannot say 'Even if I do intentional sins you should pardon me'. That is not possible because it is like telling that I am going to commit बुद्धिपूर्वक papas and you should pardon me. One should avoid intentional sins completely. If not, there will be punishment for such sins committed intentionally unless one does प्रायश्चित्त प्रपत्ति – which is requesting pardon for intentional sins after committing them. All these are explained in detail in various Rahasya Granthas of our Acharyas.

मा शुचः - शोकं मा कृथाः - Surrender unto ME and do not grieve after that. The sorrow or shoka is with respect to final attainment which is being obstructed by sins.

The main aspects of the first yojanaa can be summarized thus:

1. सर्वधर्मः means karmayoga, jnana yoga and bhakti yoga
2. परित्याग means फलसङ्गकर्तृत्वत्याग. Bhakti yoga has to be performed with saatvika tyaga.
3. शरणं ब्रज – means take refuge in Bhagavan thinking that HE is only the upaaya – upaaya anusandhaana.
4. सर्वपापेभ्यः - means all sins opposed to attainment of Bhagavan after starting Bhaktiyoga.
5. In Bhaktiyoga, परित्याग and शरणवरण both are necessary. शरणवरण destroys the obstructions and भक्ति achieves भगवत्प्राप्ति through HIS दया.
6. मा शुचः - Before doing prapatti one should be worried, should have sorrow but after prapatti, one should not have any sorrow because Bhagavat praapti will definitely happen as Bhagavan will take care of destroying all sins obstructing the attainment of the final goal. Destruction of papas means Bhagavan will withdraw his sankalpa of nigraha.

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Now we can take up the explanations from Tatparya Chandrika for the second yojanaa.

Bhashya is:

सर्वपापविनिर्मुक्तात्यर्थ-भगवत्प्रियपुरुष-निर्वर्त्यत्वाद् भक्तियोगस्य तदारम्भविरोधिपापानाम् आनन्त्यात्
तत्प्रायश्चित्तरूपैः धर्मैः परिमितकालकृतैः तेषां दुस्तरतया आत्मनो भक्तियोगारम्भानर्हताम् आलोच्य शोचतः अर्जुनस्य
शोकम् अपनुदन् श्रीभगवान् उवाच - सर्वधर्मान् परित्यज्य माम् एकं शरणं ब्रज इति ।

भक्तियोगारम्भविरोध्यनादिकालसंचित-नानाविधानन्तपापानुगुणान् तत्तत्प्रायश्चित्तरूपान् कृच्छ्रचान्द्रायण-कूष्माण्ड-
वैश्वानर-प्राजापत्य-व्रातपति-पवित्रेष्टि-त्रिवृदग्निष्टोमादिकान् नानाविधानन्तान् त्वया परिमितकालवर्तिना दुरनुष्ठानान्
सर्वान् धर्मान् परित्यज्य भक्तियोगारम्भसिद्धये माम् एकं परमकारुणिकम् अनालोचितविशेषाशेषलोकशरण्यम्
आश्रितवात्सल्यजलधिं शरणं प्रपद्यस्व । अहं त्वा सर्वपापेभ्यो यथोदितस्वरूपभक्त्यारम्भविरोधिभ्यः सर्वेभ्यः पापेभ्यो
मोक्षयिष्यामि, मा शुचः ।

The first question is – why did Bhashyakarakar give two interpretations to this sloka?

Swamy Deshika justifies why Bhashyakarakar has given a second explanation for this sloka.

A question may arise here - after teaching the three yogas and also showing the superior one among them which is गुह्यतम सारार्थ - the most secret essential teaching of shastra, what is the use of establishing that the same three yogas are to be performed contemplating as taught earlier itself ? This sloka is not teaching anything different. It was also told by Bhashyakarakar at the beginning of Gita shastra itself, in the sloka 'तमुवाच हृषीकेशः प्रहसन्निव भारत । सेनयोरुभयोर्मध्ये सीदमानमिदं वचः' (2-10), as 'आत्मपरमात्मयाथात्म्यतत्प्राप्त्युपायभूतकर्मयोगज्ञानयोगभक्तियोगगोचरम् – न त्वेवाहं जातुनासमित्यारभ्य, अहं त्वा सर्वपापेभ्यो मोक्षयिष्यि मा शुचः इत्येतदन्तं वच उवाचेत्यर्थः'. Also here the words मा शुचः is not to remove Arjuna's shoka that arose due to अस्थानस्नेह and other reasons because that shoka was dispelled completely earlier itself. So मा शुचः told here is similar to what was told as 'माशुचः संपदं दैवीमभिजातोऽसि पाण्डव' (16-5) where Arjuna had a doubt about his own nature and Bhagavan gave him the assurance that he is born in noble clan and is endowed with दैवीसम्पत्. Like that here also it should be taken as to dispel the shoka that arose due to some reason other than what was told earlier. And Arjuna who is धार्मिकाग्रेसर and has sharp intellect cannot grieve on account of not being able to decide which उपाय is important or being ignorant of the nature of realities taught by the all-knowing Bhagavan. Arjuna has now the knowledge of the realities, that everything is subservient to Bhagavan and that Bhaktiyoga leads to attainment of

Bhagavan etc. It is also not due to doubting the fruit that is attained because that is told clearly as मामेवैष्यसि.

Considering all these, this shoka addressed here should be due to the difficulty in adopting the उपाय that needs to be practiced for a long time without any break and that too with great devotion. Or it could be due to the delay in attaining perfection of the means taught.

Bhashyakarar says सर्वपापविनिर्मुक्तात्यर्थ-भगवत्प्रियपुरुष-निर्वर्त्यत्वाद् भक्तियोगस्य. It is very scary when we think of such qualification needed for Bhaktiyoga. So that is why Bhashyakarar gives an alternative explanation for this sloka. That Arjuna had sorrow thinking about the qualification needed and whether he can achieve it at all. This also shows that before surrendering unto Bhagavan one should have shoka while after surrendering there should be no shoka as the burden of protection would be on Bhagavan.

Let us understand in little more detail the meaning of the words of sloka as per second योजना.

सर्वधर्मान् – The various dharmas told in Shastra for destroying sins. Shruti says धर्मेण पापमपनुदति (महा ना.). The plural in धर्मान् and the word सर्व indicate वैविध्य and आनन्त्य of पापs and धर्मs both - the variety as well as endlessness of sins as well as dharmas. The sins are also various and endless and in the same way there are variety of dharmas to get rid of them and dharmas are also countless. The word आदि in bhashya found in अग्निष्टोमादिकान् – includes the various karma yogas mentioned earlier as दैवमेवापरे यज्ञम् and so on and also those not specifically mentioned and it also includes Jnanayoga notes Swamy Deshikan. If one realizes it is impossible to to Jnanayoga which also destroys the sins obstructing start of Bhaktiyoga, one can surrender unto Bhagavan is the bhaava.

सर्वपापेभ्यः - The word सर्वपाप denotes all papas opposed to उपाय – उपायविरोधिपापs. It is said नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते (लघुविष्णुस्मृति) and विघ्नायुतेन गोविन्दे नृणां भक्तिः निवार्यते (वि.ध. 74-94) – श्रेयांसि बहुविघ्नानि – so it is very very difficult to get bhakti towards Bhagavan and all sins should have been destroyed for bhakti to arise. So bhashya explains this as तदारम्भ विरोधि पापानाम् आनन्त्यात्.

सर्वधर्मान् परित्यज्य – The word धर्म denotes प्रायश्चित्तs that are very very difficult to perform. So in this yojanaa, what is taught is giving up those praayashcittas – स्वरूपत्याग is what is told in

respect of प्रायश्चित्तs here. By this the नित्यनैमित्तिककर्मs are not affected as they have to be performed by all. But Swamy Deshikan notes here that even among nitya and naimittika karmas, those that are very difficult to perform may be included in this tyaga. He says shastra ordains what is possible to perform for one who is capable – शक्त. For अशक्तs there will not be any defect if not able to perform – like in old age or when some one is sick and unable to do etc. And for one who is not capable of performing the मुख्यकल्प – that is performing a rite in its proper full form as enjoined, the अनुकल्प only becomes अनुष्ठेय. For eg. For one who cannot perform स्नान in मुख्यकल्प that is with proper good water and so on, other ways of performing snaana as enjoined in shastra are available – like मन्त्रस्नान etc. It is said that मान्त्रं भौमं तथाग्रेयं वायव्यं दिव्यमेव च । वारुणं मानसं चेति स्नानं सप्तविधं स्मृतम् (योग याज्ञवल्क्यस्मृति). So for one who is incapable of performing snaana as ordained, यः स्मरेत् पुण्डरीकाक्षं स वै बाह्याभ्यन्तरः शुचिः mere स्मरणम् of Bhagavan gives the same fruit it is said. But one should remember that it is only in case of अशक्ति – if it is just impossible to follow the mukhya kalpa only and not for all. Same is true for दुष्करकर्मs. In the same way, for those who are not capable of performing the praayashcittas, भगवत् प्रपदन is ordained here. That is summarized by Swamy Deshika as अत्र दुष्करतया चिरकालसाध्यतया चाल्पशक्तिना परिमितकालवर्तिना च दुरुन्नुष्ठानानां धर्माणाम् अर्थसिद्ध एव त्यागो भगवदेकोपायतावरणविधेः उपकारित्वेन विधिच्छायाया अनूद्यते; यथा निदिध्यासनोपकारितया रागप्राप्ते श्रवणमनने 'श्रोतव्यो मन्तव्यः' इति ।

For one who is अल्पशक्त, विलम्बाक्षम – and is filled with sorrow that he is not able to perform the praayashcittas that are extremely difficult, Bhagavat sharanaagati is ordained here. So परित्यज्य is not a विधि here but anuvaada only. If it is vidhi that means one should perform the praayashcitta and realize that it is not possible and then do sharanaagati. But that is not what is meant here. It should be understood as परित्यज्य स्थितः - having realized that it is impossible to do praayashcittas, without worrying about even performing them, give them up completely and surrender unto Bhagavan. That is what is meant. It is like as told, इमं लोकं प्राप्य भजस्व माम् – here 'praapya' is not vidhi. Else that would mean that one should accumulate punya-paapa etc and be born in this world and then do bhajana of Bhagavan. That is not what is told there but इमं लोकं प्राप्य वर्तमानः - one who has come to this world and present here, should worship Bhagavan with bhakti. In the same way, 'parityajya sthitah' is the meaning in this yojanaa. Another example Swamy Deshikan shows here is श्रोतव्यो मन्तव्यो निदिध्यासितव्यः - where श्रवण, मनन are not

vidhis but useful for निदिध्यासन. So one should realize firmly that it is impossible to perform praayashcittas as papas are endless – तदारम्भ विरोधि पापानाम् आनन्त्यात् – bhashyakarar says.

Another doubt may arise here – for one who is incapable, there is no need to prohibit performance of praayashcittas but for one who is capable of performing prayashcittas, how can Bhagavan say ‘give them up’ – does it not lead to शास्त्रवैयर्थ्य – shastra which ordains will become futile. Swamy Deshika notes that it is needed for one who is शक्त only. It is like Brahmastra which does not tolerate any other बन्धs. If one is tied with Brahmastra and then is tied again with any other bandha, brahmastra will get released. Bhagavat prapatti is like brahmastra. When that is needed, all other upaayas have to be given up and Bhagavan will be the Parama Upaaya.

And this tyaaga is not opposed to performance of Nitya and naimittika karmas that are ordained through स्वतन्त्रविधि vakyas. It is like ब्रीहीन् अवहन्ति – the hull or husk of the grains are to be removed before using it for havis and that is ordained. Here removing the husk is useful to prepare the grain for havis. Like that nitya and naimittika karmas which are also meant for achieving the same ultimate fruit of Bhakti Yoga for which Prapatti is done and so not opposed to tyaaga told here. Hence that is not included in tyaaga.

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Prapatti done here is anga prapatti – as an anga to Bhaktiyoga.

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शरणम् – The word शरण in this second explanation is उपायपर. As told उपाये गृहरक्षित्रोः शब्दः शरणमित्ययम् । वर्तते सांप्रतं त्वेष उपायार्थैकवाचकः (अहि. 36-33) and also शरणं गृहरक्षित्रोरुपाये च निगद्यते (नाम). That is explained in bhashya as परमकारुणिकम् etc – Bhagavan who is qualified by wonderful attributes such as कारुण्य, वात्सल्य etc is thought of as the उपाय.

And एकम् means Bhagavan who is ever inseparably associated with Shridevi and all the innumerable auspicious attributes and all that. एकम् is what stands against सर्व told here in सर्वधर्मान्, सर्वपापेभ्यो मोक्षयिष्यामि. HE is everything and HE only is capable of destroying all sins. One Bhagavat prapatti will become सर्वप्रायश्चित्त is the meaning. It is said in विष्वक्सेनसंहिता – अनन्यसाध्ये स्वाभीष्टे महाविश्वासपूर्वकम् । तदेकोपायतायाच्चा प्रपत्तिश्शरणागतिः (विष्वक्).

अनालोचित-विशेष-अशेषशरण्यम् – Bhagavan does not expect any specific qualification of any nature. Whoever surrenders unto HIM, HE protects. This is justified by so many instances and pramaanas. Shruti says 'सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत्' (श्वे. 3-17). In Ramayana, Vibhishana says सर्वलोक शरणाय (रा.यु. 17-14) for which Sri Rama's response is विभीषणो वा सुग्रीव यदि वा रावणः स्वयम् (रा.यु. 18-36). Also वधार्हमपि काकुत्स्थः कृपया पर्यपालयत् (रा.सु. 38-34). In अनालोचितविशेष, the word विशेष includes जाति, गुण, वर्ण, विद्या, वृत्त, संस्कार, भूतभाव्युपकार and all that.

वात्सल्य – Sri Rama said दोषो यद्यपि तस्य स्यात् सतामेतदगर्हितम् (रा.सु. 18-3). Taayar says विदितः स हि दर्मज्ञः शरणागतवत्सलः (रा.सु. 21-19) – which shows Bhagavan does not see defects. वात्सल्य is दोष-अनादर.

व्रज – The dhatu is व्रजति. And a गत्यर्थकधातु is also ज्ञानार्थक. So in the first योजना the meaning is given as अनुसन्धान (ज्ञानार्थक) and in the second योजना it is taken as गत्यर्थक – as performing sharanagati – surrendering itself in bhashya as प्रपद्यस्व.

अहं त्वा – I who is सर्वज्ञ and सर्वशक्त will protect you who is अल्पज्ञ and अल्पशक्त is the bhaava.

मा शुचः - This is also known as चरम वाक्य of the चरम श्लोक. Bhagavan is giving complete assurance that Arjuna need not have any grief on account of thinking that it is impossible to be fit to start Bhaktiyoga as it would need getting rid of sins that are अनन्त, दुष्कर and cause विलम्ब - great delay. That is the shoka meant here. Swamy Deshikan says एकेन सुकरेण अविलम्बेन अशेषपापनिवृत्तिसिद्धेः अनन्तैः दुष्करैः विलम्बकारिभिः प्रत्येकपापनिवर्हणैः इदानीं भक्तियोगारम्भ अर्हतासंपादनस्य अशक्यतानिमित्तशोकं मा कृथा इत्यर्थः.

The प्रपत्ति which is well established in भगवत्शास्त्रs as capable of bestowing anything desired is taught here for getting rid of all पापs that are obstructing the onset of Bhaktiyoga. It is said,

सुदुष्करेण शोचेद्यो येन येन इष्ट हेतुना । स स तस्याहमेवेति चरमश्लोक सङ्ग्रहः । So there is no contradiction between this and what is taught in Sharanagati Gadya.

Swamy Deshikan makes here an important observation – he says that पिशाच, रन्तिदेव, गुप्त, शङ्कर, यादवप्रकाश, भास्कर, नारायणार्य, यज्ञस्वामि and all such hundreds of commentators and our Acharyas Bhagavad Yamunacharya, Bhashyakarar and others have accepted equally that Bhagavan is Supreme Reality and the परमधर्म for all those who have no other refuge (अनन्यशरणस) is to chose HIM only as the refuge.

Now that the final upadesha of Bhagavan is complete and shoka is dispelled – Charama shloka has been taught, Swamy Deshikan says we should again reflect on the teachings of all the adhyayas from the beginning till now. We shall take a quick look at some of the teachings of all the chapters.

=====additional notes=====

===== Gita shaastra sangraha =====

Chapter-1 - श्रवणाधिकारी

'अस्थान-स्नेहकारुण्यधर्माधर्मधियाकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥

तत्रापश्यत् स्थितान् पार्थः पितृनथ पितामहान् । आचार्यान् मातान् भ्रातृन् पुत्रान् पौत्रान् सखींस्तथा ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे, पापमेवाश्रयेदस्मान् हत्वा, पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः, अहो बत महत्पापं कर्तुं व्यवसिता वयम्, finally says कार्पण्य दोषोपहतस्वभावः पृच्छामि त्वा धर्मसंमूढचेताः । तच्छ्रेयः स्यात् निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।

When Bhashyakarar says शास्त्रावतरणं कृतम् – if we get a doubt केन कृतम् ? he makes it very clear that this was not told by व्यास and others but by भगवता परमपुरुषेण. These two words, show the उभयलिङ्गत्व and others which establish शास्त्रप्रामाण्य – the validity of the shastra is established as the person who is teaching is untouched by defects and is an abode to innumerable auspicious qualities. अखिलहेयप्रत्यनीकत्व, सकलकल्याणगुणाकरत्व. And it is अध्यात्मशास्त्र

Chapter-2 - तन्मोहशमनम्

नित्यात्मासङ्गकर्महागोचरा सांख्ययोगधीः । द्वितीये स्थितधीलक्ष्या प्रोक्ता तन्मोहशान्तये ॥

परिहासवाक्यं वदन् इव आत्मपरमात्मयाथात्म्यतत्प्राप्त्युपायभूतकर्मयोगज्ञानयोगभक्तियोगगोचरम् 'न त्वेवाहं जातु नासम्' (गीता 2-12) इत्यारभ्य 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।' (गीता 18-66) इत्येतदन्तम् वचनम् उवाच इत्यर्थः ।

In second chapter Bhagavan starts to teach adhyaatma shaastra which is needed to dispel the shoka of Arjuna. He taught the nature of Jivatman in detail, told him to perform karmas without desire in fruits etc. The well known sloka कर्मण्येवाधिकारस्ते मा फलेषु कदाचन, समत्वं योग उच्यते etc and teaches Arjuna the states of स्थितप्रज्ञता – प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् etc. The four states of achieving स्थितप्रज्ञता is explained in a unique way as यतमान, व्यतिरेक, एकेन्द्रिय and वशीकार संज्ञाs. Realising the nature of आत्मस्वरूप is necessary for realizing that Bhagavan is अन्तरात्मा to all. Bhagavan is only worshipped through all yogas is accepted by all Swamy Deshikan notes. Even samskarana of Vreehi such as ProkshaNa, avaghaata etc in yagas is taken as Bhagavad aaraadhana.

Chapter-3 - कर्मयोगकर्तव्यत्वम्

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥

In the third chapter – the greatness of Karma Yoga was extolled. One should distinguish the Atman from body and realize the difference between them. For that the mind has to be pure – for which karmayoga has to be performed without any desire in fruits. The greatness of performing everything as Yajna was taught and anything performed as Yajna would not bind one was told यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः, यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वक्लिबैः. अकर्तृत्वानुसन्धान was taught and that one should attribute agency to Bhagavan – मयि सर्वाणि कर्माणि सन्त्यस्य अध्यात्म चेतसा । निराशीः निर्ममो भूत्वा युध्यस्व विगतज्वरः. ,

Arjuna asks - प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति etc. Krishna says kaama and krodha are responsible and one should control them. The summary of third chapter was told by Bhashyakarar as : स्वकीयेनात्मना कर्त्रा स्वकीयैश्चोपकरणैः स्वाराधनैकप्रयोजनाय सर्वेश्वरः स्वयमेव स्वकर्माणि कारयति – that kind of saatvika tyaga in all karmas is to be done was taught.

Chapter-4: - तदवान्तरभेदः

प्रसङ्गात् स्वस्वभावोक्तिः कर्मणोऽकर्मताऽस्य च । भेदा ज्ञानस्य माहात्म्यं चतुर्थाध्याय उच्यते.

The validity of Karmayoga (प्रामाणिकत्व), ज्ञानमिश्रत्व – Karmayoga also including the knowledge of Self, स्वरूप – the nature of Karmayoga, वैविध्य – the varieties of Karmayoga and ज्ञानांशप्राधान्य – the importance given to the knowledge of Self in karmayoga and भगवदवतारयाथात्म्य – the knowledge of the nature of incarnations of Lord – जन्म कर्म च मे दिव्यं and so on.

In fourth – karma is Jnaanaakaara – one cannot be without doing karma for a second also. But while doing karma, one should think of Atma svarupa. कर्मण्यकर्म यः पश्येत् अकर्मणि च कर्म यः etc.

Anusandhaana that everything is ब्रह्मात्मक was taught – ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना – Here ब्रह्मैव means jivatman who is brahmaatmaka..etc.

A karmayogi does without desire in fruits etc and also contemplating on Atma svarupa all the time. Atma is pure, all these karmas are not related to the Atman and it is only because of association with body that all these are to be done and because of this shareera sambandha one has to be nitya naimittika karmas etc. were all taught. When karma is done like that it will lead to atma saakshaatkaara. Various karma yogas were told as द्रव्ययज्ञाः, तपोयज्ञाः, स्वाध्यायज्ञान यज्ञाः and so on. One should approach an Acharya in proper way and learn was told तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया.

Chapter-5: - तदन्तर्गतज्ञानविपाकः

कर्मयोगस्य सौकर्यं शैष्ट्यं काश्चन तद्विधाः । ब्रह्मज्ञानप्रकारश्च पञ्चमाध्याय उच्यते ॥

The word विधाः in तद्विधाः stands for some of the accessories to Karmayoga taught here. ब्रह्म here means ब्रह्मसमानाकारशुद्धात्मविषयः, ज्ञान stands for समदर्शनरूपज्ञानविपाक, प्रकार is the ways in which a Karmayogi practices which lead to such JnanaVipaka.

Greatness of समदर्शित्व was taught – विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि .. पण्डिताः समदर्शिनः and so on. The qualities which lead to such samadarshana was told न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्यचाप्रियम् etc.

Chapter – 6: योगाभ्यासविधिः

योगाभ्यासविधिः योगी चतुर्धा योगसाधनम् । योगसिद्धिः स्वयोगस्य पारम्यं षष्ठ उच्यते ॥ (गी.सं.10)

Bhashyakarar mentions योगाभ्यासविधि as the main teaching of sixth chapter. In sangraha, योगाभ्यास विधिः is told first and since all other aspects mentioned such as four types of Yogis, Yoga sadhanas such as अभ्यास, वैराग्य etc., Yoga siddhi (that is even for one who is योगभ्रष्ट there is no प्रत्यवाय or punishment and so on) and the greatness of स्वयोग (svayoga is performance as worship of Lord Vasudeva etc) mentioned and taught here are for that purpose only.

The four stages of समदर्शनविपाकक्रम was taught – first आत्म-आत्म साम्य – all are of the nature of Jnaana and Ananda etc. Second stage is आत्म-परमात्मसाम्य in the शुद्धावस्था atman who is pure is of similar nature as Paramatman is contemplated upon. In the third stage, Since all atmans are inseparably associated with Paramatman just as self is, all are equal – all are equal being attributes of Paramatman – अन्तर्यामि ऐक्य and last stage is असम्बन्धसाम्य – no one is related to atman – just as some one else's son etc are not related one's own are also not related – all relations are औपाधिक due to karma. This is the highest level of samadarshana – asambandha saamya – was taught.

प्रथमेन अध्यायषट्केन परमप्राप्यभूतस्य, - By this, the ultimate goal is not just realization of the nature of the Individual Self is clear. The part of the Bhashya परमप्राप्यभूतस्य परस्य ब्रह्मणो निरवद्यस्य निखिलजगदेककारणस्य सर्वज्ञस्य सर्वभूतस्य सत्यसंकल्पस्य महाविभूतेः श्रीमतो नारायणस्य प्राप्त्युपायभूतं तदुपासनं वक्तुम् – the subject of the मध्यमषट्क - middle 6 chapters is summarized. Then the summary of first 6 chapters is summarized as तदङ्गभूतम् आत्मज्ञानपूर्वक-कर्मनुष्ठान-साध्यं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम्. So it is made clear that what is to be attained is not परिशुद्धजीवमात्र but Jivatman who is sheshabhuta to paramatman, who is inseparably associated with Paramatman, who has Paramatman as his atman etc. Because परमप्राप्य is told in 8th chapter as मामुपेत्य तु कौन्तेय etc.

Chapter – 7 - प्रतिबुद्धप्राधान्यम्

स्वयाथात्म्यं प्रकृत्यास्य तिरोधिः शरणागतिः । भक्तभेदः प्रबुद्धस्य श्रेष्ठ्यं सप्तम उच्यते ।

तत्र सप्तमे तावद् उपास्यभूत-परमपुरुष-स्वरूपयाथात्म्यं, प्रकृत्या तत्तिरोधानं, तन्निवृत्तये भगवत्प्रपत्तिः उपासकविधाभेदो, ज्ञानिनः श्रेष्ठ्यं चोच्यते.

कारणत्वम्, आधारत्वं, सर्वशरीरतया सर्वप्रकारत्वेन सर्वशब्दवाच्यत्वं, सर्वनियन्तृत्वं, सर्वैश्च कल्याणगुणगणैः तस्य एव परतरत्वं, - In the sloka एतद्योनीनि भूतानि (7-6) shows HIS कारणत्व. मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतम् सूत्रे मणिगणा इव (7-7) shows HIS आधारत्व. Four slokas starting with रसोऽहमप्सु (7-8) establish HIS सर्वशब्दवाच्यत्व through सामानाधिकरण्य. मत्त एवेति तान् विद्धि (7-12) shows HIS सर्वनियन्तृत्व, मत्तः परतरं नान्यत् (7-7) and मामेभ्यः परमव्ययम् (7-13) show HIS परत्व.

The sloka त्रिभिः गुणमयैः भावैः (7-13) says that the body, senses etc are all composed of three qualities of sattva, rajas and tamas. The prapatti told in मामेव ये प्रपद्यन्ते (7-14) is done by those who have done meritorious deeds is told in चतुर्विधा भजन्ते मां जनाः सुकृतिनः (7-16). The greatness of a Jnani is told in तेषां ज्ञानी नित्ययुक्तः (7-17), प्रियो हि ज्ञानिनोत्यर्थम् अहं स च मम प्रियः. Greatness of a Jnani was taught.

Chapter -8 - त्रिविधाधिकारवेद्योपादेयविभागः

ऐश्वर्याक्षरयाथात्म्य-भगवच्चरणार्थिनाम् । वेद्योपादेयभावानाम् अष्टमे भेद उच्यते ॥ (गी.सं.12).

What is to be known by all these bhaktas – अक्षरं ब्रह्म परमं स्वभावोद्ध्यात्म उच्यते etc – here अक्षर is Jivatman who is pure in nature. What is उपादेय is thinking of the Paramatman in those respective forms based on what they desire – whether wealth or kaivalya or bhagavan HIMSELF.

Whatever they contemplate on they attain that. And also the अन्तिमप्रत्यय etc were told for the various bhaktas. Among them those who attain Bhagavan will not return to samsara was told – आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन । मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ।

Chapter – 9: - सप्रकारको भक्तियोगः

स्वमाहात्म्यं मनुष्यत्वे परत्वं च महात्मनाम् । विशेषो नवमे योगो भक्तिरूपः प्रकीर्तितः ॥ गी.सं. 13 ॥

Four aspects are taught in the 9th chapter – स्वमाहात्म्य – greatness of Bhagavan Krishna, - मया ततमिदं सर्वम् जगदव्यक्तमूर्तिना. मनुष्यत्वे परत्वम् – being Supreme while incarnating as a human also and no one recognizes that HE is Bhagavan – अवजानन्ति मां मूढाः मानुषीं तनुमास्थितम् । परं भावमजानन्तो ममाव्ययमनुत्तमम्. , महात्मनां विशेषः - the greatness of Jnanis was told – महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् । and so on, अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च, पत्रं पुष्पं फलं तोयं..समोऽहं सर्वभूतेषु .. यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् । यत् तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।, भक्तिरूपः योगः - nature of Bhaktiyoga was taught in the last sloka – मन्मता भव मद्भक्तः..

Chapter 10 - गुणाविभूत्यानन्त्यम्

स्वकल्याणगुणानन्त्यं कृत्स्नस्वाधीनतामतिः । भक्त्युत्पत्तिविवृद्ध्यर्था विस्तीर्णा दशमोदिता ॥ (गी.सं.14).

Krishna says अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते.. that's how my devotees worship ME HE says. Arjuna asks Krishna that he wants to know Bhagavan's guna and vibhuti etc in detail - विस्तरेण आत्मनो योगं विभूतिं च जनार्दन । भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् । Krishna says प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ।. There is no end to my guna and vibhuti etc. Even I cannot tell that Bhagavan says. Finally concludes न तदस्ति विना यत्स्यात् मयाभूतं चराचरम् । Everything is HIS shareera HE says. यद्यत् विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ।.

Chapter-11: वैश्वरूप्यदर्शनोपायः

Then Arjuna says द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ।, मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो । If you think it is possible for me to see, kindly reveal your vishvaroop he prays. Finally says भक्त्या त्वनन्यया शक्यः अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप. Other commentators say that vishvarupa is only very important.

Chapter-12 : भक्त्यारोहक्रमः

भक्तेः श्रेष्ठ्यम् उपायोक्तिरशक्तस्य आत्मनिष्ठता । तत्प्रकारास्त्वतिप्रीतिः भक्तेः द्वादश उच्यते ॥

Arjuna asks – those who do upaasana of akshara and those who worship Bhagavan – among them who attains siddhi fastest? Arjuna does not ask Krishna about which yoga is superior because there is no doubt in that – one who worships Bhagavan is superior. So the question is about who attains siddhi fastest. That is how it is explained in our bhashya. Those who worship ME only attain fastest Bhagavan says.

In 12th chapter a very important teaching is seen – regarding those who are incapable of performing karmayoga or jnana yoga but have great devotion. Krishna says मय्येव मन आधत्स्व मयि बुद्धिं निवेशय – if one fixes his mind on Bhagavan (like alvars) then that becomes अङ्कुर for bhaktiyoga. This is a very significant explanation in our bhashya. अथ चित्तं समाधातुं न शक्नोऽसि मयि स्थिरम् । अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ।. अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव । - perform Bhagavan's kainkaryams – like offering flowers, cleaning temple or anything like that. That would also help in cleansing the mind and lead to devotion. अथैतदप्यशक्तोऽसि..सर्वकर्मफलत्यागं ततः कुरु – these are all अङ्कुर for Bhaktiyoga. And the qualities of a karmayogi were taught wonderfully as अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहङ्कारः समदुःखसुखः क्षमी । etc.

Chapter 13 - विशुद्धक्षेत्रज्ञविज्ञानम्

देहस्वरूपमात्माप्ति हेतुरात्म विशोधनम् । बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते (गी.सं. 17).

In the bhashya here it is said as देहात्मनोः स्वरूपं देहयाथात्म्य शोधनम्.

For the sloka क्षेत्रज्ञं चापि मां विद्धि Bhashyakarar gives very detailed explanation. One should know the nature of deha told as kshetra, jivatma who is told as kshetrajna, the knower and Paramatman as different and distinct. The cause of bandha was told कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु.

Chapter-14: - त्रैगुण्यविशोधनम्

गुणबन्धविधा तेषां कर्तृत्वं तन्निवर्तनम् । गतित्रयस्वमूलत्वं चतुर्दश उदीर्यते ।

The nature and effects of the three Gunas was taught. One should attribute all acts to Guna was told नान्यं गुणेभ्यं कर्तारं यदा द्रष्टानुपश्यति and one should become गुणातीत was told मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते । Here ब्रह्मभूयाय is atma saakshaatkaara.

Chapter-15: - पुरुषोत्तमवैलक्षण्यम् – purushottamayoga is taught

अचिन्मिश्रात् विशुद्धाच्च चेतनात् पुरुषोत्तमः । व्यापनात्-भरणात्-स्वाम्यात् अन्यः पञ्चदशोदितः ॥

Bhagavan starts teaching the svarupa of संसार comparing it to a tree – ऊर्ध्वमूलमधश्शाखं अश्वत्थं प्राहुरव्ययम् etc and says one should cut it off completely with its roots through the sword of असङ्ग – detachment. असङ्गशस्त्रेण दृढेन छित्त्वा. Jivatman is अंश of paramatman is told here ममैवांशो जीवलोके जीवभूतः सनातनः and how a jivatman moves from birth to birth etc and that Bhagavan is अन्तर्यामी in everything was told – सर्वस्य चाहं हृदि सन्निविष्टः मत्तः स्मृतिः ज्ञानमपोहनं च. Then the teaching that Bhagavan is Purushottama and is different and distinct from all is seen. द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरस्सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते । उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य विभर्ति अव्यय ईश्वरः । Bhashyakarar explains this व्यापनात्-भरणात्-स्वाम्यात् अन्यः . Bhagavan says यस्मात् क्षरमतीतोऽहं अक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः.

Chapter – 16 - शास्त्रवश्यत्वम्

देवासुरविभागोक्तिपूर्विका शास्त्रवश्यता । तत्त्वानुष्ठानविज्ञानस्थेऽन्ने षोडश उच्यते ॥ गी.सं. 20 ॥

Whatever was taught should stay firmly in one's mind and one should put it to practice is taught here. अनन्तरम् उक्तस्य कृत्स्नस्य अर्थस्य स्थेऽन्ने शास्त्रवश्यतां वक्तुं शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान् उवाच bhashyakarar says. Only with अनुष्ठान , ज्ञान becomes purposeful.

So शास्त्रवश्यतां is very important. Bhagavan says दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

By this, Bhagavan makes it clear that the knowledge of the nature of goal – प्राप्यतत्त्वज्ञान and the nature of the means प्राप्त्युपायज्ञान are both वैदैकमूलम् – only to be known from shastra which is Veda only. So Bhagavan says तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ।

Chapter 17 - शास्त्रीयविवेचनम्

अशास्त्रमासुरं कृत्स्नं शास्त्रीयं गुणतः पृथक् । लक्षणं शास्त्रसिद्धस्य त्रिधा समदशोदितम् (गी.सं. 21).

The meaning of this sloka is explained in bhashya as इदानीम् अशास्त्रविहितस्य आसुरत्वेन अफलत्वं, शास्त्रविहितस्य च गुणतः त्रैविध्यं, शास्त्रसिद्धस्य लक्षणं च उच्यते. These were taught in 17th chapter.

Arjuna asks Krishna – those who have great shraddhaa but do not follow shastra, what do they attain – ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः । तेषां निष्ठा तु का – whether it is saatvika, raajasa or taamasa. Krishna says the three types apply to only anything शास्त्रीय. Anything that is अशास्त्रीय is आसुर – even if performed with great shraddhaa it becomes asat only HE says.

The three types regarding everything taught in shastra is told as ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः । ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा । - All karmas such as Yajna and others told in ब्रह्म that is वेद is associated with three words ओम्, तत्, सत्. How they get associated, for what purpose and all that was taught. Om is used for all vaidika mantras. तत् is associated when one performs karmas only for the purpose of moksha – without desiring any other fruit. सत् is for abhyudaya and so on was taught. And anything performed without shraddhaa becomes ashaastra was told.

Chapter 18 - सारोद्धारः

ईश्वरे कर्तृता बुद्धिः सत्वोपादेयताऽन्तिमे । स्वकर्म परिणामश्च शास्त्रसाराथं उच्यते ॥

The 18th chapter is said to be teaching शास्त्रसाराथं. The charama shloka is very important in this and we studied that in detail. Swamy Deshikan makes an important observation at the end of the charama shloka vyakhyana : पिशाच-रन्तिदेव-गुप्त-शङ्कर-यादवप्रकाश-भास्कर-नारायणार्य-यज्ञस्वामिप्रभृतिभिः स्वंस्वं मतमास्थितैः परश्शतैः भाष्यकृद्भिः अस्मत्सिद्धान्ततीर्थकरैश्च भगवद्यामुनाचार्य-भाष्यकारादिभिः अविगीतपरिगृहीतोऽयमत्र साराथः - भगवानेव परं तत्त्वम्, अनन्यशरणैः यथाधिकारं तदेकाग्रयणं परमधर्मः इति ।

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Thus we can see that the entire shastra is about adhyaatma – and nothing else is taught here. तत्त्व, हित and पुरुषार्थ are taught – the nature of realities, the means and final goal which is liberation – all these are taught in detail. Now the next part of the shastra is going to start.

Normally in any shastra, the first part is called अर्थानुशासन भाग – where the nature of realities etc is taught. The tattva jnaana is taught first in any shastra. Then स्थिरीकरणभाग comes – making the student understand the teachings firmly. Whatever was taught should stay firmly and clearly in the mind of the student. Finally the सम्प्रदायविभाग comes – how to protect the sacred knowledge and transmit the knowledge further. This is the traditional way we see in many works of our Acharyas.

In Gita Shastra also first 12 chapters are अर्थानुशासनभाग where the nature of entities are taught in detail and then in the next 6 chapters Bhagavan taught in more detail some of the aspects taught earlier and also whatever was left out and then now in order to establish the सम्प्रदाय, after imparting the knowledge of realities, means and the goal to Arjuna very firmly, Bhagavan is teaching certain duties to Arjuna in order to protect the sampradaaya and tells who are all unfit to receive this secret knowledge. Later Bhagavan also tells who all are fit to receive this upadesha.

Sloka 67

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ 67 ॥

इदं This Gita Shastra ते was taught to you by ME. अतपस्काय न This knowledge should not be imparted by you to one who has not performed penance. अभक्ताय कदाचन न For one who is not devoted, you should never teach this. अशुश्रूषवे न च वाच्यं You should not teach this to one who is not interested in listening to this. मां यः अभ्यसूयति न च One who is jealous of ME, for such a one you should not teach also.

इदं ते परमं गुह्यं शास्त्रं मया आख्यातम् | अतपस्काय - अतस्तपसे त्वया न वाच्यम्; त्वयि वक्तारि मयि च अभक्ताय कदाचन न वाच्यं, तस्तपसे च अभक्ताय न वाच्यम् इत्यर्थः । न च अशुश्रूषवे - भक्ताय अपि अशुश्रूषवे न वाच्यं । न च मां यः अभ्यसूयति - मत्स्वरूपे मदैश्वर्ये मदगुणेषु च कथितेषु यो दोषम् आविष्करोति, न तस्मै वाच्यम् । असमानविभक्तिनिर्देशः तस्य अत्यन्तपरिहरणीयताज्ञापनाय ।

इदं ते परमं गुह्यं शास्त्रं मया आख्यातम् – This shaastra which is the most secret doctrine was taught to you by ME.

अतपस्काय - अतस्तपसे त्वया न वाच्यम्; - This should not be imparted to one who has not performed penance.

त्वयि वक्तारि मयि च अभक्ताय कदाचन न वाच्यं, - One who is not devoted to you who is the teacher and also ME, to such a one you should never teach this.

तस्तपसे च अभक्ताय न वाच्यम् इत्यर्थः – That means even though he has practiced all austerities if he is not devoted, you should not teach to such a one.

न च अशुश्रूषवे - भक्ताय अपि अशुश्रूषवे न वाच्यं – Even though one is devoted if one is not interested in listening to such teaching, you should not teach.

न च मां यः अभ्यसूयति - मत्स्वरूपे मदैश्वर्ये मदगुणेषु च कथितेषु यो दोषम् आविष्करोति, न तस्मै वाच्यम् - And who has asooya towards ME – means one who finds fault when my nature, glories, my qualities are all narrated, to such a one you should not teach.

असमानविभक्तिनिर्देशः तस्य अत्यन्तपरिहरणीयताज्ञापनाय - The use of different cases (ablative and nominative – that is चतुर्थी and प्रथमा विभक्तिः) indicates that such a one should not be taught at all as he is most despicable.

Thus to Arjuna who now has the firm knowledge of the realities, means etc acquired through Bhagavan's upadesha, the कर्तव्यविशेष is going to be taught in order to establish the सम्प्रदायविधि.

इदम् – This general nirdesha is explained as इदं ते परमं गुह्यं शास्त्रं मया आख्यातम्. This shaastra which is the supreme secret knowledge which was taught to you.

ते – This is taken from the shloka told earlier in इदं ते ज्ञानमाख्यातम् (18-63). The meaning here is त्वया – by you. त्वया न अतपस्काय वाच्यम् etc.

अतपस्काय – This denotes one who has completed tapas. So even if one has started tapas and not completed, such a one will not be श्रवणाधिकारि - not eligible for upadesha is the meaning. 'तप आलोचने' - tapas is needed to achieve control of senses, concentration of mind etc. Such a one would only be eligible to receive such upadesha.

न अभक्ताय – One should have bhakti in the teacher as well as in Bhagavan. As told in shvetashvatara upanishat, यस्य देवे पराभक्तिः यथा देवे तथा गुरौ । तस्यैते कथिताह्यर्थाः प्रकाशन्ते महात्मनः (श्वे. 6-23).

कदाचन – This indicates that even if one is a तपस्वी if he is not devoted, such a one should not be taught this secret knowledge. Because later Bhagavan shows lot of आदर towards HIS devotees in the next sloka य इदं परमं गुह्यं मद्भुक्तेष्वभिधास्यति.

अशुश्रूषवे – The main अधिकार comes from desire to listen to such upadesha – शुश्रूषा. Like Nachiketas said प्रब्रूहि तं श्रद्धधानाय मह्यम् (कठ. 1-13). The later ones are more ridiculed is indicated in bhashya as भक्तायापि अशुश्रूषवे.

माम् अभ्यसूयति – This means मह्यम् अभ्यसूयति. This is told in a different vibhakti compared to others. All others are in चतुर्थी - तपस्काय, अभक्ताय and अशुश्रूषवे while the last one is in प्रथमा विभक्ति – यः अभ्यसूयति which indicates one who has असूया should never be taught this sacred secret knowledge. Such a one always finds faults in the great qualities of Bhagavan. In the ninth chapter, Bhagavan said, इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे । ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् (9-1).

Bhashya there is - अनसूयवे ते प्रवक्ष्यामि । मद्विषयं सकलेतरविसजातीयम् अपरिमितप्रकारं माहात्म्यं श्रुत्वा एवम् एव संभवति इति मन्वानाय ते प्रवक्ष्यामि इत्यर्थः. Bhagavan tells Arjuna that he should also teach to only one who does not have asooya. The eligibility of a student is decided based on his being अनसूयु - not finding faults in good qualities. It is told in Bharata – विद्या ब्राह्मणमेत्याह शेवधिस्तेऽस्मि रक्ष माम् । असूयकाय मां मा दाः तथा स्यां वीर्यवत्तमा ॥ (भा.मो. 328-49).

मत्स्वरूपे मदैश्वर्ये मदगुणेषु च कथितेषु यो दोषम् आविष्करोति - one who finds fault in my svarupa or aishvarya or gunas when sung by devotees – such a one is most ridiculed here. Swamy Deshika says भगवति अभ्यसूयावते तु प्रवचनम् अत्यन्तपरिहरणीयम् इति भावः.

न च वाच्यम् – This is निषेध – indicates that if such a one is taught there will be प्रत्यवाय.

With respect to भक्तः – devotees of Bhagavan, it is said मेधाविने तपस्विने वा – either मेधावि or तपस्वि while for one who has no devotion even if such a one is मेधावि or तपस्वि, will not be eligible to receive such upadesha is the meaning. And one who has असूया, even if all other qualifications are there, he should never be taught is the bhaava.

Sloka 18.68

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ 68 ॥

यः One who इदं परमं गुह्यं this supreme mystery that is Gita shastra मद्भक्तेषु अभिधास्यति tells among my devotees, such a one मयि परां भक्तिं कृत्वा having acquired Supreme Devotion towards ME मामेव एष्यति and will attain ME only. असंशयः There is no doubt about this.

इदं परमं गुह्यं मद्भक्तेषु यः अभिधास्यति – व्याख्यास्यति, सः मयि परमां भक्तिं कृत्वा माम् एव एष्यति । न तत्र संशयः ।

One who expounds this Supreme Mystery among my devotees, he, having acquired Supreme Devotion towards ME, will attain ME only. There is no doubt about this.

In this sloka, Bhagavan is telling that one should teach this to those who are fit to receive this upadesha. And such upadesha will finally lead to mokshaphala.

मद्भक्तेषु – By telling that it should be taught to devotees, other defects such as not performing tapas etc are eliminated. Those who have pure clear mind will not have such defects is the bhaava.

Among devotees also who all should be taught – all four varnas are श्रवणाधिकारिः. It is said श्रावयेत् चतुरो वर्णान् कृत्वा ब्राह्मणमग्रतः. The greatness of भगवद्भक्ति is such.

अभिधास्यति – This means upadesha should be अर्थपर्यन्त – with meanings. That is why bhashya is व्याख्यास्यति.

मयि भक्तिं परां कृत्वा - Even teaching to eligible one, योग्याधिकारिः, will lead to परभक्ति in the teacher either through karmayoga and others or through भक्तियोगाङ्कुर as taught in 12th chapter. This was told in 12th chapter. Even those who do not perform karma yoga or jnana yoga but are capable

of meditating steadily on Bhagavan with utmost devotion would get परभक्ति. मयि बुद्धिं निवेशय, अभ्यासयोगेन ततो मामिच्छासुं, अभ्यासेष्यसमर्थोऽसि मत्कर्मपरमो भव etc. That is another path which leads to परभक्ति which is भक्तियोग. Just as Alvars. That is the meaning. Mere Bhakti is preeti in Bhagavan while परभक्ति is उपाय for moksha. So teaching to eligible ones will lead to parabhakti itself after which one will attain Bhagavan is what Bhagavan is telling as मामेवैष्यसि.

मामेव – Those who teach this Gita shastra among my devotees would attain ME only. The अवधारणा एव indicates that Bhagavan will not make them get interested in other meager fruits.

असंशयः - This means any doubts are eliminated. संशय itself is prohibited in this aspect.

Sloka 18.69

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ 69 ॥

मनुष्येषु Among men तस्मात् अन्यः other than him कश्चित् no one मे प्रियकृत्तमः न च was there who has done what is most dear to ME. भुवि In this world तस्मात् अन्यः प्रियतरः one who is more dear to ME न च भविता will not be present in future also.

सर्वेषु मनुष्येषु इतः पूर्वं तस्माद् अन्यो मनुष्यो मे न कश्चित् प्रियकृत्तमः अभूत्, इतः उत्तरं च न भविता । अयोग्यानां प्रथमम् उपादानं योग्यानाम् अकथनाद् अपि तत्कथनस्य अनिष्टतमत्वात् ।

सर्वेषु मनुष्येषु इतः पूर्वं तस्माद् अन्यो मनुष्यो मे न कश्चित् प्रियकृत्तमः अभूत्, इतः उत्तरं च न भविता - Among all men there was no one before who was most dear to ME. In future also there will be no one.

अयोग्यानां प्रथमम् उपादानं - Telling about those who are ineligible to receive such instruction first is to indicate that

योग्यानाम् अकथनाद् अपि - compared to not passing on this secret knowledge to the worthy ones

तत्कथनस्य अनिष्टतमत्वात् - passing it on to the unworthy ones is most displeasing to Bhagavan.

In this sloka, Bhagavan tells how instructing this shastra would become the means to attain HIM.

The superior one among those who perform acts that are dear to Bhagavan becomes प्रियतर to HIM. प्रियकृत्तम becomes प्रियतर. It is also possible to give the meaning based on हेतु-कार्यभाव. प्रियकृत्तम is the cause, हेतु. प्रियतर is the effect of that कार्य. But in order to show that at all three times – past, present and future this applies, Bhashyakarar splits it into two sentences. इतःपूर्वं नाभूत्, इत उत्तरं च न भविता.

इतः उत्तरं च न भविता – There is no one who is प्रियतर to Bhagavan compared to such a प्रियकृत्तम in the past, present or future is the bhaava.

Normally when a shastra is taught, who is the adhikaari is told first and by that those who are not eligible to receive that instruction would be understood.

But here the unworthy ones are mentioned first to indicate that it is अनिष्टतम – most undesired. Shastra says a worthy one who approaches an Acharya in a proper way should be instructed – तस्मै स विद्वान् उपसन्नाय सम्यक् । प्रशान्तचित्ताय शमान्विताय । येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् । it is said. Here प्रोवाच is विधि. It means प्रब्रूयात्. But Bhagavan says not instructing a worthy one causes less displeasure अनिष्टतर while teaching an unworthy one causes most displeasure to Bhagavan - अनिष्टतम.

Sloka 18.70

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ 70 ॥

यः One who आवयोः इमं धर्म्यं संवादम् this dialogue between us which is inline with dharma अध्येष्यते will study, तेन अहं by him । ज्ञानयज्ञेन इष्टः स्याम् will be worshipped through JnanaYajna. इति मे मतिः That is my opinion.

य इमम् आवयोः धर्म्यं संवादम् अध्येष्यते, तेन ज्ञानयज्ञेन अहम् इष्टः स्याम्, इति मे मतिः । अस्मिन् यो ज्ञानयज्ञः अभिधीयते, तेन अहम् एतद् अध्ययनमात्रेण इष्टः स्याम् इत्यर्थः ।

य इमम् आवयोः धर्म्यं संवादम् अध्येष्यते, - One who studies this dialogue between us which is inline with Dharma,

तेन ज्ञानयज्ञेन अहम् इष्टः स्याम्, इति मे मतिः – by him I will be worshipped by Jnana Yajna, that is my view.

अस्मिन् यो ज्ञानयज्ञः अभिधीयते, तेन अहम् एतद् अध्ययनमात्रेण इष्टः स्याम् इत्यर्थः – That means whatever is told as Jnana Yajna here, by mere study of this shastra, it will be as though I am worshipped through that Jnana Yajna.

The benefit for one who does upadesha of this shastra to the eligible ones was told earlier. Now in this and next slokas, the benefit gained by one who studies this shastra शब्दतः and अर्थतः through an Acharya is told.

अध्येष्यते – Swamy Deshikan gives some important information on the history of Bhagavadgita here. When did this happen is discussed. Here अध्येष्यते - is not with the idea that Bhagavadgita is going to be taught in future and one who does adhyayana etc. Because Mahabharata was present even before the birth of Dhrutarashtra, Swamy Deshikan says. Even before धृतराष्ट्र was born, Sage Vyasa who was graced with दिव्यचक्षुस् by Bhagavan had written Mahabharata. And he had also taught it to his shishyas. And Sage Vyasa's shishyas had spread the Mahabharata in worlds other than those inhabited by humans – मनुष्यव्यतिरिक्तेषु लोकेषु प्रकाशितम् swamy says. It is said in Mahabharata, नारदोऽश्रावयद्देवानसितो देवलः पितृन् । गन्धर्वयक्षरक्षांसि श्रावयामास वै शुकः (भा. आ. 1-113). In the world of humans it is going to be taught through Janamejaya is the meaning of अध्येष्यते.

अध्येष्यते – Normally the word अध्ययन is used with respect वेद. Because Gita Shastra is उपनिषत्सार only, it is also told using the word अध्ययन.

Swamy Deshikan also quotes बाणभट्टः कादम्बरी – while describing Ashrama, poet says अनवरताधीतभगवद्गीतम् (काद) – the word adhyayana is used there also for the study of Bhagavadgita.

धर्म्यं संवादमावयोः – This is very important – it is धर्म्यम् means धर्मादिनपेतम् – the subject matter of their dialogue was everything concerned with dharma only and not any wordly matters etc. Like in Upanishats we see various instances – when ऋषिः, जिज्ञासुः meet what do they discuss – को नु आत्मा, किं ब्रह्म in one instance. Another instance where का सन्नो गतिः etc. these are all discussions

about atman, paramatman and so on. Similarly this dialogue between Bhagavan Krishna and Arjuna is also धर्म्यं says Bhagavn.

ज्ञानयज्ञेन – This is not what was told as ज्ञानयज्ञ in the first 6 chapters as श्रेयान् द्रव्यमयात् यज्ञात् ज्ञानयज्ञः परन्तप (4-33). Because there the end goal is attaining Jivatma Sakshatkara. So what was told in भक्तियोग प्रकरण as ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते (9-15) in the 9th chapter while teaching Bhaktiyoga, which is ज्ञानयज्ञ of the form of भगवदनुसन्धान is what is meant here. That only is शास्त्रसारभूत ज्ञानयज्ञ meant here. That is indicated clearly in Bhashya as अस्मिन् यो ज्ञानयज्ञोऽभिधीयते. That is why discourses on Gita are well known as गीताज्ञानयज्ञs.

एतदध्ययनमात्रेण – Mere adhyayana of Bhagavadgita would bestow all fruits is told as adhyayana itself becomes Bhagavan's worship. That is explained as एतदध्ययनमात्रेण इष्टः स्याम् इत्यर्थः - I will be worshipped by mere adhyayana is the meaning. It is like what is told in Veda in respect of various yaagas – for Ashvamedha Yajna it is said – योऽश्वमेधेन यजते य उ चैनमेवं वेद (अश्व. 2), यं यं क्रतुमधीते तेन तेनास्येष्टं भवति (य. आ. 2-15) – in all these the fruit of adhyayana of the yaaga is told as same as what is attained by actually performing the respective yaagas. So the benefit of adhyayana of Ashvamedha prashna is same as that obtained on performing it is told in Veda. In the same way, just as performing Jnana Yajna causes भगवत्प्रीति, adhyayana of Bhagavad Gita also causes Bhagavan's grace is the meaning.

Sloka 18.71

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ 71 ॥

श्रद्धावान् Having shraddha अनसूयः च and being without asuya or jealousy यो नरः that person who शृणुयात् अपि even if hears this सः अपि he also मुक्तः having got rid of all evils obstructing bhakti पुण्यकर्मणां शुभान् लोकान् प्रप्नोति joins the groups of my devotees who have done punya karmas.

श्रद्धावान् अनसूयश्च यो नरः शृणुयाद् अपि, तेन श्रवणमात्रेण सः अपि भक्तिविरोधिपापेभ्यो मुक्तः पुण्यकर्मणां मद्भक्तानां लोकान् - समूहान् प्राप्नुयात् ।

श्रद्धावान् अनसूयुश्च यो नरः शृणुयाद् अपि, - One who, having faith and being without any jealousy, just listens to this,

तेन श्रवणमात्रेण – by mere hearing alone,

सः अपि भक्तिविरोधिपापेभ्यो मुक्तः – being released from all evils that are obstructing bhakti,

पुण्यकर्मणां मद्भक्तानां लोकान् - समूहान् प्राप्नुयात् - joins the lokas or groups of my devotees who have done meritorious deeds.

अनसूयुश्च – The word च denotes प्रणिपात, परिप्रश्न, सेवा etc told earlier, तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः. Previous sloka, adhyayana was told thru an Acharya only. Here also शृणुयादपि means through Acharya only and hence प्रणिपात and others also to be included. The shruti ordains that one should learn only from an Acharya as परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पणिः श्रोत्रियं ब्रह्मनिष्ठम् (मु. 1-2-12). After experiencing the benefits gained through karmas and realizing that they are all meager and short lived etc, one should get nirveda – metaphysical agony it is said. Then one should approach an Acharya who is has ज्ञान and अनुष्ठान both - in a proper way सम्यक् उपसन्नाय – holding samits etc This is a नियमविधि. Though there are many ways to learn, and some other ways such as reading books by oneself etc shruti says one should learn only through an Acharya and that is the niyama vidhi. Because shruti says आचार्यद्वैव विद्या विदिता साधिष्ठं प्रापत् (छा. 4-9-3).

Knowledge becomes useful only when acquired through an Acharya. Acquiring through any other means does not yield the required benefits and it can also do damage. Swamy Deshikan says here, एतेन स्वयं ग्रन्थनिरीक्षणम्-अन्यायेन अन्यस्मात् ग्रहणम् च व्यवच्छिद्यते – learning by reading books by one self would not give the desired benefits. For Brahmavidya that is what shruti says. Also learning from others in the wrong way – hiding behind and listening to lectures or asking questions to confirm what one does not know clearly without approaching as a shishya – or testing a Guru by asking questions for which one does not know the answer etc. One reads a book and gets some doubts. What should one do? One should approach an acharya in proper way and request for upadesha. But if we ask questions and try to learn the answers without approaching Acharya in proper way, it is not right says Swamy Deshikan. If we do not know the

answer or have doubt inspite of learning thru Acharya, one may ask questions at the right time etc. Not to test an Acharya etc. So अन्यायेन अन्यस्मात् ग्रहणम् is not to be done. In Yajnyavalkya's prakarana we can see some of these aspects clearly – when Gargi asks a question, Yajnyavalkya says अतिप्रश्नान् पृच्छसि गार्गि – you do not know this as you have not learnt it yet and so should not ask questions about something you have not even studied he says, and in order to test if Guru knows it or not is wrong.

सोऽपि मुक्तः - This indicates there could be delay but gradually even one who just listens to this shastra from an Acharya would ultimately attain moksha by performing the various means ordained in shrutis. Else if by mere listening itself one attains moksha, the various means such as उपासनाs taught in shastra would be futile. In सोऽपि, the word अपि indicates those who study with अर्थज्ञान which is understood because if mere listening can remove evils, there is no need to specifically mention about studying with meanings.

In previous slokas, the aspects of teaching someone and also doing adhyayana were extolled and Bhagavan said such a one is dear to HIM and they would attain HIM finally. So the same benefits are to be understood for श्रवण also.

Because any other fruits such as attaining svarga and others are not desirable, पुण्यकर्मणाम् is not about svarga and other benefits. That is way Bhagavan says मद्भक्तानां लोकान् explained as समूहान्. So those who listen to Bhagavadgita would join the devotees of Bhagavan. When one is in the group of Bhagavad Bhaktas, they would get opportunities to get योगोपदेश etc and then can attain moksha gradually is the bhaava.

Sloka 18.72

कञ्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कञ्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ 72 ॥

पार्थ Hey Arjuna, एतत् त्वया एकाग्रेणचेतसा कञ्चित् श्रुतम् was this Shastropadesha heard attentively with complete concentration by you? धनञ्जय Hey Dhananjaya, ते अज्ञान सम्मोहः your delusion caused by ignorance कञ्चित् प्रनष्टः has it been destroyed?

मया कथितम् एतत् पार्थ त्वया अवहितेन चेतसा कञ्चित् श्रुतम्? तव अज्ञानसंमोहः कञ्चित् प्रनष्टः? येन अज्ञानेन मूढो न योत्स्यामि, इति उक्तवान् ।

मया कथितम् एतत् पार्थ त्वया अवहितेन चेतसा कञ्चित् श्रुतम्? – Hey Partha, this upadesh taught by ME, was it heard by you with full concentration single mindedly?

तव अज्ञानसंमोहः कञ्चित् प्रनष्टः? – Has your delusion caused by ignorance been destroyed?

येन अज्ञानेन मूढो न योत्स्यामि, इति उक्तवान् – Being deluded by which ignorance you said ‘I will not wage this war’.

Though Bhagavan Krishna knew Arjuna’s mind well, desiring to know whether HIS teaching was fruitful, HE asks this question to make sure Arjuna would not forget it.

श्रुतम् – Here एतत् means अर्थपर्यन्त – with meanings. So shrutam means heard with the meanings.

‘Is what I taught सार्थक purposeful or निरर्थक futile’ is the bhaava.

अज्ञानसंमोहः – The भ्रान्तिज्ञान arising out of अज्ञान or ignorance is अज्ञानसंमोहः. Krishna asks the question to know if it yielded the desired fruits. Whether Arjuna still has doubts about what is dharma, what is adharma, what is his duty now and whether his sorrow is gone etc.

Sloka 18.73

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 73 ॥

अच्युत Hey Achyuta, त्वत्प्रसादात् with your grace, मोहः my delusion or vipareeta jnaana नष्टः was destroyed. मया स्मृतिः लब्धा The knowledge of realities, Tattva Jnaana, was acquired by me. गतसन्देहः स्थितोऽस्मि I have got rid of all doubts. तव वचनं करिष्ये I will follow your teaching.

मोहः – विपरीतज्ञानं, त्वत्प्रसादात् मम तत् विनष्टम् । स्मृतिः – यथावस्थिततत्त्वज्ञानं, त्वत्प्रसादादेव तत् च लब्धम् ।

अनात्मनि प्रकृतौ आत्माभिमानरूपो मोहः, परमपुरुषशरीरतया तदात्मकस्य कृत्स्नस्य चिदचिद्वस्तुनः अतदात्माभिमानरूपः च, नित्यनैमित्तिकरूपस्य कर्मणः परमपुरुषाराधनतया तत्प्राप्त्युपायभूतस्य बन्धकत्वबुद्धिरूपः च, सर्वो विनष्टः । आत्मनः प्रकृतिविलक्षणत्व-तत्त्वभाव-रहितता ज्ञातृत्वैकस्वभावता परमपुरुषशेषता तन्नियाम्यत्वैकस्वरूपताज्ञानम्,

निखिलजगदुद्धवस्थिति-प्रलयलीलाशेषदोषप्रत्यनीककल्याणैकस्वरूप-स्वाभाविकानवधिकातिशय-
ज्ञानबलैश्वर्यवीर्यशक्तितेजः प्रभृति-समस्तकल्याणगुणगणमहार्णव-परब्रह्मशब्दाभिधेय-परमपुरुष-याथात्म्यज्ञानं च; एवं
रूप-परावरतत्त्वयाथात्म्य-विज्ञान-तदभ्यासपूर्वकाहरहरूपचीयमान-परमपुरुष-प्रीत्येकफल-नित्यनैमित्तिककर्म-
निषिद्धपरिहार-शमदमाद्यात्मगुणनिर्वर्त्य-भक्तिरूपतापन्न-परमपुरुषोपासनैकलभ्यो वेदान्तवेद्यः परमपुरुषो वासुदेवः त्वम्
इति ज्ञानं च लब्धम् । ततः च बन्धुस्नेहकारुण्यप्रवृद्ध-विपरीतज्ञानमूलात् सर्वस्मात् अवसादात् विमुक्तो गतसंदेहः स्वस्थः
स्थितः अस्मि । इदानीम् एव युद्धादिकर्तव्यताविषयं तव वचनं करिष्ये; यथोक्तं युद्धादिकं करिष्ये इत्यर्थः ।

Arjuna says:

मोहः – विपरीतज्ञानं, त्वत्प्रसादात् मम तत् विनष्टम् – Moha means vipareeta jnaana – delusion. With
YOUR grace, that was destroyed.

स्मृतिः – यथावस्थिततत्त्वज्ञानं, त्वत्प्रसादादेव तत् च लब्धम् – smruti means knowledge of realities as they
are. With YOUR grace, that was acquired by me.

अनात्मनि प्रकृतौ आत्माभिमानरूपो मोहः, - Delusion of the form of having the idea of Atman in Prakruti
which is not the Atman,

परमपुरुषशरीरतया तदात्मकस्य कृत्स्नस्य चिदचिद्वस्तुनः अतदात्माभिमानरूपः च, - Also thinking that all entities
moving and non-moving which are all having Parama Purusha as their inner self being their
shareera, are not having Parama Purusha as their inner self,

नित्यनैमित्तिकरूपस्य कर्मणः परमपुरुषाराधनतया तत्प्राप्त्युपायभूतस्य बन्धकत्वबुद्धिरूपः च, - also, the nitya and
naimittika karmas which are the means to attaining Parama Purusha being forms of HIS
worship, thinking that they bind one to samsara,

सर्वो विनष्टः – all these kinds of wrong understanding were destroyed.

आत्मनः प्रकृतिविलक्षणत्व-तत्त्वभाव-रहितता ज्ञातृत्वैकस्वभावता - the knowledge of the essential nature of
the Atman as being very different from Prakruti and not having its nature, being of the nature of
knowership alone,

परमपुरुषशेषता तन्नियाम्यत्वैकस्वरूपताज्ञानम्, - And that Atman is subservient to Parama Purusha and
is being ruled over by Paramatman alone – this kind of nature of essential nature of the Atman
(was acquired by me).

निखिलजगदुद्धवस्थिति-प्रलयलीलाशेषदोषप्रत्यनीककल्याणैकस्वरूप-स्वाभाविकानवधिकातिशय-

ज्ञानबलैश्वर्यवीर्यशक्तितेजः प्रभृति-समस्तकल्याणगुणगणमहार्णव-परब्रह्मशब्दाभिधेय-परमपुरुष-याथात्म्यज्ञानं च; - The real nature of Parama Purusha as it is, that HE is the cause of creation, sustenance and dissolution of this entire universe, that all these are HIS leela or sport, HIS nature is opposed to everything evil, HE is an abode to only auspicious qualities, HE is an ocean of host of all auspicious qualities such as ज्ञान, बल, ऐश्वर्य, वीर्य, शक्ति, तेजस् etc. which are all natural to HIM and are unsurpassed and HE is addressed by the word Parabrahman,

एवं रूप-परावरतत्त्वयाथात्म्य-विज्ञान- this kind of knowledge of the real nature of lower and higher realities as it is (was acquired by me).

तदभ्यासपूर्वकाहरहरूपचीयमान- (And that YOU are attainable only through Upaasanaa,) which is of the form of practice of continuous contemplation of such knowledge, increasing day by day,

परमपुरुष-प्रीत्येकफल-नित्यनैमित्तिककर्म-निषिद्धपरिहार- along with performance of nitya and naimittika karmas and avoiding prohibited karmas – with the idea that they are performed only for causing pleasure to Parama Purusha,

शमदमाद्यात्मगुणनिर्वर्त्य- and achievable by inculcating आत्मगुणs or qualities such as shama, dama and others,

भक्तिरूपतापन्न- being of the form of devotion,

परमपुरुषोपासनैकलभ्यो – being possible to attain only through such Parama Purusha upaasanaa,

वेदान्तवेद्यः परमपुरुषो वासुदेवः त्वम् इति ज्ञानं च लब्धम् - that Parama Purusha, Vasudeva, who is known only from Vedanta, YOU are only that – this knowledge is also acquired.

ततः च बन्धुत्वेहकारुण्यप्रवृद्ध-विपरीतज्ञानमूलात् सर्वस्मात् अवसादात् विमुक्तो – Because of that I am relieved of the depression of all sorts caused by the wrong understanding which had grown out of compassion and attachment towards relatives,

गतसंदेहः स्वस्थः स्थितः अस्मि – and I now stand freed from all doubts and steadfast in this understanding.

इदानीम् एव युद्धादिकर्तव्यताविषयं तव वचनं करिष्ये; यथोक्तं युद्धादिकं करिष्ये इत्यर्थः - Now I shall follow your advice concerning waging war etc . That means I will engage in this war etc. as told.

नष्टो मोहः - Arjuna expresses his gratefulness and tells that he did reap the benefit of the upadesha.

स्मृतिः लब्धा – Arjuna had not heard such upadesha earlier. So the word स्मृतिः does not indicate that he remembered something he had heard earlier. Hence it is not in the sense of remembrance here. That is why Bhashya explains as तत्त्वज्ञान acquired thru upadesha. The experience derived from the words of Krishna. Explained as यथावस्थिततत्त्वज्ञानम्. There is usage in shruti in such sense for the word स्मृति in the sense of ज्ञान also as shown by Swamy Deshika. In Mahanarayana, स नो देवः शुभया स्मृत्या संयुनक्तु (महा.) and स नो बुद्ध्या शुभया संयुनक्तु (श्वे. 3-4) says shvetashvatara upanishat. So we can see that स्मृति and बुद्धि as used as in the same sense.

मोहः - When we examine the upadesha fully, the wrong understandings that are to be destroyed with such upadesha are nothing but अनात्मनि आत्मबुद्धिः and such. Hence bhashya explains them such.

करिष्ये वचनं तव – The upadesha can be put to practice by following the teachings only. That is told as यथोक्तं युद्धादिकम्. The word आदि indicates all other things such as karmayoga etc till Bhaktiyoga.

Not following is due to loss of memory. Later Arjuna forgets all these teachings. He says यत्तु तद्भवता प्रोक्तं पुरा केशव सौहृदात् । तत्सर्वं पुरुषव्याघ्र भ्रष्टं मे नष्टचेतसः (भा. आश्व. 17-6). Krishna gets very angry with Arjuna and says, श्रावितस्त्वं मया गुह्यं ज्ञापितश्च सनातनम् । धर्मं स्वरूपिणं पार्थ सर्वलोकांश्च शाश्वतान् । अबुद्ध्या यन्नगृणीयाः तन्मे सुमहदप्रियम् | etc. This shows मनुष्यस्वभाव – that's is why we need to keep studying and listening to these teaching again and again.

Sloka 18.74

धृतराष्ट्राय स्वपुत्राः पाण्डवाः च युद्धे किम् करिष्यन्ति इति पृच्छते -

Sanjaya starts to answer Dhrutarashtra who asked him what his sons and pandavas were doing in the battle.

Dhrutarashtra asked Sanjaya 'मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय?' for which Sanjaya answers now.

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ 74 ॥

इति अहं Thus I वासुदेवस्य च महात्मनः पार्थस्य इमम् अद्भुतं रोमहर्षणं संवादम् अश्रौषम् listened to this wonderful dialogue between Vaasudeva and the great Arjuna and it brought horripilations in me due to the joy experienced.

इति - एवं वासुदेवस्य – वसुदेवसूनोः, पार्थस्य च तत्पितृष्वसुः पुत्रस्य च महात्मनो महाबुद्धेः तत्पदद्वन्द्वम् आश्रितस्य इमं रोमहर्षणम् अद्भुतं संवादम् अहं यथोक्तम् अश्रौषं - श्रुतवान् अहम् ।

Thus, in this way, I listened to this thrilling wonderful dialogue as it happened between Vaasudeva, the son of Vasudeva and Partha who is Krishna's paternal aunt's son. Who is highly intelligent and who has taken refuge at the feet of Vaasudeva.

महात्मनः - Arjuna is addressed as Mahatma here and why is he a mahatma is explained in the bhashya as महाबुद्धेः and he is very intelligent because तत्पदद्वन्द्वम् आश्रितस्य – he has take refuge at the divine feet of Bhagavan.

Pandavas had all taken refuge at the holy feet of Sri Krishna is told, कृष्णाश्रयाः कृष्णबलाः

कृष्णनाथाश्च पाण्डवाः.. Here also Arjuna said in the beginning शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् (2-7).

When something is beyond description it is said to be अद्भुतम्. This dialogue was incomparably wonderful and hence it cause रोमहर्षणम् says Sanjaya.

यथोक्तम् अश्रौषम् – Means there is nothing that I did not hear in their संवाद. This is यथार्थदर्शित्व and whatever Sanjaya saw and listened he narrated to Dhrutarashtra. So that is यथादृष्टार्थवादित्व.

These are the qualities which make one a ऋषि and आसतम.

Sloka 18.75

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ 75 ॥

एतत् This परं योगं गुह्यं secret teaching that is supreme yoga, स्वयं कथयतः योगेश्वरात् कृष्णात् through Krishna who is Yogeshvara and while he was teaching HIMSELF साक्षात् अहं व्यासप्रसादात् श्रुतवान् । heard directly by the grace of sage Vyasa.

व्यासप्रसादात् - व्यासानुग्रहेण दिव्यचक्षुःश्रोत्रलाभात् एतत् परं योगाख्यं गुह्यं योगेश्वरात् – ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधेः भगवतः कृष्णात् स्वयम् एव कथयतः साक्षात् श्रुतवान् अहम् ।

Vyasaprasaadaat – means by the grace of Vyasa, I gained divine sight and divine ears and because of that the mystery called Supreme Yoga I heard directly from Bhagavan Krishna, who is an abode to the supreme qualities of Jnana, Bala, Aishvarya, Veerya, Shakti and Tejas, while HE was teaching HIMSELF.

व्यासप्रसादात् – One who is a dullard cannot get rid of his delusion and defects by himself. So it was the grace of sage Vyasa because of which Sanjaya gained divine sight and divine sense of hearing and saw directly the Vishvarupa and heard all the teachings directly and this is impossible even to devatas.

परं गुह्यम् – This is the ultimate secret teaching which I heard Sanjaya says. This shows the greatness of Vyasa because it is not possible for everyone to receive such instructions.

योगेश्वरात् – The word योग indicates association of कल्याणगुणस. That was told earlier as एतां विभूतिं योगं च (10-7) where Yoga was explained as being associated with auspicious qualities.

स्वयं कथयतः - Indicates वक्तुं वैलक्षण्य. It is not like being narrated by someone else but Bhagavan telling directly HIMSELF. It is similar to Agamas which is पञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयम् (भा.मो. 359-68).

साक्षात्श्रुतवान् – I heard this directly and not through the acharya-shishya parampara as told earlier विदुस्वान् मनवे प्राह, मनुर्दिक्षाकवेज्जवीत् etc. Or even though I was far away from that place, I heard directly he says.

Sloka 18.76

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ 76 ॥

राजन् O King, केशवार्जुनयोः Krishna and Arjuna's इमं पुण्यम् अद्भुतं संवादं this dialogue that is auspicious and wonderful संस्मृत्य संस्मृत्य remembering repeatedly, मुहुः मुहुः again and again हृष्यामि I rejoice.

केशवार्जुनयोः इमं पुण्यम् अद्भुतं संवादं साक्षाच्छ्रुतं स्मृत्वा मुहुः मुहुः हृष्यामि ।

This auspicious and wonderful dialogue between Keshava and Arjuna which was heard by me directly, I keep remembering and rejoice again and again.

Sanjaya describes the wondrous nature of the dialogue between Bhagavan and Arjuna in this and next slokas.

पुण्यम् – This brings purity by mere listening also just as ज्ञानयज्ञ and others.

अद्भुतम् – This causes one to wonder by its शब्दसन्दर्भ and अर्थसन्दर्भ – the words used as well as meanings of the teachings are both wonderful is the meaning.

Sloka 18.77

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ 77 ॥

राजन् Oh King, हरेः Sri Hari's अत्यद्भुतं most wonderful तच्च रूपं that Vishvarupa संस्मृत्य संस्मृत्य remembering repeatedly मे I rejoice. महान् विस्मयः It amazes me. पुनः पुनः हृष्यामि I rejoice again and again.

तत् च अर्जुनाय प्रकाशितम् ऐश्वरं हरेः अत्यद्भुतं रूपं मया साक्षात्कृतं संस्मृत्य हृष्यतो मे महान् विस्मयो जायते । पुनः पुनः हृष्यामि ।

That Vishvarupa of Hari, which shows HIS sovereignty and which was revealed to Arjuna, that was directly perceived by me and rejoicing on remembering it repeatedly, it amazes me. I rejoice again and again.

तच्च रूपम् – That form of Bhagavan was different from HIS form revealed as Vasudeva's son. So that is explained as अर्जुनाय प्रकाशितम् ऐश्वरम्.

हृष्यामि – This indicates that great benefit was attained here itself.

All commentators have expressed their amazement at this wonderful vishvarupa of Bhagavan and concluded that it is a very very significant aspect of Bhagavadgita.

Sloka 18.78

किम् अत्र बहुना उक्तेन –

In this aspect what more can I say -

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भूतिर्धुवा नीतिर्मतिर्मम ॥ 78 ॥

योगेश्वरः कृष्णः यत्र On whichever side Yogeshvara Krishna is, धनुर्धरः पार्थः यत्र on whichever side Arjuna, the archer is, तत्र on that side श्रीः prosperity of the form of kingdom and others, विजयः victory, भूतिः wealth, नीतिः morality of the kings, ध्रुवा will all be steadily present. मम मतिः That is my view.

यत्र योगेश्वरः - कृत्स्नस्य उच्चावचरूपेण अवस्थितस्य चेतनस्य अचेतनस्य च वस्तुनो ये ये स्वभावयोगाः, तेषां सर्वेषां योगानाम् ईश्वरः, स्वसङ्कल्पायत्त-स्वेतरसमस्तवस्तु-स्वरूप-स्थिति-प्रवृत्तिभेदः, कृष्णः वसुदेवसूनुः, यत्र च पार्थो धनुर्धरः तत्पितृष्वसुः पुत्रः तत्पदद्वन्द्वैकाग्र्यः, तत्र श्रीः विजयो भूतिः नीतिः च ध्रुवा – निश्चला; इति मतिः मम इति ।

यत्र योगेश्वरः - कृत्स्नस्य उच्चावचरूपेण अवस्थितस्य चेतनस्य अचेतनस्य च वस्तुनो ये ये स्वभावयोगाः, तेषां सर्वेषां योगानाम् ईश्वरः, - On which side is Yogeshvara – means one who is the Lord of, who rules over all the natural characteristics associated with all the sentient and non-sentient entities existing in lower and higher forms,

स्वसङ्कल्पायत्त-स्वेतरसमस्तवस्तु-स्वरूप-स्थिति-प्रवृत्तिभेदः, - one who has all the varieties of essential nature, existence and functions of all entities other than HIMSELF under the control of HIS WILL,

कृष्णः वसुदेवसूनुः, - who is Krishna, son of Vasudeva,

यत्र च पार्थो धनुर्धरः तत्पितृष्वसुः पुत्रः – and on which side is Partha, the archer, son of HIS parental aunt,

तत्पदद्वन्द्वैकाश्रयः,- and who has taken sole refuge at HIS feet,

तत्र श्रीः विजयो भूतिः नीतिः च – on that side would be all prosperity, victory, wealth and also sound morality,

ध्रुवा – निश्चला; इति मतिः मम इति – all these would be present steadily. That is my view.

Dhrutarashtra asked Sanjaya at the very beginning मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय – desiring to know whether his son Duryodhana is winning – Bhashyakarar says सुयोधनविजयबुभुत्सया सञ्जयं पप्रच्छ. But Sanjaya never answered this question directly so far till the end of this samvada. To keep his answer hidden, he said संवादमिममद्भुतम् - it was a wonderful dialogue between them he said. But Dhrutarashtra did not seem to get Sanjaya's indirect answer and hence Sanjaya is giving the answer directly in this sloka.

किमत्र बहुना – Bhashyakarar gives the avataarika for this sloka thus. What more should I say Sanjaya says – meaning the अध्यात्मोपदेश that Bhagavan did to Arjuna, that wonderful विश्वरूप which HE revealed – are these not sufficient to say victory is on the side of Pandavas? Let me tell that clearly Sanjaya says proceeding further यत्र..तत्र श्रीः विजयो भूतिः ध्रुवा नीतिः..

यत्र – means on which side.

योगेश्वरः - The meaning is interpreted according to context here. In the 75th sloka,

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् । योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥, the word योगेश्वरात् was explained as – ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधेः भगवतः कृष्णात् . Here according to context it is about ईश्वर and ईशितव्य. That which is ruled over is told as all sentient and non-sentient entities. The fact that this योगेश्वरत्व is present even during HIS manifestations is indicated by the use of words कृष्णः which is told in bhashya as वसुदेवसूनुः.

धनुर्धरः - In the first chapter विसृज्य सशरं चापं शोकसंविग्रमानसः (1-14). For which Krishna had told तमुवाच हृषीकेशः प्रहसन्निव भारत (2-10) as though smiling – indicating that I will make you lift this bow

and arrow! That is told here. In order to follow Bhagavan's teachings, Arjuna did pick his गण्डीव is understood by this.

पार्थः - Indicates his महामतित्व as told earlier पार्थस्य च महात्मनः. That is explained as तत्पदद्वन्द्वैकाश्रयः - who has resorted to Bhagavan's feet as sole refuge. Arjuna did not ask for Krishna's army like Duryodhana but he chose Krishna HIMSELF.

श्रीः - Prosperity of kingdom etc. विजयः - means शत्रुनिरास - victory against enemies. भूतिः is wealth.

ध्रुवा - Bhashya is निश्चला. Sanjaya is telling that all these cannot be even shaken by using all four उपायs also - साम, दान, भेद, दण्ड. नीतिः - अर्थशास्त्रजन्यकर्तव्यनिश्चयः - what is taught in Artha shastra - duties of kings etc.

मतिर्मम - Sanjaya said शृणु राजन् न ते विद्या मम विद्या महीयते । विद्याहीनस्तमोऽध्वस्तो नाभिजानासि केशवम् । मायां न सेवे भद्रं ते न वृथा धर्ममाचरे । शुद्धभावं गतो भक्त्या शास्त्राद्वेद्मि जनार्दनम्' (भा.उ. 68-2 to 5). From that I have this wisdom is the meaning.

We shall do anusandhana of Swamy Deshikan's slokas at the end of this commentary:

कृष्णस्तत्त्वं परं तत्परमपि च हितं तत्पदैकाश्रयत्वं शास्त्रार्थोऽयं च षट्कैस्त्रिभिर्हि कथितस्तत्र पूर्वत्र षट्के ।
भक्त्यर्थस्वात्मदृष्टेः करयुगलदशा मध्यमे भक्त्युपायः स्वोक्तानुष्ठानवृत्तिं द्रढयितुमखिलं प्रोक्तमन्तेऽप्यशोधि ॥
अध्यायैश्शिष्यमोहस्तदुपशमविधिः कर्मयोगोऽस्य भेदास्तत्सौकर्यादियोगः तदुचितमहिमा भूतिकामादिभेदः ।
भक्तिस्तन्मूलभूमा भजनसुलभता भक्तिशैध्यादि जीवः त्रैगुण्यं शासिताज्ञा तदधिगमपरः सारवर्गश्च गीताः ॥

शुद्धादेशवशंवदीकृतयतिक्षोणीशवाणीशता प्रज्ञातल्पपरिष्कृतश्रुतिशिरःप्रासादमासेदुषी ।
नित्यानन्दविभूतिसन्निधिसदासामोददामोदरद्वित्रालिङ्गनदौर्ललित्यललितोन्मेषा मनीषास्तु मे ॥
तत्त्वं यत्प्रणवे धनञ्जयरथेऽप्यग्रे दरीदृश्यते तच्चित्तो भुवि वेङ्कटेश्वरकविर्भक्तोऽनुकम्प्यस्सताम् ।
तत्तादृग्गुरुदृष्टिपातमहिमग्रस्तैनसा येन सा गीताविष्णुपदी यतीश्वरवचस्तीर्थैरवागाह्यत ॥

इति श्रीभगवद्रामानुजविरचिते श्रीमद्भगवद्गीताभाष्ये अष्टादशोऽध्यायः समाप्तः ॥

इति श्रीकवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य कृतिषु श्रीगीताभाष्यतात्पर्यचन्द्रिका
समाप्ता ॥

इति गीताशास्त्रं सम्पूर्णम्

श्रीकृष्णपरब्रह्मणे नमः

सर्व श्रीकृष्णार्पणमस्तु

Acknowledgements:

I would like to thank Sri V T Sampath Kumaran and Smt Sheela Belur for providing me this great opportunity to study this Guhya-tama shastra and be a part of this Gita Jnana Yajnya in this satsanga. It is a life time opportunity to study such wonderful works of our acharyas and it has been most wonderful for me to study this यथामति यथाशक्ति. I had studied this shastra under my revered father, Mahamahopadhyaya Dr N S Anantharangacharya through satkalakshepas at home in traditional manner and whatever I could assimilate based on my own limited capabilities, I have tried to bring out in these study classes. I would like to offer my Sashtanga pranamams to my acharya and also to Tiruvaimozhi Acharya Sri U Ve V T Tirunarayana Iyengar swamy in whose sacred memory these satsangs were organized.

I would also like to thank Dr Amarnath who has taken down the notes of each class diligently and circulated to all members of this satsanga. These notes have been of great help to all.

I would like to thank all those who have been part of this satsanga and encourage adiyen in this kaimkaryam.

I would also like to thank Dr Sadagopan of US who has been publishing my notes in the form of eBooks in his website sadagopan.org. He has been reviewing each chapter and has a team of dedicated persons who are doing all the formatting, cover design etc needed and uploading to site.

There could be many defects in my rendering and I pray all bhagavatas to kindly pardon me for any defects and correct me and accept all that is good.

Finally I pray that this kaimkaryam be pleasing to Bhagavan and to give me more such opportunities to do bhagavadguna anusandhana along with bhagavathas.

Sarvam shree krishnaarpanamastu